Epistles, Letters, Revelations, Speeches and Conference Addresses of President John Taylor

1877–1887

Fred C. Collier

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Dedication

I Dedicate this Book to the Truth — **Wherever it Leads**
&
To Understanding the Crucial Years & Times

To which the Documents in this Work Pertain.

Introductory Statement By President Brigham Young

August 19th, 1866

¶ Now, we as Christians desire to be saved in the kingdom of God. We desire to attain to the possession of all the blessings there are for the most faithful man or people that ever lived upon the face of the earth, even him who is said to be the father of the faithful, Abraham of old. We wish to obtain all that father Abraham obtained. I wish here to say to the Elders of Israel, and to all the members of this Church and kingdom, that it is in the hearts of many of them to wish that the doctrine of polygamy was not taught and practiced by us. It may be hard for many, and especially for the ladies, yet it is no harder for them than it is for the gentlemen. It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as

that God lives. You who wish that there were no such thing in existence, if you have in your hearts to say: "We will pass along in the Church without obeying or submitting to it in our faith or believing this order, because, for aught that we know, this community may be broken up yet, and we may have lucrative offices offered to us; we will not, therefore, be polygamists lest we should fail in obtaining some earthly honor, character and office, etc," — the man that has that in his heart, and will continue to persist in pursuing that policy, will come short of dwelling in the presence of the Father and the Son, in celestial glory. The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings [and Priests] in [Celestial] glory, because they had blessings offered unto them, and they refused to accept them.

¶ The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it. Now, then, it is said that this must be done away before we are permitted to receive our place as a State in the Union. . . . . I heard the revelation on polygamy (D&C 132), and I believed it with all my heart, and I know it is from God — I know that he revealed it from heaven; I know that it is true, and understand the bearings of it and why it is. "Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy?" If we are not admitted until then, we shall never be admitted. (***Journal of Discourses*** 11: <19 Aug 1866> 268–69)

Table of Contents

Dedication III

Introductory Statement by Brigham Young
19 Aug 1866 — V

A Vision of Destruction given to PresidentJohn Taylor p. 1
16 Dec 1877

President John Taylor's 6 January 1879 Discourse p. 5

Woodruff Epistle 22 Feb 1879 — p. 10

President Taylor's 2 March 1879 Speech — XXX

Pres Taylor's 8 April 1879 Conference Address, p. 23

Pres Taylor's 9 April 1879 Conference Address, p. 31

President John Taylor's 6 July 1879 Discourse XXX

President John Taylor's 3 Aug 1879 Funeral Address XXX

Pres John Taylor Conference Address 6 Oct 1879 — p. 43

Pres Taylor Conference Address 7 Oct 1879, p. 49

Quarterly Conference Address of President Taylor 4 Jan 1880
———XXX
Pres John Taylor's Conference Addresses for April 1880, 57

Circular from the 1st Pres & Quorum of the Twelve, 16 April 1880, p. 77

Pres John Taylor Speech 26 July 1880, p. 83

Pres John Taylor Conference Address 10 Oct 1880, p. 91

Pres Taylor spoke on several occasions at the April 1881 Conference — where is it ??????? see the Journals of Wilford Woodruff

Taylor spoke 10 minutes at the April 3 Conference, morning session
Pres Taylor spoke 30 minutes on section 121, on 4 April
Pres Taylor spoke a 2nd time on 4 April on Priesthood & Apostasy
Pres Taylor spoke again on 4 April at the Mutual Improvement Society
Pres Taylor spoke 40 minutes
in the evening of 5 April at the General Priesthood Meeting
Pres Taylor spoke 38 minutes
at the Afternoon Session of Conference on the 6th of April
see p. 95

———

Pres Taylor's 9 Oct 1881 Conference Address, p. 99

———

Pres Taylor's 9 April 1882 Conference Address, p. 106

———

Speech of President John Taylor 20 Aug 1882, JD 23:235–241
——— XXX
Epistle of Pres Taylor & the Presidency 29 Aug 1882, 133

———

Pres Taylors Conference Address 8 Oct 1882, p. 139

———

President Taylors 19 January 1883 letter to Malinda J. Merrill xxxxxx

———

Pres Taylor's Conference Address 8 April 1883, p. 155

———

Pres Taylor speeches
— no date — Perhaps 19 Aug 1883 or thereabouts, pp. 163

———

Pres Taylor's General Conference Priesthood Meeting Speech
for 6 Oct 1883, p. 173

———

Pres Taylor's 7 Oct 1883 Conference Address, p. 183

———

Pres Taylor's 10 Feb 1884 Discourse, p. 195

———

WHERE IS PRES TAYLOR'S APRIL 1884 CONFERENCE
ADDRESSES — SEE WWJ REFERENCES p. 211

———

President John Taylor Speech 17 Aug 1884
———XXX
Pres Taylor's 6 & 7 Oct 1884 Conference Address, p. 213

———

George Q. Cannon Speech 20 Nov 1884 — p. 231

Pres John Taylor Speech 1 Feb 1885 — p. 233

Apostle George Reynolds Speech 29 Mar 1885 — pp. 243

Deseret News Editorial by Charles Penrose 1 April 1885, p. 245

Epistle of John Taylor & 1st Pres to Church 4 Apr 1885 — p. 249

Pres George Q. Cannon Editorial 1 May 1885 — p. 261

Pres George Q. Cannon Editorial 15 May 1885 — p. 265

Epistle of Pres John Taylor & Cannon
to Priesthood Leaders & Church 26 May 1885 — p. 269

Deseret News Ed. by Charles Penrose 5 Jun 1885 — p. 275

Epistle/Address of John Taylor & George Q. Cannon
on the occasion of Pioneer day 24 July 1885 — p. 279

Epistle of John Taylor & George Q. Cannon 6 Oct 1885 — p. 285

Epistle of Pres John Taylor & Cannon March 1886 — p. 303

Epistle of Pres John Taylor & George Q. Cannon 6 Oct 1886 — p. 329

Epistle of Apostle Wilford Woodruff 26 Oct 1886 — p. 349

Letter of Pres John Taylor & George Q. Cannon, 17 Jan 1887 — p. 359

Letter of Pres John Taylor to William Paxman, 4 Feb 1887 — p. 363

Letter of Charles W. Penrose to President John Taylor,
16 February 1887 — p. 364

Letter of Pres John Taylor & George Q. Cannon, 19 Feb 1887 — p. 371

Letter of Pres Taylor to U.S. Pres Grover Cleveland, 28 Feb 1887 — p. 375

Epistle of Pres John Taylor & GQC, JFS, 8 April 1887 — p. 377

Letter of Pres John Taylor to Franklin S. Richards, 2 May 1887 — p. 397

Letter of Pres John Taylor to John Sharp, 2 May 1887 — p. 399

Official Announcement of Death of Pres John Taylor by W. Woodruff on 3 Aug 1887 — p. 401

Epistle of Wilford Woodruff 8/10 Oct 1887 — p. 403

A Vision Given to President John Taylor

16 Dec 1877

— 1 —

*A Vision given to President John Taylor at Salt Lake City, on the evening of December 16th, 1877. (**Unpublished Revelations Vol 1**: <16 Dec 1877> 119–123; Wilford Woodruff Journals, June 15, 1878, Church Historians Office — see also: **Wilford Woodruff's Journal** Vol 7:419–423; also manuscript copy of the same copied by Joseph F. Smith in the possession of the author)*

***Editor's Note:** President Taylor's Vision was presented to the Quorum of the Twelve 6 months after he received it, on Friday, the 14th of June 1878, and recorded by Woodruff the following day in his journal.*

A Vision

Salt Lake City, Night of Dec 16, 1877

1 ¶ I went to bed at my usual hour half past nine o'clock. 2 I had been reading the revelations in the French Language. 3 My mind was calm, more so than usual if possible to be so. I composed myself for sleep but could not sleep. 4 I felt a strange stupor come over me and apparently became partially unconscious, still I was not asleep, nor awake with a strange far away dreamy feeling.

5 ¶ The first thing I recognized was that I was in the Tabernacle at Ogden sitting on the back seat in the corner for fear they would call upon me to preach, which, after singing the second time, they did by calling me to the stand.

6 ¶ I arose to speak and said I did not know that I had anything special to say except to bear my testimony to the truth of the latter-day work. 7 When all at once it seemed as though I was lifted out of myself, and I said "Yes I have something to say, it is this: some of my brethren present have been asking me what is coming to pass, what is the wind blowing up. I will answer you right here what is coming to pass shortly."

8 ¶ I was immediately in Salt Lake City wandering about the streets in all parts of the city, and on the door of every house I found a badge of mourning, and I could not find a house but what was in mourning. 9 I passed by my own house and saw the same signs there and asked, "Is that me that is dead?" 10 Something gave me an answer "No you'll live through it all."

11 ¶ It seemed strange to me that I saw no person on the street in my wandering about through the city. 12 They seemed to be in their houses with their sick and dead. 13 I saw no funeral procession, or anything of that kind, but the city looked very still and quiet as though the people were praying, and had control of the disease whatever it was.

14 ¶ I then looked in all directions over the territory, east, west, north and south and I found the same mourning in every place throughout the land. 15 The next I knew I was just this side of Omaha. 16 It seemed as though I was above the earth, looking down on it as I passed along on my way east. 17 I saw the roads full of people, principally women, with just what they could carry in bundles on their backs, traveling to the mountains on foot, and I wondered how they could get there with nothing but a small pack upon their backs. 18 It was remarkable to me that there were so few men among them. 19 It did not seem as though the cars were running. The rails looked rusty and the road abandoned and I have no conception how I traveled myself.

20 ¶ As I looked down upon the people I continued east ward through Omaha and Council Bluffs which were full of disease and women everywhere. 21 The states of Missouri and Illinois were in turmoil and strife, men killing each other, and women joining in the fight, family against family, cutting each other to pieces in the most horrid manner.

22 ¶ The next I saw was Washington and I found the city a desolation. The White House empty, the halls of Congress the same, every thing in ruins, the people seemed to have fled from the city and left it to take care of itself.

23 ¶ I was next in the city of Baltimore and in the square where the monument of 1812 stands in front of St. Charles. 24 And at the hotels I saw the dead piled up so as to fill the square. 25 I saw mothers cut the throats of

their own children for the sake of their blood, which they drank from their veins to quench their thirst and then lie down and die. 26 The waters of the Chesapeake River and of the city were so stagnant and such a stench arose from them on account of the purification of dead bodies that the very smell caused death. 27 And that was singular again; I saw no men except they were dead, lying in the streets, and very few women, and they were crazy mad, and in a dying condition. 28 Everywhere I went I beheld the same all over the city, and it was horrible beyond description to look at.

29 ¶ I thought this must be the end. But no, I was seemingly in Philadelphia and there as in Baltimore everything was still. No living soul was to be seen to greet me, and it seemed as though the whole city was without an inhabitant. 30 In Arch and Chestnut Street and in fact everywhere I went the putrification of the dead bodies caused such a stench that it was impossible for any creature to exist alive, nor did I see any living thing in the city.

31 ¶ I next found myself in Broadway, New York, and there it seemed the people had done their best to overcome the disease. But in wandering down Broadway I saw the bodies of beautiful women lying stone dead, and others in a dying condition on the sidewalk. 32 I saw men crawl out of the cellars and rob the dead bodies of the valuables they had on them, and before they could return to their coverts in the cellars, they themselves would roll over a time or two and die in agony. 33 On some of the back streets I saw mothers kill their own children and eat raw flesh and then in a few minutes die themselves. 34 Wherever I went I saw the same scenes of horror and desolation, rapine and death. No horses or carriages. No buses or streetcars, but death and destruction everywhere.

35 ¶ I then went to the Grand Central Park and, looking back, I saw a fire start and just at that moment a mighty east wind sprang up and carried the flames west over the city, and it burned until there was not a single building left standing whole, even down to the wharfs. 36 And the shipping all seemed to be burned, and swallowed up in the common destruction and left nothing but a desolation where the great city was a short time before. 37 The stench from the bodies that were burning was so great that it was carried a great distance across the Hudson River and Bay, and thus spread disease and death wherever the flames penetrated. 38 I cannot paint in words the horror that seemed to encompass me around about. It was beyond description or thought of man to conceive.

39 ¶ I supposed this was the end, but I was here given to understand that the same horror was being enacted all over the country, north, south, east and west, that few were left alive, still there were some.

40 ¶ Immediately after, I seemed to be standing on the west bank of the Missouri River opposite the City of Independence, but I saw no city. 41 I saw the

whole states of Missouri and Illinois and part of Iowa were a complete wilderness with no living human being in them. 42 I then saw a short distance from the river twelve men dressed in the robes of the temple standing in a square or nearly so. 43 I understood it represented the twelve gates of the New Jerusalem and they were with hands uplifted consecrating the ground and laying the cornerstones. 44 I saw myriads of angels hovering over them and around about them and also an immense pillar of a cloud hover over them. 45 And I heard the angels singing the most beautiful music. The words were "Now is established the Kingdom of our God and His Christ and He shall reign forever and ever, and the Kingdom shall never be thrown down, for the Saints have overcome." 46 And I saw people coming from the river and from different places a long way off to help build the Temple, and it seemed that the hosts of the angels all helped to get the material to build the Temple. 47 And I saw some come who wore their temple robes to help build the Temple and the city and all the time I saw the great pillar of cloud hovering over the place.

48 ¶ Instantly I found I was in the Tabernacle at Ogden and yet I could see the building going on and I got quite animated in calling to the people in the Tabernacle to listen to the beautiful music that the angels were singing. 49 I called to them to look at the angels as the house seemed to be full of them and they were singing the same words that I heard before "Now is the Kingdom of our God and His Christ established forever and ever. 50 And then a voice said, "Now shall come to pass that which was spoken by Isaiah the Prophet, That seven women shall take hold of one man saying, &c." (Isa 4:6)

51 ¶ At this time I seemed to stagger back from the pulpit and F. D. Richards and some one else caught me and prevented me from falling when I requested Brother Richards to apologize to the audience for me because I stopped so abruptly, and tell them I had not fainted but was exhausted. 52 I rolled over in my bed and heard the City Hall clock strike twelve o'clock.

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*Note: It is generally thought that this Vision was received by Wilford Woodruff — the reason for this being that it was recorded in his Journal. However in no place does Woodruff claim this Vision to be his own. Indeed his diary states that on the 16th of December 1877 (which was the day the Vision was recieved) Woodruff "wrote 1 Letter 64 [pages long]", and then in continuing he states that he "Met in Prayer Circle at 4." Again on the 15th of June 1878, which was the day that he recorded this Vision in his diary, Woodruff states that he "wrote 28 [pages] & spent most of the day in the Office." Then in continuing he affirms that: "I had a very strange vision Copied in the office to day of a Desolating sickness which Covered the whole land." (**Wilford Woodruff's Journal**, Vol 7: <16 Dec 1877> 386; <15 June 1878> 419). The above does not in any way suggest that the Vision was given to Woodruff. On the contrary it merely states that he had it copied in the office on that day. In keeping with this, a reading of the Vision reveals that its author knew the French language — and at that time John Taylor was the only general authority who would fit this description.*

A Discourse Delivered by President John Taylor

6 Jan 1879

— 5 —

*A Discourse by President John Taylor, Delivered at the Quarterly Conference of the Salt Lake Stake of Zion, in the Salt Lake Theatre, Sunday Afternoon, 6 January 1879. (Reported by Geo. F. Gibbs — **Journal of Discourses** 20:109– 122)*

We should not Boast of Superiority over our Fellow Creatures
— God is Interested in the Welfare of All Mankind —
The Relation and Amenability of All Men to the Laws of God
— We should be Courteous to those whose views Differ from Ours —
The Servants of God are Messengers of Salvation
— The Restoration of the Priesthood —
The Judgments of the Almighty
— Absurd Theories of Learned Men —
Only the Righteous among the Saints will be Saved in the Kingdom of God

¶ I have been interested in listening to the remarks that have been made by the brethren who have addressed us during this Conference: and I propose myself to offer a few reflections that have passed through my mind while listening to the teaching and instruction that has been presented.

¶ There is a feeling prevailing more or less among all the branches of the human family, that the nation or people to which they belong is superior in many respects to others, either in government, in morals, in science, in manufactures, in the arts or in religion, as the case may be, and the Latter-day Saints are not without this sentiment. We feel that God has blessed us more abundantly with wisdom and knowledge regarding himself, his ways, his laws and in relation to eternal things, through our obedience to his will than he has others, and that we are moving in a higher plane than the rest of the sons and daughters of Adam. Admitting this to be correct, there is nothing whereof we as individuals or as a people ought to boast. If we have received any intelligence or knowledge pertaining either to the present or the future, it has been solely through the communications that God has been pleased to make known to us. For naturally we are very like other men—not much taller, not much shorter, not much more intelligent, not much more ignorant, than they are. There is not so great a diversity among peoples as some imagine, other things being equal; it may be well for us to reflect a little on the position we occupy in relation to others, in relation to our God, in relation to the world in which we live and the peoples by which we are surrounded; to reflect upon the past, the present, and the future; and to comprehend, if possible, our true status before the Almighty and before all men.

¶ It is indeed true that God has conferred upon us many great and peculiar blessings for which we are indebted to him; but at the same the Lord feels interested in the welfare of all men, and all peoples of all nations, of all creeds and all religions—not in their religions as religions, but in the people who profess to believe in them; and he is acquainted with the peculiar ideas, habits, dispositions and feelings of men everywhere. One of the old apostles in speaking upon these things, says, "God hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed and the bounds of their habitations; that they should seek the Lord it haply they might feel after him, and find him, though he be not far from every one of us." It is further said, "that we are all his offspring," and again "that he is the God and the Father of the spirits of all flesh;" and consequently he is interested in the welfare of all the human family, everywhere—among all peoples, all nations, all kindreds and all tongues.

¶ Now if this be the case, which we have no reason to doubt—then he is interested in all the human family, and will try to promote their welfare and happiness so far as he is capable of doing, according to certain laws by which he himself is governed, as well as all things in creation, and the learning we have heard so much about is simply a knowledge of some principles

associated with those laws which are generally denominated the laws of nature. In relation to the nations or peoples the Lord will do as well by them as they will let him, and as far as the laws by which he is governed will permit, just the same as we would towards our children. We fathers and mothers, have children; they do not always do as we would like to have them do; but we wish to look over their frailties and imperfections as much as possible; but when it comes to certain points, then both father and mother have to stop. If our children violate the laws of the land, they have to be judged by those laws and we can not prevent it, neither should we try to. Still our feelings are drawn out towards our families, and it is right and natural they should be, for these paternal feelings are planted in the human breast by the Almighty. It is therefore proper that we should have affection and to manifest kindness, forbearance and long suffering towards all our children and all those with whom we are associated. God has this kind of feeling towards his children; and it is a portion of the spirit that emanates from him that prompts this affection and regard for our offspring.

¶ These things are connected also with other matters. We try to look after the welfare of our children; we try—that is, those who are not utterly depraved—to lead them in the right paths, and to influence their minds and their morals and to teach them correetly [correctly] both in relation to religion, education and morals, as well as secular matters, in order that they may become intelligent men and women, capable of sustaining themselves, that they may improve the talents God has given them, and that they may be able to comprehend some few of the laws, at last, by which the creations, the worlds are governed and the principles by which we are surrounded in this world, as also a knowledge of the laws of life. This is all very proper; and it is also proper that men should cultivate pleasant relations and have a good kind feeling towards others. One of the greatest evils alluded to in holy writ that, it is said, would develop itself in the last days is thus delineated: "in the last days perilous times shall come. For men shall be lovers of their own selves" instead of having that kind, brotherly, affectionate feeling towards others, they shall be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." This is spoken of as being one of the greatest evils that could exist among men.

¶ As I before stated, we have a regard for our children, and God has also a regard for us. We wish to train our children in the way we wish them to go; other people wish to do the same. Talk about the Catholics, Method-

ists, Presbyterians, Baptists and other denominations, no matter what their ideas or feelings may be, no matter how inconsistent and foolish we may regard their manner of worship, yet many of them are quite sincere in trying to benefit their children. And God is sincere in trying to promote their happiness and welfare as well as he is ours, both in regard to this world and the world to come. And hence he will do the best he possibly can with all peoples. But as I stated before, being governed by law, he can only treat them "according to the deeds done in the body, whether those deeds be good or evil." And when that judgment takes place all men will have to abide its award; there is no appeal from it. No court to which they can have access whereby they can change the decree of the Almighty. The Lord knows this and he has prepared certain classes, so to speak, in his school here upon the earth for his people and for all the world. And he has provided a means of instruction for the inhabitants of the earth, looking upon them as eternal, immortal beings, having to do with time and eternity. But all things, as I remarked, are under the influence, control and government of law, just as much as the planetary system with which we are connected is governed by law. It makes no difference what a few of us may do, or how the world may act, the sun rises and sets regularly, the earth revolves upon its axis, and so it is with all the planetary systems; there is no confusion, no disorder in any of the movements of the heavenly bodies. They are governed by a science and intelligence that is beyond the reach of men in mortality; yet they move strictly according to certain laws by which all of them have been, are and will be governed. And these laws are under the surveillence [surveillance] and control of the great law-giver, who manages, controls and directs all these worlds. If it were not the case they would move through space in wild confusion, and system would rush against system, and worlds upon worlds would be destroyed, together with their inhabitants. But they are governed by a superhuman power, by a spirit and intelligence that dwells in the bosom of the Gods, about which mankind knows but very little. It is so with regard to all the forces of nature—the earth on which we stand, the elements of which it is composed, the air we breathe, the water we drink, and everything in nature is governed strictly according to immutable, eternal, unchangeable laws, practical, philosophical, and strictly scientific, if these terms are preferred; but they are, nevertheless, placed there by the Almighty.

¶ Now, in regard to the world, and the position we occupy in it. There is something peculiar about the relationship we sustain to the world of mankind with which we are surrounded. It is not proper for us to be censorious, to upbraid people for things that they do not comprehend and that are beyond their ken; we should be courteous and charitable to all, and not

find fault with men because they do not comprehend things as we understand them. But try to understand our true position and the relationship we sustain to our heavenly Father, to his law, to the peoples with whom we associate, and to the world in which we live.

¶ We read of many prominent men who have existed in the world in various ages. For instance, there was Adam, Seth, Enoch, Methusaleh, Noah, Abraham, Moses, the Prophets, Jesus and his disciples, the people who came to this continent, Ether, and the brother of Jared, Lehi and Nephi, Alma, Moroni, and many other prominent individuals who held intercourse with the Almighty, who were placed by the Lord in a position whereby they could receive communications from him, could learn his will and teach it to others. We look upon these men as great men, and justly too, as wise men, as intelligent and philantrophic [philanthropic] men; as men who were interested not only in their welfare, but in the welfare of the peoples by whom they were surrounded and the world in which they lived. These men did not come as the censors of the world; they did not come to aggrandize themselves, to build themselves up, nor to control or coerce others. What was the great blessing conferred upon Abraham? "In thee shall all the families of the earth be blessed;" not cursed, not destroyed, not annihilated; but as a messenger of God, as the elect of heaven, as a man whom he had chosen to accomplish his work, and whom he would use through those principles that existed in eternity to pour blessings upon fallen humanity. That was the feeling which was manifested, as I understand it. It is true that Abraham, when a parcel of thieves came along in the shape of a confederation of kings, and took away his nephew and others, and despoiled them of their goods, that he gathered together his household, pursued them and smote many of them, and delivered those they designed to oppress and brought the captives back again to their own places. And when he had done it, what then? Why, said they, Abraham you have done a good deed, you have delivered us and brought back this spoil, take what you please. But he told them that he did not want any of it: "You were injured, robbed and despoiled, and carried captive: these men came upon you and fraudulently despoiled you of your goods; and here is my nephew, Lot, who is an honorable man and one in whom I am particularly interested, and I was only doing for you what one man ought to do for another; I will take none of the spoils. Here are these young men who were with me, you may give them what you like, but you shall not have cause to say that you made Abraham rich."

¶ Prominent men who were the descendants of Abraham acted in the same way; true benevolence makes all cosmopolitans. It has been the feeling, the design of all good men to benefit their fellow-men; and even the philosophy of the heathen has advocated this to a certain extent. What

was the message of Moses when he was sent as a deliverer to the children of Israel, whom the ungodly Egyptians had oppressed and made slaves of? He, as the sent of God, delivered a message, Thus saith the Lord, let my people Israel go. A message of mercy to Israel, and not even injurious to the Egyptians, unless opposed by them. Did he deliver them by any inherent wisdom or intelligence in him? No, but by the power of the Almighty, by the revelations of God and by the intelligence that God gave to him. His labor was especially a message to deliver Israel from bondage and unjust oppression. He brought them out, and God worked with him. And when their enemies pursued them, he protected them; he opened the sea and made the waves stand up while they passed over dry shod. Some of these philosophical people—I do not call them scientists, but ignoramuses—say, that is contrary to the laws of nature. But it is not contrary to the laws of God, nor the power of God, for he can do things just as he pleases, and manage them according to his own will and purposes; and he is acquainted with other laws in nature, of which men are ignorant, Moses, we are told, was a stranger in a strange land, where he saw a bush that burned with fire and the bush was not consummed [consumed] (it might be said that this was contrary to nature's laws also); and a voice spoke to him which proceeded from the bush, telling him to take the shoes from off his feet, for the ground whereon he stood was holy; also telling him that he was a chosen messenger of the Lord to accomplish a certain work. And the Lord taught and instructed him. And Moses went before the king of Egypt and the powers thereof, and delivered the message that God had given unto him. It was not a very agreeable message for them to hear, nor a very pleasant one for him to communicate. But he was a man of God and had the fear of God before him; the Lord had selected him as an instrument, and although comprehending his weaknesses he shrank not from the responsibility, but went forth in the name of Israel's God to perform the commission committed to his care, and he delivered the Israelites. It is true they were rebellious and ignorant, and it is true they were self-willed, and many of them were very corrupt; it is true they could not endure the light of the blessings of the Gospel; and it is also true that when God would have made of them a kingdom of priests they could not receive that priesthood, nor be governed by its influence. He then took from them the Melchisedec Priesthood, leaving them the lesser or Aaronic Priesthood, because they would not and were not competent to magnify the duties of the greater, and of that they were necessarily deprived. What then? God did the best he could with them as he has done with every nation and every people; he, however, sent prophets among them from time to time.

¶ Now we will pass on. What was the message that Jesus came to pro-

claim to the people, a message of destruction? A message of death? A message of condemnation? No, no; it was a message of glad tidings and great joy to all peoples. And what did he tell his disciples to go and preach? Destruction to all people? No; his commission to them was: "Go ye into all the world and preach the Gospel to every creature." Where? To all the world. And what was the nature of that Gospel? Faith in the Lord Jesus Christ, repentance and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, which would place men in a position whereby they could have communication with God their heavenly Father, having a hope blooming with immortality and eternal life that entered within the vail, whither Christ their forerunner had gone. Hence it was a message of mercy, salvation and exaltation to all people who would receive it. "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." If they were condemned, if they suffered the wrath of God, it was not because they had not life and salvation held out to them; it was because they rejected that life and salvation through the preaching of his word and the atonement of his only begotten Son. Was there anything injurious in this? No, nothing of the kind. It was in the interests of humanity; it was for the welfare of the world; it was to teach man, through those heavenly principles which he had communicated, the laws of God, to put them in possession of those rich treasures of eternal life, opening the kingdom of heaven to the believer who would obey his laws and be governed by them. This is the message that God has always proclaimed to the people.

¶When Joseph Smith came, what did he preach? Just the same as all the others had done. Was it because of any peculiar philosophy, or any remarkable intelligence that he had in and of himself in the first place to comprehend those principles that he revealed. No. It is true that he was a chosen instrument of the Almighty for that purpose; it is true that being one of the seed of Abraham, that peculiar blessing belonging to him. It is true that Abraham in former years through his genealogy was made acquainted with the rights pertaining to the priesthood, and that Joseph Smith had those rights in common with Abraham, being one of his seed. And it is true that he was selected for this purpose; but until the Lord made himself known unto him and revealed his purposes, he knew nothing about the things of God any more than you or I did. I know this for I have talked with him upon these subjects. Well, what was the nature of his mission? It was to restore the ancient Gospel; it was to bring forth the record of the Gospel upon this continent, which the people who lived here in former years had forfeited, because of their transgressions; it was that the stick of Joseph in the hands of Ephraim might be united with the stick of Judah, in

their testimony evidence, prophecies, doctrines and ordinances, developing correct principles, that things as they exist in the heavens might be made more plain to men upon the earth, and that in the mouth of two or three witnesses every word should be established. Was it to condemn the world? Not unless the world rejected it. What was the Gospel Jesus [i.e. Joseph] taught? Just the same as that which Jesus and his disciples taught. He called upon the people to repent and be baptized in the name of Jesus for the remission of sins, and they should receive the Holy Ghost. And did he and his brethren go forth and preach this doctrine? They did. And was the promise they made fulfilled to those who believed and obeyed? It was; and you are my witnesses to-day that these things are true, it having been made known to us by the Holy Spirit of promise, the Holy Ghost, which takes of the things of the Father and reveals them unto man. And is anybody harmed by this? What is injured? Whose rights are interfered with? Whose principles are trampled under foot. Nobody's! Is anybody forced to obey this Gospel? No! Has anybody been coerced into any measure pertaining to these matters? No! It has always been proclaimed and is to-day, "It is all free grace, it is all free will." Would you curtail anybody in their religious rights? Not by any means; I would leave them with their God. If they cannot comprehend, or comprehending have not the inclination to obey correct principle, I would leave them with their God, in whose hands we all are, and in whose hands are the issues of life and death. If men do not love the truth we cannot help it; if men become corrupt and unrighteous and full of infidelity we cannot help it, we did not place them in that position, it is their own act. Can you find a set of men to-day in the wide world, men who are filled with more philantrophy [philanthropy] and benevolance [benevolence], or greater benefactors to mankind than these Elders who are around me? You cannot find them on this little earth; you cannot find men anywhere that have and will make the sacrifices for principle that the Elders of this Church have done. I see those around me that have traveled hundreds and thousands of miles without purse or scrip, in the midst of persecution, contumely and reproach, to deliver the message of life to the people, because God had commanded it, and because they were desirous to promote the weal and happiness of the human family. How have they been treated? Just as Jesus was treated; just as his Apostles and just as the prophets of old were treated. Men have always killed the prophets and stoned those who were sent to them. But then what of that? That is all the worse for those who did this; they have the hardest row to hoe, for they as well as we have yet to appear before the Judge of the whole earth, and he will say, I called but you refused; I stretched out my hand but you heeded it not; hence, "I will laugh at your calamity, and will mock when your fear cometh." That

is the way he puts it. I offered you light; I offered you truth; I offered you intelligence; I desited [desired] to promote your happiness, your well being, but you would not have it, and therefore you are left without excuse. Are they his children? Yes. Does he feel sorry to see them act that way? Yes; but he cannot help it, he is governed by law, and those laws are inexorable and just and they cannot be departed from.

¶ What next? As eternal beings we all have to stand before him to be judged; and he has provided different degrees of glory—the celestial the terrestial [terrestrial], and the telestial glories—which are provided according to certain unchangeable laws which cannot be controverted. What will he do with them? For those who are ready to listen to him and be brought under the influence of the Spirit of God and be led by the principles of revelation and the light of heaven, and who are willing to yield obedience to his commands at all times and carry out his purposes upon the earth, and who are willing to abide a celestial law, he has prepared for them a celestial glory, that they may be with him for ever and ever. And what about the others? They are not prepared to go there any more than lead is prepared to stand the same test as gold or silver; and there they cannot go. And there is a great gulf between them. But he will do with them just as well as he can. A great many of these people in the world, thousands and hundreds of millions of them, will be a great deal better off through the interposition of the Almighty than they have any idea of. But they cannot enter into the celestial kingdom of God; where God and Christ are they cannot come.

¶ God has made use of various means, in various ages of the world, to teach and lead men in the right path. He sent forth his servants in different ages into the vineyard, and gathered a few here and a few there who would obey his law, that they might be saved in his kingdom. And what, let me ask, have the other people of the world to do with it? They would not listen to the words of life; can the messengers of God help it? No, they cannot. Theirs is not a very enviable position. It was not a very pleasant thing for Moses to go to the Egyptian king to tell him the message he had to bear, nor to see the plagues roll on one after another. But God set him to work at it, and he did it. It was the Lord that managed that matter; he was simply the instrument. Who was it that inspired the prophets to predict many things that were very unpleasant to the ear? It was God. Could they have helped it? No. And when Joseph Smith came, for instance, could he help being born? No. And being born, could he help being called by the Almighty? No. He had either to do the thing that God required at his hand, or not do it, and have suffered the consequences; and if he had not done it others would, for God's work is destined to be performed. But he did his part of it, and did it well and faithfully, and I know it, for I was there when he was killed by

some of our highly reverend Christian brethren.

¶ You Elders of Israel who meet together in the capacity of a Conference, you have had the priesthood conferred upon you. Where did it come from? From the Lord. The Aaronic Priesthood was delivered by John the Baptist, who held it in former times upon the earth. He communicated that to Joseph Smith and Oliver Cowdery. And then Peter, James and John, who had operated in the Melchizedek Priesthood in their day, came and conferred it upon them, then the apostleship was organized, and then the order of the priesthood was manifested unto us as it exists in the heavens. Why? That we might be put in possession of principles that emanate from God, and that we might be able to act our part in carrying out the purposes of God; not only pertaining to ourselves, but more especially to the nations of the earth, and then to operate for the dead as well as the living. Had we anything to do with it particularly? I did not introduce it, neither did Brigham Young, nor Parley P. Pratt, nor Orson Hyde, nor Heber C. Kimball, nor Joseph Smith; no man introduced it only as God gave it. Joseph Smith was made use of as an instrument in introducing it; and then having organized the Church in all its various branches, with Presidents, Apostles, Patriarchs, High Priests, Seventies, Elders, Priests, Teachers, and Deacons, with Bishops and High Councils, and all the various organizations of the Church. These things were given us for what? To gratify our ambition? to enable us to ride over and trample under foot our fellow creatures? to place power and authority upon us? No, not for any individual affair, not for any man's emolument or aggrandizement. Although there is nothing more honorable, nothing more dignified, nothing to which a man ought so much to aspire to, as to be a servant of the living God, and to be commissioned by him to do his work upon the earth. And what is it for? To spread correct principles among men; to combat priestcraft, statescraft, oppression, fraud and iniquity of all kinds, and to introduce among men those pure and holy principles by which the Gods are governed in the eternal worlds. It is not for you and me particularly; the Lord could get along very well without us, if we could without him. But God, and the holy priesthood behind the vail, that have lived and operated upon the earth, and who operate in eternity, felt interested in regard to the things that we are connected with, and interested in the welfare of the world. We talk about the wisdom of men. What true wisdom or intelligence has man that he receives not from the Almighty? I will tell you what the wisdom of men will come to by and by, and it is not so far in the future as many people think, "when the wisdom of the wise shall fail, and the understanding of the prudent shall be hid," their power and glory will fade, and you will see their thrones totter to their base; it is not long before you will see war, desolation, carnage and death run riot through the nations,

plagues, pestilence and famine depopulating the earth. And then where will their wisdom, philosophy and intelligence be? Men get a little smattering of knowledge and philosophy, and of some of the lesser laws that God has planted in nature, and they give glory to themselves, as did the Babylonish monarch who said, "is not this great Babylon that I have built?" They do not know that they are poor, blind, foolish, ignorant, naked, destitute, and in the way of death. The nations of the earth, with their false philosophy, with their wealth, their corruptions, their power and might, will become, by and by, like the chaff of the summer's threshing-floor before the wind, as represented by the Prophet Daniel. Why? Because eternal justice cries to the great God in relation to all the people of the earth. That is the reason, and because of their own acts and of their own corruptions. Hear what the Lord has coupled with his commission to his servants in this our day, and, when he said it, he said that which is verily true; Go forth and bear your testimony to the world; and after your testimony cometh the testimony of war and of fire, and of sword and bloodshed, and the waves of the sea heaving beyond their bounds, etc. He gives them fair warning, and they heed it not; but these things must and will most assuredly come.

¶ What next? Does he destroy them for their good sometimes? Yes. After Noah had preached the Gospel to the antediluvian world, and after their cup of iniquity was full, and Zion and her cities had fled, then followed the judgements of God; then came desolation and destruction. And why this wholesale sweeping out of existence of humanity? To stop them from propagating a corrupt species. Was not that right? Yes it was. He said, I will cut them off; I will prepare a prison for them, in which they shall be confined for generations, where they shall not have power to propagate their species; for these pure spirits in the eternal worlds shall not be contaminated with their corruptions: I will take them off the earth, and I will raise up another people. And He did do it. What then? He was still merciful. When Jesus was put to death in the flesh, he remembered them. "He went," says Peter, "and preached unto the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, etc." What did he preach? The Gospel. And what is it he has told us to do to-day? Not only to preach the Gospel and gather the people, but to build Temples. What for? To administer in them. Who for? For the dead who have died without a knowledge of the Gospel, that they might participate with us in the blessings which they had not the privilege of enjoying on the earth. We are doing this; hence we are doing more than preaching the Gospel to the living; we are making preparations for saving the dead, according to the word of God.

¶ Reference was made this morning to the wisdom and learning of the

world. I don't know where it is. I have traveled quite extensively in various parts of the earth, and I must say that I have not met with their intelligence. I tell you what I have met with very frequently; I have witnessed a great deal of ignorance, superstition and wickedness, and any amount of corruption, and notwithstanding the little advancement that some few have made in the true principles of science, what do they know of things as they exist before God? I told a few scientific gentlemen whom I happened to meet with a few days ago, a few things that Joseph Smith, that unlettered, ignorant boy told me in regard to the heavenly bodies and certain things associated with them, and when I had done so, one of them said, Mr. Taylor, those are some of the most comprehensive ideas I ever heard in my life. I said these ideas are from Joseph Smith, that unlearned man; but God gave them to him by revelation. Another remarked: I have read a good deal and studied a good deal; but I have a great deal to learn yet. Was it anything I knew? No, I simply told them something that Joseph Smith told me. We have a great many ignorant, learned fools; but when you meet sensible, intelligent men, as these were, they will acknowledge principle when it is presented to them. But many men have not the understanding to do it. Talking about saving themselves, who among the philosophers can save themselves? who knows anything of God or heaven? They know a very little of the earth whereon we dwell, much less do they know of things pertaining to the heavens or of God or of eternity. And let me tell them furthermore, that no man knoweth the things of God, save by the spirit of God—or, to use the text as it is given: "For what man knoweth the things of man, save by the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." And they cannot get that spirit without first obeying the first principles of the Gospel of Christ. Talk about their intelligence, it is a curious sort of intelligence to me. What do they do when they have to grapple with the sting of death, and when it stares them in the face? Why, they take a leap in the dark. And this darkness is the end of all their philosophy and all their science. And the little they do know in divining the laws of God is only with regard to some very few of the fundamental principles of those laws that God has planted everywhere throughout the universe and I do not therefore have that reverence for their theories, notions and vagaries, nor do I attach that importance to their intelligence that some people do.

¶ I remember on a certain occasion, while in Paris, France, (I have referred to this subject before, but it will not hurt to repeat it again) quite a number of professed philosophers called on me and presented so many foolish, dreamy, intangible, mysterious, incomprehensible ideas and visionary theories, that I thought of all the ignoramuses I ever met with, they beat all. They have a certain kind of bread in that city, a kind of light cake, which

they make there. It is so light that you could blow it away with a breath, and you might eat all day of it and not be satisfied. A brother who was there visiting me asked if I knew the name of that bread. I said I did not know the French name for it, but could give it a name. What name would you give it, he asked? Well, I said, you may call it philosophy or fried froth, just as you please.

¶ Professor Huxley, in visiting Niagara Falls, made some remarks which I remember were published and copied extensively in the papers, to the effect that here was another evidence afforded of the many thousands or millions of years (I forget the number now) that it had taken to wash away the rocks below these falls. And this evidence was advanced in support of geological ideas. I thought to myself; yes, professor Huxley is a very learned man. I wonder if he knew that rock was once in a friable, plastic condition, when, by the force of the watery element the soft stratum might be disintegrated, excavated and removed by the washing process in perhaps a very few days. We have seen large gaps washed away out of some of our ditches in a few hours. Such are common occurrences here. If a change were to take place in the elements comprising such washouts, which might very easily occur here as elsewhere, and they become petrified, the same condition of things would exist as may be seen at Niagara Falls, and some other philosopher hereafter might expatiate on the years it took to remove so much rock. If we have to submit to their theories, we should really be in a sorry condition. I, for one, will not fall down and worship at any such shrine.

¶ We talk about our organizations; are they right according to the order of God? Yes. Will they exist in the heavens? Yes. Are we all magnifying our calling? No; we are not. We have indeed a sort of skeleton fixed up; but I think sometimes it needs flesh on the bones and the breath of life, the spirit of the living God breathed into it. We need to realize the position we occupy and the duties devolving upon us. We see this in almost everything around us associated with the Church and kingdom of God. While many men are diligent and their whole hearts are engaged in the work of God, there are a great many astride of the fence, saying Good Lord and Good Devil, not knowing whose hands they will fall into. And yet they are High Priests, and Seventies and Elders. What will be the condition of such! We are told that "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" Yet to all such he will say, "I never knew you; depart from me, ye that work iniquity." You say, that means the outsiders. No, it does not. Do they do many wonderful works in the name of Jesus? No; if they do anything, it is done in the name of themselves or of the Devil. Sometimes they will do things in the name of God; but it is

simply an act of blasphemy. This means you, Latter-day Saints, who heal the sick, cast out devils, and do many wonderful things in the name of Jesus. And yet how many we see among this people of this class, that become careless, and treat lightly the ordinances of God's house and the priesthood of the Son of God; yet they think they are going, by and by, to slide into the kingdom of God. But I tell you unless they are righteous and keep their covenants they will never go there. Hear it, ye Latter-day Saints! Hear it, ye Seventies and High Priests! "Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." You have the priesthood, and if you do not magnify that priesthood God will require it at your hands. He expects us all to be alive and energetic, honoring our calling, our priesthood and our God, for he expects it of all of us. Now hear it, for as sure as God lives it will be so. It will not be "how we apples swim!" You must swim yourselves; for every man "will be judged according to the deeds done in the body." If you aim at a celestial glory, you must have a celestial spirit and be governed by it. You must be honest, virtuous and benevolent; you must be men full of the Holy Ghost, magnifying your calling, and honoring your priesthood, if you would obtain an entrance into the kingdom of God. And so in regard to the sisters, they stand precisely on the same ground. What are we to do? To listen to and be guided by the world? No; but to regulate our temporal and spiritual affairs—things pertaining to time and things pertaining to eternity, according to the influence, the law, and direction of the Almighty.

¶ Let us come again to this intelligence. Who would know to-day anywhere in the world how to build a temple that would be accepted of the Lord? Nobody. Who would know how to administer in them acceptably to him when built? Nobody. Let them bring forth their wise men, if they have any, and tell us how we shall obtain an inheritance in the kingdom of God. This is something they cannot do. Why? Because they have not the Gospel; and it is the Gospel that brings life and immortality to light, and this is the kind of intelligence we are after. To redeem and save the living and the dead; to build up the Zion of our God, that a people may be prepared who shall be pure in heart, and prepared to associate with the intelligences around the throne of God.

¶ These are some things associated with our duties and responsibilities. Have the apostles duties to perform? Yes. Does God require it at their hands! Yes. If they do not do it, will he hold them guiltless? No. Have the Seventies? Yes. What are they? To go to the nations of the earth as bearers of the Gospel. That is your duty, you Seventies; and if you do not do it God will remove your candlestick out of its place. Do you hear it, you

Seventies? And you High Priests and Elders, God has not conferred the priesthood upon you to dream about, to trifle or tamper with, or treat it with contempt: he will spew you out of his mouth unless you take another course, many of you. God expects his message to go to all nations, and the priesthood ought to be seeking after God and to be clothed upon with the power of God and with the light of revelation, that they may stand forth as his messengers to the nations: and then by and by, after having cleared their garments from the blood of this generation, to go and administer for the dead in the temples of the Lord, and keep laboring and doing until God shall have accomplished his purposes.

¶ What else are you going to do? To build up the kingdom of heaven upon the earth, where the voice of God shall rule and where the law of God shall have the dominion, and where men shall be instructed with laws of heaven and be taught of God. A great many revelations and changes have yet to take place, we have got to put ourselves in a position to be guided and directed of the Lord in temporal as well as spiritual things, or we will never obtain that glory for which many of us are looking.

¶ Well, what shall we do? Do right, following the counsels of those who are placed over us. Follow the counsel of the Twelve, you whose business it is to do it; follow the counsel of your bishops, you who live in the wards, and you bishops follow the counsel of the presidents of Stakes, and you presidents of Stakes seek for and follow the counsel of the Twelve. And you people, be taught of your teachers; and you teachers, get the Spirit of the Lord that you may teach aright, and you Seventies and Elders prepare yourselves to go to the nations of the earth. Say, here am I, send me; I am on hand, I am ready to fulfil my duty and to magnify my calling, and with the help of the Lord I will lift up a warning voice to my fellow men. And as High Councils to sit in judgment with honesty, truth, fidelity and integrity, without fear or favor of any man to act and administer in righteousness. And you Bishops, act as fathers over the flock of Christ, that you may magnify your calling, and that in your judgment you may seek for the inspiration of the Almighty, that you may administer justice among the people; that righteousness may prevail in Zion, and that it may spread and grow and increase, that the glory of God may rest upon us, and that we may rejoice together in the fullness of the Gospel of peace. And will it go on? It will. Will the kingdom spread? It will, "until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He will reign forever and ever." And about the wicked and the ungodly, protect yourselves against them as well as you can; unite yourselves together and be one, and never mind their ideas and feelings. God has called us to be one, to be united; and that man who tampers with the Gentiles and with their vices and fol-

lies will go down to death. We are sent to teach the principles of life, not to be taught of them; and we are required to be governed by the principles, laws, intelligence and truth that come from God, that we may magnify our calling, build up His kingdom, gather together the elect, save the living and redeem the dead, and then when we get through, unite with the assembled throng in the Celestial kingdom of God; and honor and praise and glory and power and majesty and dominion be ascribed to Him that sits upon the throne, and to the Lamb, forever and ever. Amen.

Epistle of Elder Wilford Woodruff

One of the Twelve Apostles

To the Church of Jesus Christ of Latter-day Saints,
and
To All The World, Greeting

An Epistle of Wilford Woodruff, President of the Quorum of the Twelve, written at Santa Clara Settlement, Utah, on the 22nd and 23rd of February 1879. This Epistle was written 15 days after Woodruff had gone into hiding, a move which became necessary in order for him to avoid Arrest and Imprisonment for the Practice of Plural Marriage. Shortly after its writing a copy of Woodruff's Epistle was sent to President John Taylor for his approval, and after making two Doctrinal Corrections and minor edditing, 5 weeks later it was published by the ***Deseret News*** *on 1 April 1879; and then again 20 days later in the* ***Millennial Star*** *Vol 41: <21 April 1879> 241–246)*

For more information regarding the Historical Setting and Context of this Epistle, see the statement by the Editor, together with extracts of Woodruff's diary entries, both of which immediately follow the Epistle.

¶ I feel desirous to once more, while in the flesh, by the word of God and Testimony of Jesus Christ, to bear my testimony unto you, as the Church and Kingdom of God, Established on the Earth by the God of Heaven in this last Dispensation and Fullness of Times. I also wish to bear my Testimony to all Nations under heaven, Emperors, Kings, Presidents, Statesmen, Governors, Judges, all Rulers, and the Ruled, [both] Jew and Gentile, who dwell upon the face of the whole Earth.

¶ My Testimony is this unto all Men and Nations, that you live in the day and hour of the Judgments of God Almighty. You live in the day and generation when the God of Israel has set his hand to perform his Work, his strange Work in the Latter Days. You live in the age in which God will bring to pass the fulfillment of that flood of Prophecy and Revelation which has been spoken [of] by all the Prophets since the World began — which stands recorded in the Sacred Books of Divine Truth. The fulfillment of these Revelations will involve the Destiny of the whole world, Jew and Gentile, Rich and poor, High and low, Saint and sinner, Babylon and Zion. Therefore prepare yourselves, O ye inhabitants of the Earth, for the hour of God's Judgment is at the door. As it was in the days of Noah and Lot, so shall it be in the day of the Coming of the Son of Man.

¶ I address myself first to the Saints of God, who have Entered into Covenant with the Lord, and [who] have been Ordained unto the Holy Priesthood: If you are living your religion, and Enjoying the Spirit of Inspiration, which is your Duty, you know as God lives that Joseph Smith was a Prophet of God, that he received the Administration of Angels, that he brought forth the Book of Mormon, and translated it By the power of God. You know he received the Fullness of the Everlasting Gospel, and the Holy Priesthood and Apostleship, and the Keys thereof, and that he organized the Church of Christ, "the only True and Living Church upon the face of the whole Earth," with [all] its gifts and graces, [and which is the only Church] with which the Lord is "well pleased."

¶ [Again, if you are living your religion, and Enjoying the Spirit of Inspiration] you also know [that] Joseph Smith the Prophet, left his Testimony upon the Earth, and sealed that Testimony with his own Life and Blood, and that [that] Testament is in force "upon all the world". [You also know that] ~~And~~ that Testament is filled with the Revelations of God, ~~that~~ [many of which] Stand upon its pages like Flames of Living Fire, ready to be fulfilled upon all the inhabitants of the Earth.

¶ In this Testament the Lord has Commanded his servants to go into all the world and Preach this Gospel of the Kingdom to Every Creature, as far as doors can be opened. He has also Commanded His servants to visit New York, Albany & Boston, and all the Notable Cities and Villages of the world, reproving them of their ungodly deeds, and warning them of the Desolation and utter Abolishment which await them, if they reject the servants of God or their testimony. "For with you, saith the Lord Almighty, I will rend their Kingdoms; for I will shake not only the Earth, but the starry Heavens shall tremble; . . . you cannot see it now, but soon you shall see it and know that I am God." (D&C 84:118–119)

¶ You Latter-day Saints, do you not know these things are True? You do, and so do I, for the Spirit of God bears Record, and the Record is Truth, and

Truth abideth Forever. Under the circumstances, what manner of men and women ought we to be? Are we prepared, as a people, for the great Events which await us; which await both Zion and Babylon? Judge ye! What is our duty as Saints of the Living God? It is our duty to humble ourselves before the Lord and Call upon his name, until we are filled with the Holy Ghost and the Spirit of Inspiration — [that we might] Walk in the Light of Christ; Pay our Tithes and Offerings, Keep the Commandments of God, have Faith in his Word, Remember and Honor the Ordinances we have Observed, and [keep] the Covenants and Obligations we have entered into in the Holy Places and Temples of our God. We should unite ourselves together in a temporal as well as a spiritual point of view, as directed by the wise men of Israel. We should seek to build up the Kingdom and Zion of our God, and not ourselves alone. When we do these things, then we are prepared as a people to let our prayers ascend into the Ears of the Lord of Sabaoth, from one End of Heaven to the other, and they will be heard and answered upon our heads.

¶ Again, this Testament which Joseph Smith has left, contains a Revelation and Commandment from God, out of Heaven, concerning the Patriarchal Order of Marriage. The Lord has commanded us to have our Wives and Children sealed to us, for Time and Eternity, that we may have them with us in our family organizations in the Resurrection, to dwell with us Forever in the Eternal Worlds, that we may have an increase of posterity forever in connection with Abraham, Isaac and Jacob, and all the Ancient Patriarchs. And God, Our Heavenly Father, knowing that this was the only Law Ordained by the Gods of Eternity, that would Exalt Immortal Beings to Kingdoms, Thrones, Principalities, Powers and Dominions, and [that would qualify us to be] Heirs of God and Joint Heirs with Jesus Christ, [and] to [receive] a Fullness of Celestial Glory. I say, the God of Israel knowing these things, Commanded Joseph Smith, the Prophet, and the Latter-Day Saints, to obey this Law, "or you shall be damned," Saith the Lord.

¶ Now, after obeying this law for many years, the Congress of the United States, and the Supreme Judges of the Nation, stand forth and say, "You shall be damned if you do obey it." Now ye Latter-day Saints, what are you going to do under these circumstances? God says, "We shall be damned if we do not obey the law." Congress says, "We shall be damned if we do." It places us precisely in the same position that it did the Hebrews in the fiery furnace, and Daniel in the Den of Lions. The Enemies of Daniel counseled together and Said, "We cannot find any occasion against Daniel, except we find it against him Concerning the Law of his God." Our Enemies have pursued the Same Course, and the Lawmakers and Judges of the Nation have Joined them, and made it a Law of Offence to Obey one of the Laws of Our God. Now who shall we obey, God or Man? (Acts 5:29) My voice is that we shall

obey God. We have but a short time to live here; we have a long Eternity to live on the other Side of the Vail. Thus situated, the Matter is taken entirely out of our hands. The warfare is now between God and the Nation.

¶ I am an American Citizen. I was born and raised in the State of Connecticut. I wish to ask the Lawmakers and Judges of the government a few questions: By what power was Columbus inspired and moved upon to plead before the courts of Europe to assist him to fit out a fleet, to cross the Ocean and to find a western Continent? By what power was he protected until he accomplished this? By what Power were our forefathers inspired to Cross the Ocean to inherit this land? And when they had inherited the land, and the yoke of bondage laid upon their necks by their mother country became too grievous to be borne, they rose up as a Nation and Declared their Independence, and passed through an Eight Years' War at the Expense of much Blood and treasure, and finally obtained their Liberty [and] Independence, and Established a Free and Independent Government, which was acknowledged by the Nations of the Earth? By what power was the Constitution of the United States Inspired, Framed and Adopted, as the Supreme Law of the Land, to be handed down as a Rich Legacy to their Posterity from Generation to Generation?

¶ All these Blessings have been obtained buy the Inspiration of Almighty God and the will of Heaven. This glorious Instrument Guarantees unto all its Citizens the rights of [Freedom of] Religion, Life, Liberty, and the Pursuit of Happiness. The right of the Enjoyment of [Freedom of] Religion of any Citizen of this Republic, has never been questioned by any Congress or Judges of the Law, until of late, when both the Congress of the United States and the Supreme Judges of the Law, sought by their action to deprive a Hundred and Fifty Thousand of her Citizens of the right to Enjoy [the Freedom of] their religion, which the Constitution Guarantees unto them. Will not the same God who has given this Nation a Free Government and an Inspired Constitution of Equal Rights to all men who inhabit its broad domain, hold the Rulers [of the] Land and [the] Judges of the Law Responsible for the use they make of the Power in their hands? He will!

¶ The Congress of 1862, and the Supreme Judges of 1879, in their Acts and decisions, have taken a dangerous and fearful step; their Acts will Sap the very Foundation of our Government, and it will be rent asunder, and the God of Heaven will hold them Responsible for these things, for "what men Sow they will Reap, and the measure they mete unto others will be meted unto them," saith the Lord. (Gal 6:7; Psa 7:15–16; Job 4:8; Mosiah 7:30; D&C 1:10; 6:33) The Constitution once broken by the rulers of the Land, there will be no stopping place, until the Nation is broken in pieces, and no power beneath the Heavens Can save this Nation from the Consequences

thereof; And all Rulers of this Nation, as well as other Nations, will have to give an account unto the Judge of all the Earth for the use they make of the power put into their hands. Virtue Exalteth a Nation, while sin is a reproach to any People.

¶ The question was asked the Hebrews, "What God is there that is able to deliver you out of the Hands of King Nebuchadnezzar?" A righteous answer of faith was given, "We do not know that our God will deliver us out of your hands. But be it known unto thee O King that we will not serve thy gods, nor worship the golden image which thou hast set up." So say I. As an Apostle of the Lord Jesus Christ, I will not Desert my Wives and my Children and Disobey the Commandments of God, for the Sake of accommodating the public Clamor of a nation Steeped in Sin and Ripened for the Damnation of Hell! I would rather go to Prison and to Death. If I would not, I would never be fit to associate with the Prophets and Patriarchs of old, and I could not but despise in my heart any man who professed to be a Latter-day Saint who would do otherwise. Why should we fear man who only has power to kill the body, more than him who has power to cast both body and Soul into Hell? Christ says, "When men speak all manner of Evil against you, and Persecute you for Righteousness sake, rejoice and be Exceeding Glad, for so persecuted they the Prophets and Apostles who were before you."

¶ I would say to all Israel, treat your wives and Children Kindly, and keep the Commandments of God and Trust in Him, and He will fight your battles. And I will say, in the name of Jesus Christ, the Son of the Living God, that "Mormonism" will live and prosper, Zion will flourish, and the Kingdom of God will stand in Power and Glory and Dominion as Daniel saw it, when this Nation is broken to pieces as a potter's vessel and laid in the dust, and brought to Judgment, or God never spoke by my mouth. Therefore I say to all the Saints throughout the world: Be Faithful and True to your God and to your Religion, to your Families and to Yourselves.

¶ Jesus of Nazareth has suffered death on the cross for the Redemption of the world, and his Apostles followed his example for the word of God and the testimony of Jesus Christ — and Joseph Smith has proved to the Heavens and the Earth, to God, angels and men, that he would abide in his Covenants even [if it must needs be] unto death, and none of us shall be called to do anything more. Any of us, would certainly be ashamed to deny the faith [in order] to accommodate our Enemies, [and] then [after this to] meet the Prophets and Apostles in the Spirit World. May God forbid that this should be the case with any of the blood of Ephraim.

¶ I wish in this testimony to say that the time is not far distant when the rich men among the Jews may be called upon to use their abundant wealth to gather the dispersed of Judah, and purchase the ancient dwelling places of

their fathers in and about Jerusalem, and rebuild the holy city and temple. For the Fullness of the Gentiles has come in (3 Nephi 10:10–16), and the Lord has decreed that the Jews shall be gathered from all the Gentile nations where they have been driven, into their own land, in fulfillment of the words of Moses their law-giver. And this is the will of your great Eloheim, O house of Judah, and whenever you shall be called upon to perform this work, the God of Israel will help you.

¶ You have a great future and destiny before you and you cannot avoid fulfilling it; you are the royal chosen seed, and the God of your father's house has kept you distinct as a nation, for eighteen hundred years, under all the oppression of the whole Gentile world. You may not wait until you believe on Jesus of Nazareth, but when you meet with Shiloh, your King, you will know him. Your destiny is marked out — you cannot avoid it.

¶ It is true that after you return and gather your nation home, and rebuild your City and Temple, that the Gentiles may gather together their armies to go against you to battle, for to take a prey and to take a spoil, which they will do, for the words of your prophets must be fulfilled; but when this affliction comes, the same God that led Moses through the Wilderness, will deliver you, and your Shiloh will come and stand in your midst, and will fight your battles, and you will know him; and the afflictions of the Jews will be at an end; while the destruction of the Gentiles will be so great that it will take the whole house of Israel who are gathered about Jerusalem, seven months to bury the Dead of their Enemies, and the weapons of war will last them seven years for fuel, so that they need not go to any forest for wood.

¶ These are Tremendous sayings — who can bear them? Nevertheless they are true and will be fulfilled, according to the sayings of Ezekiel, Zechariah and other prophets. Though the Heavens and the Earth Pass away, not one jot or tittle [of the words of the Prophets] will fall unfulfilled.

¶ I would say to the Lamanites, if I Could speak to their understanding, that you are also a Branch of the House of Israel, and chiefly of the house of Joseph, and your forefathers have fallen through the same Examples of unbelief and sins, as have the Jews — and you, as their posterity, have wandered in Sin and Darkness for Many Generations — and you, like the Jews, have been driven and trampled under the feet of the Gentiles, and put to death through your wars with each other and with the white men, until you are almost destroyed. But there is still a Redemption and Salvation for a Remnant of you in the Latter Days. It is time for you to cease shedding each other's blood, or making war upon your fellow man. Cease to destroy one another, learn to Cultivate the Earth and raise your food therefrom; call upon the Great Spirit to protect you and deliver you from Bondage and Darkness, and the Great Spirit will hear you and deliver you, and a Remnant of you

will again become a Delightsome people, as your forefathers were when they kept the Commandments of God.

¶ Could I speak to the Ten Tribes of Israel, in that north country, I would say Call upon the God of your fathers Abraham, Isaac and Jacob, that your Prophets may Come in Remembrance before God, that they may hear his voice and no longer stay themselves, but smite the rocks that the mountains of ice may flow down at their presence. "An highway shall be cast up in the midst of the great deep;" their enemies shall become a prey unto them. Bring forth your records and rich treasures unto the children of Ephraim, the Servants of the Lord in the land of Zion, and the boundaries of the everlasting Hills shall tremble at your presence, and you shall fall down and be Crowned with Glory, even in Zion, by the Hands of the servants of God, even the Children of Ephraim, and you shall be filled with Songs of Everlasting Joy; behold this is the "Blessing of the Everlasting God upon the Tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows."

¶ These events referred to are but a very limited portion of the Revelations of God which are about to be fulfilled upon the heads of this Generation. I wish to warn all nations of the Judgments of God which are at their doors. Thrones will be Cast down, Nations will be overturned, Anarchy will reign, all barriers of Law will be broken down, and the Laws will be trampled in the dust. You are about to be visited with War, the Sword, Famine, Pestilence, Plague, Earthquakes, Whirlwinds, Tempests, and with the Flame of Devouring Fire. For by fire and the sword will God plead with all flesh, and the Slain of the Lord will be many. The anger of the Lord is kindled and his sword is bathed in heaven, and is about to fall upon Idumea, or the world. And who is able to abide these things? And who will stand when he appeareth? The fig trees are leafing, and the Signs of all heaven and Earth indicate the Coming of the Son of Man. The seals are about to be opened; the plagues to be poured forth. Your rivers and seas will be turned to blood and to gall. And the inhabitants of the Earth will die of those plagues. And the unbelief of Great Babylon, with the whole Christian world, will not make the Truths of God without effect.

¶ Let the world look, for example, at the Ancient Cities of the Nations. Where is Thebes, Tyre, Sidon, Nineveh, and Babylon the Great, which were built to defy all time and all power, but God himself? They were laid in the Dust and their inhabitants Destroyed, when they were Ripened in Iniquity, and this too, in fulfillment of the Word of God unto them through the voices of righteous men, who spake as they were moved upon by the Holy Ghost. In like manner was Jerusalem destroyed and the Jews scattered among the Gentiles in fulfillment to the words of Moses and Jesus Christ. Will the Lord any more spare the Cities of the Gentiles and Great Babylon, than the Ancient Cities and the Cities of the Jews. No! Verily No! (Rom 11:19–25)

¶ The question may be asked why these Judgments are Coming upon the world in the last days? I answer because of the Wickedness of the inhabitants thereof. The very proclamation of the angel of God when he delivered the Fullness of the Gospel as [was Prophecied] in the Revelations of St. John was, "Crying with a loud voice, 'fear God and give glory to him for the hour of his judgment is come.'" And when that proclamation was made to Joseph Smith the Prophet (it was half a century ago), [since that time] "Light has come into the world, and Men Love Darkness rather than the Light, because their deeds are Evil." The Lord has raised up Prophets and Apostles who have cried aloud to this generation, with the proclamation of the Gospel for half a Century, and warned them of the Judgments which were to Come, and the inhabitants of the Earth have rejected this Testimony, and shed the blood of the Lord's Anointed, and persecuted the Saints of God, and the consequence is that "Darkness covers the earth, and Gross Darkness the [minds of the] people," (D&C 112:23; Isa 60:2) and the Lord is withholding his Spirit from the inhabitants of the Earth, and the Devil is Ruling over his own Kingdom, and Sin, Wickedness and Abominations of every kind have increased a hundred fold within the last few years, until the whole Earth is filled with Murders, Whoredoms, Blasphemies, and Every Crime in the Black Catalogue that was manifest in the Antediluvian world, or Sodom and Gomorrah, until the whole Earth groans under its Abominations, and the Heavens weep, and all Eternity is Pained, and the Angels are waiting the Great Command to go forth and Reap down the Earth. (D&C 38:12; Rev 14:14–20)

¶ This testimony I bear to all Nations under Heaven. This is my faith, my belief and my opinion. I know they are True by the Inspiration of Almighty God. And the decree of the Supreme Court of the United States bears me out in the opinion, that the Constitution gives me the privilege of Enjoying my Belief, Faith, and Opinion in Religion, *if [or so long as] I do not act [upon it].* Therefore the Acts and Execution of all these Tremendous Events I leave for the God of Heaven to Execute, which He most assuredly will. What I have spoken I have spoken, and I excuse not myself, and, "though the heavens and the earth pass away, my words will not pass away, but will all be fulfilled," saith the Lord of Hosts.

¶ I subscribe myself an Apostle of the Lord Jesus Christ, and member of the Church of Jesus Christ of Latter-day Saints.

Wilford Woodruff.

Editor's Note: Woodruff's Journal states that he wrote this Epistle on February 22nd, and that on the 24th he addressed a "letter to President John Taylor & Council" concerning the "Testimony" which he had written, and his desire to have it published in "Zion and Babylon" and "to all Nations under Heaven". In

continuing Woodruff's journal states that he copied this "12 page Testimony" into his diary during the 24th and 25th, however the "Testimony" itself is actually recorded a day later under the date of February 26th. His Journal addresses the Epistle from the "Saint George Temple", but according to the same record, he actually left Saint George 16 days earlier, in order to avoid Arrest and Imprisonment and did not return until 2 days after the date when his journal states the Epistle was copied into his record. In attempting to make harmony here, there is evidence within Woodruff's journal that he actually kept more than one copy of his record, and probably the second copy is what is presently housed in the LDS Church Historian's Office.

As Woodruff expressed himself, regarding the evening of the 7th of February 1879: "For the first time in my life I have had to flee away from my Enemies for the Gospels sake . . . [because] they are now trying to arrest me on [charges of] Polygamy". In continuing Woodruff states that "I had to Leave St George at 7 o'clock [PM] — I got into a wagon from the Temple with David H. Cannon and drove all night." The following evening, after having travelled "55 miles", Woodruff states that he arrived at the home of George W. Lee — however he does not say where Brother Lee lived, at least not until 8 days later, when on the 16th of February, he states that he left Bunkerville and travelled for 28 miles and "Camped for the night in the desert near the Canyon." The following day, on the 17th, Woodruff states that: "We drove today through the Canyon and on to Santa Clara Settlement." Woodruff was staying in the Santa Clara Settlement when he composed his "Epistle", and remained there until the evening of February 28th, at which time he returned to Saint George, where he occupied an upper Room that had been prepared for him in the Temple.

The following entries from Woodruff's Journal establish the historical context in which his Epistle was composed:

¶ **Feb 7, 1879:** For the first time in my life I have had to flee away from my Enemies for the gospels sake or from any other Cause. They are now trying to arrest me on Polygamy — and as I had to Leave St George at 7 o'clock I got into a wagon from the Temple with David H. Cannon and drove all night.

¶ [**Feb**] **8:** I found myself this morning in a great desert in the midst of Bareness with Cactus Prickly Pears, and Joshuas [a] 12 feet high [tree] filled with thorns — but [there was] not a spear of grass or anything that an Animal Could eat. We travelled all day with this kind of vegetation around me. We traveled after dark. I shot a goose in a stream of water. [I] broke his wing but He swam out of sight, left the water, took to the Hills, and travelled half a mile before we found him. I also Shot 2 ducks. I stopped for the night with George W. Lee who was very kind to me. He had but one Room. He gave me his bed. Brother Cannon slept with me. Distance 55 Miles.

¶ [**Feb**] **9: Sunday:** I wrote 3 Letters to Wilford, James & J. D. T. McAllister and David left at 10 o'clock. I parted with him and George T. Cottom and I spent the day By myself.

¶ **Feb 10, 1879:** I took my gun in the morning. Went to the River and ponds. I shot 6 ducks and was weary at night. [Travelled] 10 Miles. . . . . .

¶ [**Feb**] **12:** I traveled in the desert today some 8 Miles . . . . I thought in the Evening it might be wisdom for me to go to Salt Lake and I dreamed I was there and Bishop Hunter and others thought I was imprudent to expose myself as I did. I thought there were strange Men after me. . . . . .

¶ [**Feb**] **15:** I went up to the Cotton gin with Br Lee. Shot one quail. I administered to Br Sprague and returned to my abode. . . . . .

¶ [**Feb**] **16:** I Left Bunkerville and the Desert and traveled with David Cannon 28 Miles and Camped for the night in the desert near the Canyon. [Travelled] 28 Miles.

¶ [**Feb**] **17:** We arose in the morning from our Bed on the ground and Cooked our Breakfast from a fire made of Dead Joshuas, a species of Cactus 12 feet high, 12 to 16 inches through which when dead makes a good fire. This desert abounds with the greatest variety of Cactus I ever saw. The Joshuas here are only 12 feet high. In California they grow 50 feet. We also have the Common Cactus 6 feet high, the Devils pincushion 3 feet, the snake Cactus 6 feet, The Yankee pin Cactus that is Covered with Regular pins with heads on that answer for use as well as sale pins. Then we have the Common Leaf Prickly Pear.

¶ We drove to day through the Canyon and on to Santa Clara Settlement. I stopped with a good kind friend who gave me a room by myself with a good fire, Bed, furniture, and a Plenty to Eat. I took a good supper then a Bath and Change of Clothing which I much needed after wandering in a dusty desert for a week. Brother David left for home. I went to bed and had a good nights rest. [Travelled] 25 Miles. . . . . .

¶ [**Feb**] **18:** I arose this morning refreshed by sleep. Had a good Breakfast of Quails I shot yesterday. I wrote 2 letters to John Taylor and Council. Gave a history of my desert trip. . . . . .

¶ [**Feb**] **19:** I wrote 9 Letters to Phebe, 6 to Emma & family, to Hill and Jaques. I spent the day Confined to my room.

¶ **Feb 20, 1879:** I wrote 9 Letters to day . . . . I gave Brother [Moses] Thatcher a full History of my Eight days travels in the desert. I spent the day Confined to my room. I do not have the out door Exercise that I feel that my system Needs.

¶ [**Feb**] **21:** I wrote 2 Letters to Sorenson at the Valley House and to J. McAllister. I received 4 letters from G. Teasdale, James Bleak, Wilford & G. Q. Cannon.

¶ [**Feb**] **22:** I wrote 6 Letters to Wilford, G. Q. Cannon, E. Snow & McAllister, G. Teasdale & J. G. Bleak.

¶ [**Feb**] **23:** Sunday I wrote 3 Letters to Jaques, to Roskelly and John P. Sorenson. I received one letter from Sorenson, Complaining that He had not received any letters from me. I spent the day in my room writing.

¶ [**Feb**] **24:** I wrote one letter to President John Taylor & Council Concerning the Testimony which I have written, to publish to both Zion and Babylon, to all Nations under Heaven, as far my testimony Can go. . . . .

¶ I Copied in this Journal, on the following 12 pages, My testimony which I have written to publish to the world.

¶ [**Feb**] **25:** I finished today the Copying of my Testimony in this Journal. I wrote a letter to Bulah and a li[st?] to Jaques.

¶ [**Feb**] **26:** I spent the day writing and reading. I wrote 4 letters to Susan, Eugenia, Pheb & Cozy Scholes.

¶ The following is a Copy of the Testimony of the Apostle Wilford Woodruff to be published to the whole world:

¶ St George Temple Feb 22 1879

¶ To the Church of Jesus Christ of Latter day Saints, throughout Zion and throughout the world, Greetings. I feel desirous to once more while in the flesh By the word of God and Testimony of Jesus Christ to bear my testimony unto you . . . . . .

¶ **Feb 27:** I spent this day in getting up a synopsis of my travels and life for forty four years, and have recorded it in the latter part of this Journal. But it does not include the Dedication of the fore part of this Journal.

¶ **Feb 28:** I spent the day in writing, and in the Evening I rode to St George and went to the Temple and occupied an upper Room prepared for me. I there Met Brother McAllister, Bleak, Cannon & Farnsworth. . . . . (***Wilford Woodruff's Journal,*** Vol. 7: <7 Feb–28 Feb 1879> 454–467)

A Discourse of President John Taylor

2 March 1879

— 33 —**[PROOFREAD 24Nov09]**

*A Discourse by President John Taylor, Delivered in the Ogden Tabernacle, on Sunday, March 2, 1879. (Reported by Geo. F. Gibbs — **Journal of Discourses** 20:256–267)*

The Interest of Humanity should be Observed

¶ I thought I would come down and talk with you a little this morning. I am pleased to hear the remarks made by Brother Joseph F.; they are very well worthy of all acceptation by all good men. We indeed, as he said, are engaged in a great work — the ushering in of the dispensation of the fulness of times, wherein it has been decreed thousands of years ago, that God would "gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." And for this purpose he has manifested himself; for this purpose the Son of God has manifested himself; for this purpose those holy prophets, referred to in the revelation read to you by Brother Joseph, manifested themselves; for this purpose the heavens and the intelligences around the throne of God are united; for this purpose the Holy Priesthood that have existed in the various dispensations of time

are interested, and for this purpose those who held the keys of the several dispensations that have passed, have brought those keys and conferred them upon the Church of the latter-days, through the medium of Joseph Smith. The work that we are engaged in is associated with the interest of all humanity — all men that have ever lived, those that now live, and those that will live, and the salvation of the living and the dead is mixed up with these matters.

¶ We are not here for the purpose of looking after our own individual affairs and interests, or to carry out our own peculiar notions or feelings associated with any of our interests or the interest of any particular party or clique, or anything of that kind. But the Priesthood of the Son of God has been manifested in the interests of God, in the interests of the heavens, and in the interest of all humanity; embracing all people and extending to all nations and tongues. The Lord has gathered us together for the express purpose of forming a nucleus, an organism, a people to whom he could communicate and reveal his will, and to whom he could make known his designs, and among whom he could establish the principles of eternal truth and the light, intelligence, rule and law of God, as they exist in the eternal worlds. This is why we are gathered here to-day, if we can comprehend it.

¶ Jesus, when here upon the earth, had a people and called them his sheep. Said he, "My sheep hear my voice and they know me and they follow me, and a stranger will they not follow, for they know not the voice of a stranger." And again he says while supplicating the Father, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," that they may have evidence of a union that exists nowhere else in the world of the love and affection of those godly principles that cement and bind men together, which nothing but the power and spirit of revelation can do; that they may have evidence of something more exalting, more ennobling, and which will unite and associate men together in indissoluble bonds of eternal truth according to the laws of God; that there may be evidence in existence in the world that thou hast sent me, and that the principles that thou hast given me have been revealed to them and that they [i.e. those whom thou hast given me] are to be governed by them: "thine they were, and thou hast given them me."

¶ That was the feeling that existed in former times among the Saints of God, and these were some of the teachings unto them. The sheep have been scattered abroad among the nations of the earth to whom this communication has been sent, and thousands have heard and obeyed the voice of the

good Shepherd and have gathered themselves together, as we are here and as they are over this Territory, according to the impulses originating from the Spirit of God, which has operated and worked upon our minds and brought us together as we are here to-day.

¶ Now then, what was this for? To preach first the Gospel of repentance and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, to be followed by the gathering together, etc. And what was it for? That we all might be baptized into one baptism, that we all might partake of the same spirit, that we all might be brought into communication with the Almighty and derive wisdom and intelligence from the same fountain, having "One Lord, one faith, one baptism, one God and Father of all, through all, and in you all." When Jesus sent forth his servants formerly he sent them to preach this Gospel. When the Father and the Son and Moroni and others came to Joseph Smith, he had a priesthood conferred upon him which he conferred upon others for the purpose of manifesting the laws of life, the Gospel of the Son of God, by direct authority, that light and truth might be spread forth among all nations. There was a number of men selected by the Savior anciently, to whom he said: "Ye have not chosen me, but I have chosen you and ordained you." What to do? To do the things you have seen me do, as I have come to do what I have seen my Father do. The words which I speak, I speak not of myself; but the Father who dwells in me, he doeth the works.

¶ Now then, we have got a priesthood organized here upon the earth, as there was one organized in the days of Jesus, only with this distinctive difference, — that that was a dispensation of God to them; this we live in is the dispensation of the fulness of times, embracing all other dispensations and times and powers and authorities that have existed upon the face of the earth, in the various ages, from the commencement to the present time. Herein it differs from others. Hence we are requested to gather together, something which they were not commanded to do. We are told to build Temples: they were not. We are told to administer for the living and the dead, which ordinances were only performed then to a very limited extent. We are called upon to build up not only the Church, but the kingdom of God, and to introduce the rule and government of God upon the earth. We are here just as Jesus was, not to do our own will, not for the purpose of carrying out our own ideas or theories, but to do the will of God who sent us. That is the way Jesus preached: "For I came down from heaven, not to do mine own will, but the will of him that sent me." Sometimes it was trying and perplexing, sometimes it was hard to endure; but he did endure and suffer it, and he accomplished the work he was sent to do. But sometimes when struggling with the powers of darkness, and environed with the corrupt and ungodly, he gazed upon and

comprehended the gravity of the situation and things before him, it so operated upon him, that in mortal agony he sweat great drops of blood. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin." He endured everything possible for mortal[s] to endure on the earth. Finally, when the last struggle came, said he, "Father," if thou art willing, "if it be possible, remove this cup from me: nevertheless, not my will, but thine, be done." What were his feelings in the midst of all this sorrow? Did he give railing for railing, contumely for contumely? No, he did not. David, you know, prayed that God would send his enemies to hell quickly. He was quite in a hurry about it, as we are sometimes. Jesus said, "Father, forgive them, for they know not what they do;" they are ignorant, they are foolish, and blinded through superstition; they comprehend not thy laws, they know nothing of my mission. Father, forgive them. I admire the sentiments and feelings of the Savior under such circumstances, very much more than those of David.

¶ As I understand it we are called upon to be saviors. And as saviors of men, endowed with the holy priesthood, we should, with one feeling and spirit, operate together in the interests of Zion; we ought to humble ourselves before God and seek for His Holy Spirit to lead us in the right path, that all may comprehend His law, and that we may operate together in the interests of Israel, and in the building up of the Kingdom of God upon the earth; and every other feeling and idea ought to be esteemed subservient to that, and that ought to be the first, leading, guiding, and controlling sentiment of all the elders of Israel, and especially of those who take the lead in Israel.

¶ We get tried sometimes, and we sometimes try one another; and we sometimes feel as David did on a certain occasion, when he exclaimed: "For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I could have hid myself from him. But it was thou, a man mine equal, my guide, and my acquaintance."

¶ Did you ever know it is necessary that we should be tried in all things? If you do not you will find it out before you get through, and we are not through yet quite. In this connection, I am reminded of what I heard the Prophet Joseph say, speaking more particularly with reference to the Twelve, "The Lord will feel after your heart-strings, and will wrench them and twist them around, and you will have to learn to rely upon God and upon God alone." Has he done it? I think he has pretty thoroughly. The Prophet himself was tried about as much as anybody I know of, and his Brother Hyrum had

his full share, the Twelve also have been tried as much as any men that I know of, and a great deal more than you know anything about. He furthermore said, "If God could in any other way more keenly have tried Abraham than by calling upon him to offer up his son Isaac, he would have done it." And as I have said, Jesus himself sweat great drops of blood, and in the agony of his suffering cried out, "My God, my God, why hast thou forsaken me?" And why is it thus? We are told by one of old, "For it became him, for whom [are] all things, and by whom [are] all things, in bringing many ~~things~~ [i.e. sons] unto glory, to make the Captain of their salvation perfect through sufferings." (Heb 2:10) "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb 4:15)

[¶] Oh, what a happy thing it would be if we could follow in his footsteps in that particular! But we have our weaknesses and infirmities in common with all men. It is incident to humanity, and the devourer is at work seeking to destroy, to contaminate, to corrupt and defile, and to lead men down to perdition, to produce discord and envy, hatred and strife, and every evil that proceeds from that source. Shall I tell you its fruits? Envy is one; hatred is another; malice is another; uncharitableness is another; evil speaking is another; and so on — all these things proceed from an evil spirit; and it is said, "That to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness."

[¶] Men sometimes falter? Yes, sometimes they think they are strong; but no man is strong unless he be strong in the Lord. No man is sustained only as God sustains him; and if he do[es] not sustain him, I would not give much for his ideas or position. We sometimes think we are strong and that we can do a great deal. So thought Peter on a certain occasion — at the time when Christ said to his disciples, "All ye shall be offended because of me this night." But Peter answered him, saying, "Though all men shall be offended because of thee, yet will I never be offended." The Savior doubtless appreciated his feelings, but knowing better than he the frailty of humanity, he said unto him, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Did he do it? Yes he did; but Jesus did not get angry with him, nor begin to upbraid him and speak angry words to him. He knew too well the weakness of mortal man, and he knew it before that time.

[¶] But he says, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee." If you love me, if you are my friend and my disciple, "Feed my Lambs." That was not very hard to do; he had been called for that purpose. "He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea,

Lord, thou knowest that I love thee. He said unto him, Feed my Sheep." And the third time the Savior put the same question to Peter, and which on being answered as before, he said to him, "Feed my Sheep." What is the duty of the Apostles, the Presidents of Stakes, the High Priests, and Seventies, especially of those that are generally presiding? If Jesus was here, he would tell you to lay aside your nonsense, your follies and weaknesses, and act more like men and Saints, and go to work and "Feed my Sheep."

[¶] Said he, "If I be lifted up, I will draw all men to me," not that I will rule with an iron-hand, not that I will trample upon them, not that I will let you see that I possess power and authority; but "I will draw all men to me." That will not be accomplished until the time spoken of when every knee shall bow, and every tongue shall be heard to say, "Glory, honor, majesty and power, be unto him that sits upon the throne and to the Lamb for ever;" but it will be done through the influence of the Gospel, through its cementing and harmonizing influences, through the aid of the Almighty and the operations of the holy priesthood combined together, united as the heart of one man in the accomplishment of the purposes of God; with kindness and brotherly affections, with long suffering and with every principle of righteousness that is calculated to draw the feelings and affections of men, that they may see the truth and know it for themselves, and that they may know also that we are their friends, acting for the welfare of all men, living and dead, and in the interest of the Church and Kingdom of God upon the earth. And where this principle does not exist, there is something wrong, the principles of the Gospel are not lived up to. For God is love, and they that dwell in God, dwell in love; and "If a man say, I love God, and hateth his brother, he is a liar," so said the word or God formerly, and [so] it says to-day. God is love, and they that dwell in God, dwell in love. They are surrounded by that element, it is the fountain of life within them.

[¶] Jesus said to the woman of Samaria, whom he asked to give him drink, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up unto everlasting life." If we will live so as to be entitled to drink of the well streams that flow from the fountain of all light, all these little, narrow, contracted, by-gone influences, will vanish like the dew before the rising sun, and the light, the Spirit and revelations of God, will rest upon the priesthood, and Israel will be one and his priesthood one, and they will fight side by side in the defence of truth, and in the maintenance of those principles calculated to exalt men through all time and all eternity.

¶ These things referred to by Brother Joseph F. are too small for men to have anything to do with. It might be excusable in babies, but for men to be

engaged in such things is a shame upon the priesthood, and an outrage upon the holy principles that God has been pleased to reveal to us. That is the way I look at these things. And it is a trick of the devil to decoy and destroy, to divide and disrupt, and to lead men down to perdition. What would be the result if these things are carried out a little further? The whole head would be sick and the whole heart faint. I say, shame on the Elders of Israel! shame on men holding the holy priesthood that cannot be united and operate together in the interest of the Church and the Kingdom of God, but must drag in their mean, low, contemptible ideas and notions, forgetting the high calling with which they are called.

¶ What shall We do? Why, lay them aside and repent of your foolishness, and forgive one another of your hard speeches and words, and your rash and hard treatment made use of to produce stings, trouble and annoyance among men; and study from this time henceforth one another's feelings, and act the part of a brother and friend one towards another, live your religion and keep the commandments of God.

[¶] How did Jesus teach his disciples to pray? When you pray, say, "Our Father which art in heaven." What? I must tell a little story here. There was a poor man once called upon a minister for assistance; the minister tried to cheat him, and would not give him what he had agreed to for some labor performed by him; the man was not very well suited about it. The minister, it would seem, was one of those fellows who, if he could squeeze a little out of the poor man, was quite willing to do it.

[¶] "Well," said the man, "I will take what you offer me, although it is not what you agreed to give me, providing you will teach me the Lord's prayer." To this the minister agreed and said, "Repeat after me and say, 'Our Father which art in heaven —'" "What!" says the man, "is God your Father and my Father, too?" "You must repeat what I say," said the minister, "Our Father," etc. "What," said the man, "my Father and your Father?" "Yes, yes." "Then," broke in the man again, "is he indeed my Father as well as your Father?" "Yes," replied the minister, ["]but you must repeat my words." "Well, what a rascal you must be to try to cheat your poor brother in this way?"

[¶] We should all feel that God is our Father, and that we are all brethren and sisters. There are none of us very big; in fact we are all very little when you come to know all about us. None of us can do anything except the Lord helps us, and if he does not help us, we, as a certain lady said, are "all poor, miserable, independent sinners." There is none of the "big I and little you" amongst us. We should have a common sympathy one for another, and feel a kindly regard for the lowest of God's creations, and especially for the Saints of God, no matter what position they occupy. If any are in error, try to reclaim them by kindness; if they have a bad spirit, show them a better one; if any

do not do right, do right yourselves and say, "Come follow me, as I follow Christ." Would not that be the right course to pursue? I think it would; that is the way I understand the Gospel. We do not, any of us, have the priesthood for self aggrandizement, or to be used to oppress, or take advantage of anybody, or to use improper language; but with all kindness and long suffering and forbearance and with love unfeigned. I will read from the Doctrine and Covenants something bearing on this, from page 386 [D&C 121:34–46].

¶ "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, and they do not learn this one lesson —" just the very thing I have been talking about — "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." Do you think that God will give power to any man only to carry out his own contracted or selfish purposes? I tell you he never will, never, no never. "That they may be conferred on us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood of that man."

¶ We think sometimes, we are standing in heavenly places in Christ Jesus; and so we are. But there is no priesthood of the Son of God that authorizes one man to oppress another or to intrude upon his rights in any way. There is no such thing in the category; it does not exist as it is said — "Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God." ["]We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

[¶] ["]No person or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned, by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving be times with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men," [—] not of envy, not of hate, not of fault-finding, but "be full of charity towards all men and to the household of faith; and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax

strong in the presence of God, and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven." Then shall you feel the power of the Holy Ghost resting upon you and its influence penetrating your soul, and then it will grow and spread until its influence extends everywhere; and then will men respect, esteem, and venerate you for your fidelity and for your adherence to the truth. "The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

¶ These are great truths for us to reflect upon. And in connection with this I wish to say, we not only need to have confidence in men, but we must exhibit that confidence. "Be kindly affectionate one to another with brotherly love; in honor preferring one another," not preferring ourselves, but "in honor preferring one another." This may be a hard lesson for some to learn, but we have got it to learn, or we never shall be fitted to hold any important position in carrying out the designs of God, in building up His Church and Kingdom on the earth. We want to feel a free interchange of that union one with another, not for one man to stand up among his fellows as though he were unapproachable, and say to others, "Stand off, I am holier than thou." Nothing of this kind; but entertain a kindness, a sympathy and a desire to promote the happiness and welfare of all men, just as God does. He causes his sun to rise on the evil and on the good, and he sends his rain on the just and on the unjust. . . . . .

¶ What was our message to the world? Salvation. What was the promise to Abraham! "In thee and in thy seed shall all the nations of the earth be blessed," not cursed. The priesthood of God was not given to curse men or destroy them, but to bless them.

¶ Again, we are told to go and preach the Gospel to every creature; and there is a great deal of pains being taken to do this. What is it? The Gospel of life and salvation. Is it free to all? Yes, free as the streams that pass your city, and all are invited. Some do not like it. What of that? We cannot help that; we are going to perform the work that God has set us at, and we will treat all men right. When they come here, as strangers in our midst, will we treat them right? Yes. Do they treat us right? Not quite. Will we be liberal and generous and kind? Yes; I would give to every man of whatever name, or creed, or color, all his rights without his ever asking for them; we need no plot, or intrigue, or anything of that kind. We expect to build up and establish the kingdom of God, that will contain in it, admiration, protection of the virtuous and good among all nations. The time will yet come when he that will not take up his sword to fight against his neighbor, must needs flee to Zion for safety. All those who are not fond of blood and carnage and

desolation, if they want to be preserved will flee to Zion. Have we not got to have a Zion for them to flee to? Yes. And what is Zion? The pure in heart. We want to organize in such a way, and advocate and maintain such correct principles, that they will become the admiration of all honest men, who will feel that they can be protected and find safety and an asylum in Zion. What of that? Are we going to follow them then? No, no, no, we are not. Are we going to be governed by their notions? No, we are not. Are we going to mix up with their Babylonish ideas? No, we are not; we are going in for Israel and for the Church and kingdom of God, but we will protect every man in his rights so far as God gives us power to do so, but we will not mix up with their iniquities, their frauds and corruptions, that they are seeking in many instances to crowd in upon us; we want to be free from these evils, and put our trust in the living God and cleave to the right and the truth. If a man is a good man, won't I treat him right? Yes; but at the same time, our moral and social ideas are very different, and while I accord to them all the civil liberties that any reasonable men should want, I do not wish to be governed by his standard of morality, nor do I wish him to teach my children. Why? simply because I do not wish them perverted. No Gentile or reasonable man would find fault with me for that. He does not want me to teach his children my faith. All right, he can keep them away, and I want to keep mine from his influences. Why? Because we are associated with things that are eternal in their consequences. We are aiming at the celestial glory. We believe they will get as big a glory as they are looking for, but it will not be that which we anticipate; therefore we don't want them to train our children and lead them down to death. We want to manage these things ourselves, but injure nobody. Is anybody injured by it? No. "I cannot see as you see," say some. All right, we cannot help that. Would I find fault with the City Council because they give a burying ground to some who prefer to have their dead by themselves? No, not if you have it to spare; but on the other hand, don't let us shut out our own people and our own interests, but maintain every right wisely, to the building up of the kingdom of God. We will be as generous as the world dare to be; and we expect the principles of the everlasting Gospel will go on and increase until the kingdoms of this world become the kingdoms of our God and his Christ.

¶ I say to those men who may have any differences, settle them like men and don't act the baby any more, but conduct yourselves as servants of the Most High God. And may he enable you to do so and bless us all and lead us in the paths of life, is my prayer in the name of Jesus. Amen.

A Conference Address of President John Taylor

8 April 1879

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*A Discourse by President John Taylor, Delivered at the General Conference of the Church, held in the Big Tabernacle at Salt Lake City, on Tuesday Afternoon, 8 April 1879; (Reported by Geo. F. Gibbs — **Journal of Discourses** 20:174–180)*

Opening of the Last Dispensation — Development of the Work of God — Sending Forth Missionaries — Usefulness of the Sisters — Improvement Associations — Education — Co-Operation —

¶ I will state that I feel very much obliged to my brethren for the generous feeling manifested to myself. Permit me, however, to say, with regard to some of these ideas presented to the Conference by Brother George Q. and which he has said, he has frequently presented to me and others of the Twelve, that while I duly appreciate the feelings and views of my brethren, and am not ignorant of the proprieties of life, individually I would not wish to change my position. Personally I care nothing about the outside show, the

glitter and appearance of men; but I do care about the great eternal principles associated with the Church and Kingdom of God upon the earth. And as has been stated, it was some time before I could make up my mind to accept a proposition of this kind. And I accept it now simply in the capacity of your servant for Christ's sake for the benefit of the Kingdom of God and that all things may be conducted in a proper manner.

¶ Now we will let this pass, and talk about something else.

¶ I have been very much interested in the remarks that have been made at this Conference. It is now forty-nine years since the Church of Jesus Christ of Latter-day Saints was organized. There were then, as you heard stated and as we very well know, six member organized. There were however, more than six persons in the Church, as was remarked by Brother Snow, the organization being effected for the purpose of legal recognition, still there were only a very few, and as the spirit of revelation rested down upon God's servant Joseph in these early days, who like Adam, Moses, Abraham, Jesus, Jared, Nephi, Moroni and others, had the heavens unfolded to his view, and although the Church was so few in number the principles and purposes of God were developed fully to the vision of his mind, and he gazed upon the things that are to transpire in the latter-days associated with the dispensation that he was called upon by the Almighty to introduce. He learned by communication from the heavens, from time to time, of the great events that should transpire in the latter days. He understood things that were past, and comprehended the various dispensations and the designs of those dispensations.

[¶] He not only had the principles developed, but he was conversant with the parties who officiated as the leading men of those dispensations, and from a number of them he received authority and keys and priesthood and power for the carrying out of the great purposes of the Lord in the last days, who were sent and commissioned specially by the Almighty to confer upon him those keys and this authority, and hence he introduced what was spoken of by all the prophets since the world was; the dispensation in which we live, which differs from all other dispensations in that it is the dispensation of the fulness of times, embracing all other dispensations, all other powers, all other keys and all other privileges and immunities that ever existed upon the face of the earth.

[¶] At that time he was a feeble youth, inexperienced, without a knowledge of the learning of the day. But God put him in possession of that kind of intelligence, and what may be termed a scientific knowledge of all things pertaining to this earth, and the heavens, if you please, which was altogether ahead of all the intelligence that existed in the world. He commenced as opportunity presented by following the education he had received from the Almighty, by teaching the principles of life and salvation, the principles of

the everlasting Gospel, by conferring upon others that priesthood which had been conferred upon him, and by organizing a state of things that was after the pattern of the heavens, that was calculated to live and grow and increase, that had the principle of life and vitality within itself, and that was [en]culculated to draw together the honest in heart and assimilate them in their ideas and views and feelings and faith, and empower them to operate with him and with the Lord and with the holy priesthood that had existed in former ages.

[¶] And thus he commenced to organize the Church with all its various offices under the direct inspiration, guidance and revelation of the Lord. The First Presidency was pointed out, the Twelve were also pointed out and designated, and these quorums were ordained. The high priesthood was organized however before these other quorums took shape. Then there were the quorums of Seventies, then the quorums of Elders, then the Bishops, then the quorums of Priests, Teachers and Deacons, together with the High Councils and all that we know about these things. He taught us all that we know about them; God taught him. Hence in the various organizations of the several quorums of priesthood whether it relates to the Melchizedek, Aaronic or Levitical priesthood, all of these, together with the duties devolving upon each, were given by the Lord. And hence the church that we are associated with is called the Church of Jesus Christ of Latter-day Saints.

[¶] Hence Jesus Christ is the medium through whom we are to approach the Father, calling upon him in the name of Jesus; for there is no name given under heaven, nor known among men, whereby we can be saved but the name of Jesus Christ. And although they do not do it now, yet the time is approaching when to him "every knee will bow and every tongue confess that He is the Christ, to the glory of God the Father."

[¶] And hence the religion we profess is one that has been given us from the heavens. We cannot dispense with it; we cannot dispense with any part of it. It is not of man, but from the Lord God, our Heavenly Father, through our Lord Jesus Christ, making use of his servant Joseph and those whom he should call by revelation as the instruments to carry out the purposes of God upon the earth.

[¶] The priesthood we have received we received not of man nor by man, but by revelation. And latterly President Young, a little before his death, organized all the various branches of the Church into Stakes, with the officers thereof, carrying out the design of God and his revelations to Joseph Smith; and placed them upon the foundation that was first laid by Joseph Smith under the immediate revelations of the Lord. And God expects it at our hands that we magnify our calling, and that we cleave unto him as his servants upon whom he has conferred this priesthood. He expects it at our

hands that we shall magnify it, and not operate according to our peculiar notions, but according to the will and law and guidance and revelations of God in all things and under all circumstances; for we are here as Jesus was here — not to do our own will, but the will of our Heavenly Father who has sent us, and who has called us to this high calling, and has made us to sit together in heavenly places in Christ Jesus.

¶ In accordance with the order of God, the Twelve, the Seventies, the High Priests and Elders have been abroad among the nations of the earth, delivering the testimony which God gave to them, and the Spirit and power of God has operated with us in our ministrations; and the results of these operations and these labors, and the faith and the self-abnegation and self-denial and the desire to do the will of God, and the testimonies that have been borne, are manifested in the Saints gathered to-day as we are in the valleys of the mountains. These things have been brought about by the interposition of the Almighty; we are, as such dependent upon him to-day, and as we ever were in all the days of our lives, for guidance, for support, for revelation, for the Spirit of God to guide us that we may not make any false steps; but as a people we must magnify the Lord our God in our hearts and honor him and observe his laws and keep his commandments. There has quite a change taken place since this Gospel was introduced, as the thousands of people who inhabit these valleys sufficiently attest. And if we continue to progress in faith, in union, in intelligence, in virtue, in purity, in knowledge, and especially in the knowledge of God and in the observance of his ordinances, the work of the Lord will continue to roll with tenfold rapidity. We are just commencing our labors, and are just getting ready to perform the work that God has laid upon our shoulders, and are just commencing to perform the work that God intends us to accomplish; everything that has been prophesied by all the ancient prophets, as contained in the Bible and the Book of Mormon, and those things predicted by Joseph Smith, and every other prophet of God, will as surely be fulfilled as we are here to-day, without any faltering, or flagging, or hesitation.

¶ We go on and attend to many things. Our organizations are very good; but we need, I think sometimes, the breath of life from God breathing into them all through, that the Spirit and power of the Most High may be in our midst, and that the power and blessings of God that come through the ordinances may be in our midst, and that the power and blessings of God, that come through the ordinances may be imparted to us; and such will be the case if we are faithful in the performance of the duties devolving upon us. It is not with us a question of what we shall eat, or what we shall drink, or what kind of houses we shall live in; it is not a matter of so much importance as it is to be doing the will of God, to have our hearts engaged in his

service, to feel that we are building up the Zion of the Lord of Hosts, to feel that we are recognized of the heavens, to feel that we are associated with the priesthood behind the vail who have lived and operated in time and are now operating in eternity; for they without us cannot be made perfect, neither can we without them be made perfect. We need their assistance from the heavens, and we ought to seek it all the time.

¶ Let me speak of this not only to the Twelve, but to the presidents of Stakes and their counselors, and to all men holding authority, to seek to God, seek for wisdom, seek for faith, and learn to approach God, that we may draw down blessings from heaven and partake of that faith which was once delivered to the Saints. We are trying to do some things and are doing them pretty well. Do I wish to find fault? No. Or to censure anybody? No. But I wish everybody would so live and act that they would not censure themselves, that their minds would not condemn them; for if your own hearts condemn you, God is greater than your hearts.

¶ We are doing pretty well. We are building our Temples, and there is a laudable spirit manifested in relation to these things generally. Do all do it? No. Have all this spirit? No. I wish they had; but then we would be expecting too much perhaps. But there is a growing interest in these things, which I am glad to give the Saints credit for. And in speaking of our Temples, I suppose there are no less the 500 men engaged to-day in building Temples in this Territory. Some people would consider this quite a tax upon them, and, I may say, we have some who call themselves Latter-day Saints who have a little of this feeling, not much, but a little of it. But men who feel right, they feel that they and all they have belong to the Lord; they feel that they are on hand to perform the work of God, to build up his kingdom, to operate with him and with the holy priesthood, and to prepare Temples to administer for the living and for the dead; that we may indeed be not poor and helpless dolts; but feel that we are saviors upon Mount Zion, and that the kingdom is the Lord's.

¶ There is a good feeling manifested among the brethren and also among the sisters, who are quite as zealous in most interests as the brethren are. Notwithstanding the immense labors we are performing in our building, for we are doing a good deal, we are not unmindful of other matters. There is constant labor going on in the Temple at St. George, with very little intermission, and a corps of persons steadily engaged administering in the ordinances of the Lord's House there; while in these other places, as you have heard read over, according to the financial accounts pertaining to the Temple being built in Manti and Logan — there has been expended in a short time on these two Temples nearly two hundred and fifty thousand dollars. The brethren have taken hold of it with a will, and there seems to be a feeling

among many of them to see who shall do the most, instead of who can do the least. And notwithstanding this there is about fifty thousand, I think, in round numbers, more tithing paid this last year than there was before these things commenced. I speak this for the credit of the Latter-day Saints. Honor, as the scriptures say, to whom honor is due. And I am pleased to see a spirit of that kind grow and increase among the brethren.

¶ There has been a good deal of care bestowed on the sending forth of missionaries whom we have sent forth among the different nations abroad and to this nation. There is a duty devolving upon the Twelve and the Seventies especially, to see that this work is performed; and we have been alive to this matter, and have aimed to call men that would not be embarrassed or perplexed in their minds, but such as would go forth as the servants of the Living God, who would not, when they got about two hundred miles from home, commence to think when it would be time for them to return; and the fruits are fast beginning to be borne in the European, the Scandinavian and other missions, and also in the United States. And we wish it to be understood among the Elders and Seventies that we do not want men to go on missions who look upon it as a painful duty for them to fulfil; we would rather such men stay at home. But he that hath a desire to preach the Gospel to the world, whose life is upright, pure and virtuous, and who is capable of presenting the principles of the Gospel to the world; he is the kind of man we are desirous to send. We do not want anybody to go simply because it might be thought that a mission would do him good, or that it might save him from some evil he might be likely to fall into. We do not want men to go abroad representing the Captain of our salvation to reform themselves; let the work of reformation be done at home. We want men to preach the Gospel who are honorable and upright men, and full of the Holy Ghost; and when such men go they go with our faith, carrying with them our esteem and love and affection; and if they need anything, we will give it to them. If their families need anything, we will have them looked after, we will feed them and clothe them and take care of them, and consider that they are our brethren and not that they are poor, miserable paupers, or that their wives and families are a trouble to us; we want to do away with all such feelings. Let us cultivate the spirit of magnanimity and kindness, and as the Lord blesses us, let us bless others; and that is all the things of the earth are worth. Do good to all men, especially to the household of faith. And by and by, as was the case formerly, those who go forth reaping, bearing precious seed, will return rejoicing, bringing their sheaves with them.

¶ Furthermore, we have an auxiliary among our sisters here. Brother Geo. Q. Cannon represented how they were imposed on in many lands and how they had been. Why should they be? Are they not our mothers? Are they not

our wives? Are they not our sisters? Are they not our children? Should we not protect them? Do we profess to be in the image of God, holding the holy priesthood of God, and then would we treat the fair daughters of Zion with contempt, or permit them to be injured or imposed upon in any way? God forbid. They are flesh of our flesh, bone of our bone; they are our helpmeets, and our associations and our relations with them ought to be pleasant and agreeable and with all long suffering and fidelity. And then the sisters should turn round and help to bless one another, and act as our teachers are doing in other respects — teaching their sisters, looking after the poor and assisting the bishops in the performance of their labors. And the Relief Societies which have been organized have been of very great benefit to the Saints of God. And I say, God bless the sisters, and inspire them with more of that heavenly spirit, that they may assist their husbands and their brethren and their children — their sons and their daughters — to promote correct principles, to stem the tide of iniquity, and to promulgate virtue, truth and purity among the Saints of God. And I would say, it is the duty of the bishops and presidents of Stakes to assist them all they can, which I believe they generally do, to carry out everything that is good and praiseworthy.

¶ There is another class of people among us doing a great deal of good; that is our Mutual Improvement Associations; both Young Men's and Young Women's. How much more pleasant it is to see our youth grow up in the fear of God, trying to instruct one another in the principles of life and salvation, than to see them ignore the laws of God. How pleasing to us! How pleasing to God and the holy angels! Let us encourage these things, and instruct our sons and daughters, that they may grow up in intelligence, virtue, purity and holiness before the Lord.

¶ And then we want to study also the principles of education, and to get the very best teachers we can to teach our children; see that they are men and women who fear God and keep his commandments. We do not want men or women to teach the children of the Latter-day Saints who are not Latter-day Saints themselves. Hear it, you elders of Israel and you school-trustees! We want none of these things. Let others who fear not God take their course; but it is for us to train our children up in the fear of God. God will hold us responsible for this trust. Hear it, you Elders of Israel and you fathers and you mothers! Talking about education, as I said before, Joseph Smith knew more in regard to true education than all the philosophers and scientists of the earth; and he knew it by the revelations of God. We want to get together to train our children up in the fear of God, to teach them correct principles ourselves, and place them in possession of such things as will lead them in the paths of life.

¶ I find it is time for me to quit. I feel to thank you for your attendance at this Conference, and for the kind of spirit that has been manifested here.

And to thank the members of our choir who have made for us sweet music; and I would say that our choir is a credit to our Territory and to our people. And furthermore they are meeting together for the purpose of cultivating the art of music, and that we may be organized and be more perfect in relation to these things.

¶ I would like to have said something about our Sunday Schools. I do not believe we are behind any people on the face of the earth in relation to these matters. I am informed by the general Superintendent that we have 29,000 children attending Sunday Schools; and I would not be afraid to say that that is more than attend the Sunday Schools in all the Territories put together, outside of Utah. *(A voice from the stand — "And in half the States.")* Some one remarks, and in half of the States. I do not know how that is. But they do say our children are Utah's surest and best crop. Let us try to train them up in the fear of God, that we may have his blessing to be with us.

¶ I would like to have said something, too, about our co-operative associations. I am pleased to inform you that the Co-operative Institution of this city is doing remarkably well; it is on a solid foundation and everything is moving along pleasantly and agreeably. We have organized for some time a Trade's Union, through which all the people of Utah can be represented. And while the Co-op calls upon us to sustain them, which is right and proper, we want the Co-op to sustain us. There are two sides to this question, hence we have an organization called a Board of Trade in a number of the Stakes, and expect to perfect them in all the Stakes, that the whole people may be represented at our general board. Then we expect to spread and grow in manufactures of all kinds, that we may become a self-sustaining people, a people who shall be independent, under God, of all other powers.

¶ I will not detain you. God bless Israel, and all that bless Israel, and let our enemies be confounded. And God grant unto us power to serve him and observe his laws that we may have a claim upon his blessings, and at last obtain eternal life in his kingdom, in the name of Jesus Amen.

A Conference Address
of
President John Taylor

9 April 1879

— 51 —

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All Temporal Concerns Need the Attention of the Saints
— We should Prepare for the Evils Coming Upon the Earth —
Cooperation and the United Order
— Functions of the Two Priesthoods —
Home Manufactures

¶ It has been very properly remarked that we are becoming a great people, and there are a great many interests of a temporal, as well as spiritual nature, that must necessarily be attended to — in fact it has been so contemplated from the beginning. We talk sometimes of earthly things: at other times we speak of heavenly things. Sometimes we speak of things pertaining to time, and at other times of things pertaining to eternity. We have to do with both or we could not have been here. And being here it is proper we should come to a right understanding in regard to the position we occupy;

and especially that we should comprehend our duties relating to our temporal affairs and by acting truthfully, honorably and conscientiously avoid so much annoyance, trouble, litigation and difficulty that so frequently exists.

[¶] In relation to the Gospel of the Son of God, it gives us information pertaining to our existence and to our general relationship to God and to each other, pointing out our various duties and responsibilities. Associated with it is a priesthood which among other things is to promulgate the will of God to the ends of the earth; it has taught us principles pertaining to our future, both in relation to the living and the dead, relative to the present, past and future.

[¶] We talk a great deal about our Gospel, about our spiritual affairs; we have our church organized according to certain principles associated therewith. We have a priesthood organization, embracing our Stake organization; we have organizations pertaining to spiritual things, if you may so call them, and also for temporal things, for we have to do both with time and with eternity, both with earthly and with heavenly things, and consequently it is necessary we should be interested in all.

[¶] When we reflect upon our position, there is something peculiar associated with it. At first the Elders of this Church were told to go forth and preach the Gospel to every creature; then they were instructed to gather together those who believed. According to the Scriptures, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

[¶] We are gathered together; but being gathered together there is something more than spirituality associated with our existence. We brought our bodies with us when we came, and we necessarily have to eat and drink and to have houses to live in, etc.; in fact, we require the common necessaries of life just as much as any other people. And then, if we have children, as Bishop Hunter says, "there are none of them born with shoes and stockings;" but these things have to be provided. Furthermore, being gathered together, we necessarily form a body politic, if you please, and we cannot help ourselves if we would; but we do not want to. We frame laws according to the usage of the nation we are associated with ; for being here and finding ourselves in the territory of the United States, we necessarily have had to organize a government which has assumed a territorial form; and that means a legislature with its enactments and all the various adjuncts of a government. Laws have to be made, officers must be created to execute those laws; and we necessarily become an integral part of these United States, and have to perform all the political functions associated therewith.

¶ These things naturally flow unto us, and they will continue to grow and increase, if it be true what the Scriptures say, and if it be true what many

of our brethren have preached to you since the assembling of this Conference. Then it becomes a matter for us to reflect upon that we understand our true position, how we can best sustain ourselves religiously, socially, politically and financially, and among other lessons learn to produce at home those articles we stand in need of.

¶ We have been brought up in the world, and have imbibed many ideas in common with mankind generally pertaining to commerce, trade and manufactures. But we need the inspiration of the Almighty in all of the affairs of life; for we profess emphatically to be the people of God, and as it is with us in our religion so it ought to be with our politics, our trade manufactures. They ought, in all things, to be subservient to one grand principle, and that is the acknowledgment of God and his laws. Permit me here to state that before the revelations of God to man in these last days, there were no people that had a correct knowledge of God, that we have any knowledge of, anywhere upon the earth. All were without prophecy, without revelation, without a knowledge of the doctrine or ordinances of the Gospel. And to whom are we indebted for a knowledge of these things? Certainly not to ourselves, and as assuredly not to any earthly body or system in existence. We are indebted alone to God for a knowledge of the things; through His revelations made first by himself and by his well beloved Son, and then by the ministering of holy angels, by communication from the heavens to the earth. We are indebted to him for all the light and intelligence we possess in relation to these things. What did we know about the first principles of the Gospel? Nothing. What did we know about the gathering, or about Zion, or about the ordinances of the Gospel or about the holy priesthood? Nothing at all. Nor did we know anything about the building of Temples, or about the mode of administering in them until directed by the Almighty; it was He who revealed the necessity of the construction of those sacred edifices and the mode of administering therein. What does the outside world know about these things? Nothing. And if they had our Temples they could not administer therein. We are indebted to God alone for the light and intelligence we have received.

¶ Again in regard to political matters, where is there a nation to-day, under the face of the whole heavens that is under the guidance and direction of the Lord in the management of their public affairs? You cannot find one. It is true that the founders of this nation, as a preliminary step for the introduction of more correct principles and that liberty and the rights of man might be recognized, and that all men might become equal before the law of the land, had that great palladium of liberty, the Constitution of the United States, framed. This was the entering wedge for the introduction of a new era, and in it were introduced principles for the birth and organization of a new world.

[¶] The Prophet Joseph Smith said that "The Constitution of the United States was given by the inspiration of God." But good, virtuous and holy principles may be perverted by corrupt and wicked men. The Lord was opposed by Satan, Jesus had his Judas, and this nation abounds with traitors who ignore that sacred palladium of liberty and seek to trample it under foot. Joseph Smith said they would do so, and that when deserted by all, the elders of Israel would rally around its shattered fragments and save and preserve it inviolate.

[¶] But even this, good as it was, was not a perfect instrument; it was one of those stepping stones to a future development in the progress of a man to the intelligence and light, the power and union that God alone can impart to the human family. And while we acknowledge, as citizens of the United States, the laws and institutions thereof (which by the way are very easily complied with), we have a higher law, more noble principles, ideas that are more elevated and expansive; principles that reach to the whole human family, and which he will continue to reveal to us. Does that prevent us from obeying the laws of the land? Certainly not. But then, is that a perfect system? I do not think that many of you will say it is, nor do I think that the people of the United States of any political party will tell you it is.

[¶] I do not wish to cast any reflections or refer to any events that have taken place; I am merely speaking on religious principles, and principles too in which we as Latter-day Saints are interested. We are united, then, as a body politic, as an integral part of this Government, and it becomes our duty to submit to the laws and institutions of that Government — to all that are constitutional, framed and based upon correct principles, and not in violation of what the fathers of the country instituted.

¶ But have we any higher aim than this? We have. Do any object? If so why should they? Do we in anywise interfere with any man's rights, Government, or make war upon any parties? No, but we are interested in the preservation of justice, equality and the rights of man in the development of peace, the further establishment of correct, more elevated, refined and exalted principles, in placing ourselves in a position more in accordance with things as they exist in the heavens, for the welfare and happiness of the human family.

[¶] God has given unto us certain principles which we feel bound to observe. Is there anything wrong in this? I think not. We have all kinds of institutions here in the United States and in other nations, such as Odd Fellows, Free Masons, and others; and they have a right to their ideas and manner of doing things as long as they observe the laws, and so have we, and have a right to be protected also in those rights. But to say we must stand still is a thing not connected with our creed. If others do not desire to accompany or keep pace with us, we must still go on under the guidance of the Lord.

[¶] As was said of ancient Israel, "The Lord is our God, the Lord is our king, the Lord is our judge, and he shall rule over us," so we say. We need information and revelation in regard to our religious matters, [—] we also need information, intelligence and revelation in regard to our political, social and all temporal matters. If we humble ourselves and purify ourselves, and magnify our callings as the Elders of Israel, according to the Scriptures, we will yet teach the princes of this world wisdom and their kings knowledge and understanding; for these things that are spoken of will assuredly come to pass when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

[¶] The purposes of God shall yet be fulfilled in relation to these matters; God's work will most assuredly progress until "the kingdoms of this world shall become the kingdoms of our God and his Christ, and he will rule forever and ever," not in war, not in confusion and strife an discussions, not in evil and corruption; but in the interests of humanity, according to the laws of life and in accordance with the intelligence that dwells in the bosoms of the Gods, and in the interests of a fallen world.

¶ Now we come to other matters pertaining to our mercantile associations, I might talk further about our social relations, etc., however, these are subjects we here a good deal about; we are pretty well informed in relation to them. The information we have pertaining to our associations with our wives, and wives with their husbands has been revealed to us by God, and we are striving to carry out those eternal principles, — principles that will exalt us, our progenitors and our posterity in the celestial kingdom, where we can enjoy the presence of God and that of the celestial hosts who have gone before.

¶ We come again to our temporal interests. Has the world been our exemplar with regard to any of these things that I have mentioned? No, the Lord has been our teacher, He has been our guide and director; without him we could have accomplished nothing, for we knew no more naturally than anybody else did.

¶ In relation to temporal things. Are we capable, as Latter-day Saints, of fulfilling our destiny on the earth, and procuring a full temporal salvation and sustaining ourselves, on temporal principles without the interposition of the Almighty? I tell you no, we are not, no more than we are in regard to any other things. We read in the Scriptures of a time that is coming when there will be a howling among the merchants in Babylon, for men will not be found to buy their merchandise. This is in accordance with the prediction of John the Revelator. And the gold and the silver and the fine linen, etc., in Babylon will be of no avail. But before that time comes, we as a people must prepare for those events, that we may be able to live and sustain

ourselves when in the midst of convulsions that by and by will overtake the nations of the earth, and among others, this nation.

[¶] The time that is spoken of is not very far distant. "He that will not take up his sword against his neighbor, must needs flee to Zion for safety." And Zion herself must flee to the God of Israel and hide herself in the shadow of his wing, seeking for his guidance and direction to lead her in the right path, both as regards spiritual and temporal affairs; things social and things political, and everything pertaining to human existence. We are not prepared as a people today for the accomplishment of this object; we need the interposition and guidance of the Almighty. It is just as necessary that we be under his guidance in relation to these matters, as it is in regard to any other matters. Who made the earth? The same being that made the heavens. Who made our bodies? The same being that made our souls; and it takes the "body and the spirit to make the soul of man." We need not arrogate to ourselves any particular intelligence, whether of mercantile, manufacturing, chemical or scientific nature, for if there is anything good or intelligent, it is the Lord who has imparted it, whether man acknowledge it or not. We want to acknowledge the Lord in all things, temporal as well as spiritual.

¶ I wish now more directly to touch upon some other principles associated therewith. Some of us seem to be very much confused in our minds as to how we shall operate in regard to temporal affairs. We have brought with us the feelings, views and ideas of the people from whence we came, which are conflicting, and which tend to disintegration and division, and lead to covetousness and fraud, which ought not to have an existence among the Saints of God. We have advertisements published in our newspapers by the Latter-day Saints too, things that are infamous, that are untrue, that are a shame and a disgrace among honorable people, and stand as a living lie. The community at large should not countenance such things as we see daily in our papers to attract the attention of the unwary and bring what they call grists to their mill, in the interest of the individual. We as a people are not called together to act in individual interests; we are called together as Saints of God to operate in the interests of the Zion of God, for the welfare of Israel, and not let ourselves float along with the balance, and all swim together, or all sink together. We ought to be governed by principles of union, fellowship and right feeling, carrying our honorable and upright principles that should be acknowledged before God, the holy angles and all honorable men.

¶ Now after speaking so much upon general principles, let me touch upon some things referred to here about these reports, etc. We have long talked about the united order and about co-operation; and we have started in a good deal like some of our little boys when they begin to run — we have

made a great many stumbles in this matter. Little Willie and Annie often think they can manage things better than Daddy and Mammy; and we, like them, have assumed to ourselves strength, and the first thing we know are pulling this way, that way and the other. Then, have the institutions been exactly right? No, all kinds of foolishness and all kinds of blunderings have occurred in their administration. But shall we quit? I think not; that is just what the devil would like, just what many of our merchants want, and it would be the very thing that would suit the world, and the devil would laugh at us.

[¶] What we want to do is to purge out the things that are wrong, and correct them and place them upon a correct basis, and then adhere to them as we would any other part of our religion. In the Church, if a man lies or swears, or commits adultery, or does anything wrong, we deal with him according to the laws of the Church. But because men do wrong, we do not abandon our principles, nor leave the Church, but we turn such individuals out that will not be righted, and we aim to adjust all things and place them on a proper basis.

[¶] Why not do the same in temporal things? We have, for instance, Zion's Co-operative Mercantile Institution; it is called the Parent Institution, and it ought to be the parent of all these institutions and act as a father and protector and benefactor, doing all it can to promote the welfare and prosperity of the people. And then the people, on the other hand, ought to protect it and sustain it by doing their business through that institution and act prudently, wisely, orderly and unitedly in regard to these matters, that we may be one; for our revelations tell us, If we are not one, we are not the Lord's. And if we are not the Lord's, whose are we?

¶ We talk sometimes about the United Order. I do not propose to read to you on this occasion from any of the revelations bearing on this subject, but will quote to you in substance from one of them. The Lord has told us that those who would not comply with the requirements connected with this order should have their names erased from the book of the law of God, and their genealogies must not be found on any church records or history, their names shall not be found nor the names of the fathers, nor the names of the children written in the book of the Law of God. These words are to us, Latter-day Saints; they are true and are binding upon us.

¶ Another thing; what did we do when President Young was among us, urging these things upon us? Did we not enter into covenant by re-baptism to be subject to the Priesthood in temporal as well as spiritual things, when we took upon ourselves the obligations of the United Order? Let me ask you, what do we mean by doing this? Is it a mere form, a farce, or do we intend to carry out the covenants we made? I tell you in the name of Israel's God they will be carried out, and no man can plow around these things, for God has de-

creed that they shall be accomplished; and man who sets himself in opposition to these principles which God has established, he will root him out; but the principle itself will not be rooted out, for God will see that it is accomplished. And in the name of Israel's God we will help him to do it; and all who feel to do it, say amen. (The large congregation responded with a loud, "Amen.")

¶ We have started co-operative institutions, and I will touch on a principle now, showing how they ought to be governed. God has ordained two priesthood upon the earth—the Melchisedec and the Aaronic. The Melchisedec presides more especially over the spiritual affairs of the Church, and has done in all ages when it has existed upon the earth. You will find this provided for in the Doctrine and Covenants; you can hunt it up at your leisure, I do not wish to stop to make the quotation now. The Aaronic priesthood is presided over by the presiding bishop. If we had a literal descendant of Aaron he would have a right to preside over the bishopric, and to operate and manage and direct these things without the aid of counselors. In the absence of such men the Lord has directed us to take men from the high priesthood and set them apart to be bishops to administer in temporal things. This Aaronic priesthood is an appendage to the Melchisedec priesthood, and its province is to administer in temporal affairs. one reason why we want men of this class to administer in temporal things is because there is a special provision made for it. Nevertheless a High Priest that is after the order of Melchisedec may be set apart to administer in temporal things, having a knowledge of them by the Spirit of truth. And before a man attempts to administer in Zion in temporal things, he ought to obtain a knowledge of that spirit of truth to administer according to the intelligence which that spirit of truth imparts. Thus we have the Aaronic priesthood in its place; the Melchisedec priesthood in its place. And in all the various functions it is necessary to enter into all the various organizations, It is on one or two particular points that I wish to speak now.

¶ In the first place the Lord requires certain things to be done to meet his approbation; and everything has to be done under the direction of the presidency of the Twelve, both temporal things and spiritual things. The bishops and the presidents of Stakes and all the officers in the Church of God are subject to this authority and they cannot get around it. And when any officer of this Church who by virtue of his calling does things without counselling with the proper authorities of the Church, he takes upon himself things that he has no right to do, and such a course cannot be acceptable before God and the Priesthood.

¶ Now then, we come to the bishopric. Ought the bishops to be consulted in regard to temporal things? Yes, they ought. And as an example, let me tell you that for the last year Bishop Hunter has associated with the Council of the Twelve whenever they have met to consider temporal matters. And I

may say we have been pleased to have his company, because it was his place to understand the position of temporal things, that we may know his feelings, and council with him and he with us, that everything may be done according to the order and laws of God, that there may be perfect unanimity. With this view he was placed as one of the counselors to the Trustee-in-Trust—because the Trustee-in-Trust thought it belonged to him to hold that position, and thinks so to-day. But then, does he preside over the Melchisedec Priesthood? No, he does not. Who and what is he? A high priest ordained and set apart to the bishopric. By whom? The Presidency. Does be control the Presidency? No, he is set apart by them; as bishop he is an appendage to the higher priesthood, and does not control it. No man controls it. I remember a remark made on one occasion by Joseph Smith, in speaking with Bishop Partridge, who was then Bishop. He was a splendid good man, as Bishop Hunter is. But he got some crooked ideas into his head; he thought he ought to manage some things irrespective of Joseph, which caused Joseph to speak rather sharply to him. Joseph said, I wish you to understand that I am President of this Church, and I am your president, and I preside over you and all your affairs. Is that correct doctrine? Yes. It was true then and it is true, to-day.

¶ Well, it is necessary that we should have an understanding of these things, that we may make no mistakes in our administration. I want, then, in all our operations to confer with our bishops. And if this institution of ours is "Zion's Co-operative," then it should be under the direction of Zion, under the direction of the Priesthood; and if it is not "Zion's" Co-operative, then it is a living lie. But do we wish to interfere with them? No, we do not. Do we wish to interrupt them in any of their operations? No, we want to help them; we want to unite them and all the people into one, with God at our head, governed by the holy priesthood. Have they rights? Yes. Do we respect them? Yes. Have the people rights? Yes. Shall the people be respected in their rights? Yes, they shall, all the people in all the Stakes; and while we sustain them they must sustain us; and if they expect to have our support, they must give us theirs.

¶ Having said so much, I will tell you that I believe sincerely that the men managing our Co-operative Institution are doing just as well as they know how. And I will state further. that I don't know of any persons in this community who know how better than they do. And I have been now for some time associated with them, and am acquainted with their proceedings.

¶ There are other principles besides this; we want to learn to manufacture our own goods. And while on the one hand we use the best talent and financial ability we can get to attend to our mercantile institutions; on the other hand, we need to cherish a spirit to encourage home manufactures of every kind, and we want to get this institution to help us do it. If we manu-

facture cloths and boots and shoes or anything else, we want the institution to dispose of our goods. If we need encouragement in regard to the introduction of any manufactures of any kind, we want them to help us, and we have a right to expect this of them, so far as is wise, prudent and legitimate.

[¶] I will state that the directors of Z.C.M.I. feel interested in the very things that I am talking about, and I say it to their credit and for your satisfaction. I do not think there is an institution in the United States in a better condition than that is today; and it is improving all the time, not after any fictitious manner, but on a solid, firm, reliable basis. Now then, I have proposed to these brethren, which they quite coincide with, that when they shall be able to pay a certain amount as dividends on the means invested, after reserving a sufficient amount to preserve the institution intact against any sudden emergency that may arise, which is proper among all wise and intelligent men, that then the profits of the institution outside of this, should be appropriated for the development of the home manufactures, the making of machinery, the introduction of self-sustaining principles and the building up of the Territory generally, and they acquiesced in this feeling; and I say it to their honor and credit. And I will tell you again that the Church has got a large interest in that institution, consequently we wish to see everything go aright, not on any wild erratic principle; but on a solid, firm, reliable basis, that can be carried out and that will elicit the admiration and confidence of all good and honorable men.

¶ Sometimes little difficulties have arisen outside through interested individuals who have resorted to a good deal of trickery; other times perhaps from just causes. And I will say too that complaints have been made, that we have not sufficiently sustained our home manufactures. I will say however that the Institution has stood in a very delicate position. We have been struggling with the financial crisis that has cast a gloom over all this nation for the last number of years — since 1873. But we are now getting into a solid firm position, and when we declared 3 per cent. for the six months dividend, it was because the Institution was able to do so. And when we are able to extend this a little further we will be quite willing to do so.

¶ Some of the complaints that have been made against the institution we have heard; and we have thought best to have a board and refer to that board any complaints that might be made from any part of the Territory. This board that has been temporarily organized has given us these various reports which have been read in your hearing, which indicate their views and feelings in regard to these things. We wish a board of that kind to be organized upon a correct basis according to the order of this Church and Kingdom of God; and then as the people throughout the Territory send to purchase their goods from them, let the people that make these purchases

be represented; and if there is anything not straight in their operations let them be made straight. And this is what this committee is for, that the people may be protected as well as the Institution.

¶ Then Stake organizations are recommended, with a representative from each Stake at the general or central board, and it will make it much more pleasant for the management of that Institution to have a criticism of that kind. And it will also tend to allay many of these foolish things which are frequently put in circulation in different parts of the Territory. The object then, of this Board is that the people may be represented, and that Zion's Cooperative may also be properly represented, that it may serve as a balance wheel to adjust and correct any matters of difficulty that may arise.

¶ I am happy to say that in many parts of the Territory they are introducing the manufacture of leather and boots and shoes and a variety of other articles. And suffice it to say that, according to these reports, the Parent Institution has sustained the manufacturers of these home-made articles quite liberally; and we want it to be in that position that everything we use can be bought there. This is, too, the feeling in relation to this matter. And when we get things into a proper fix we will pull with a long pull and a strong pull and a pull altogether. We will strive to be one; and if we cannot go so far as to sustain co-operation in regard to these things, how in the name of common sense are we ever going into the United Order? But we will begin with this, and then co-operate in all the different Stakes, not only in your merchandising, but in your manufacturing affairs and in your producing affairs; and in everything it will be the duty of this general Board of Trade to regulate the interests of the whole community, honestly and faithfully, at least we will do it according to the best ability we have ; and if there should any mistakes arise, we will try to correct them; if they are on the part of the people, we will talk to them about it, if on the part of the institution, we will talk to its management about it. And we will keep working and operating until we succeed in introducing and establishing these things that God has desired, and until Zion shall be a united people and the glory of all the earth.

¶ God bless you and lead you in the path of life, in the name of Jesus. Amen.

A Discourse Delivered by President John Taylor

6 July 1879

— 63 —**PROOFREAD 24NOV09**

*A Discourse by President John Taylor, Delivered in the Tabernacle, at Salt Lake City, on 6 July 1879. (Reported by Geo. F. Gibbs — **Journal of Discourses** 20:300–306)*

Power and Effects of the Gospel

— Antagonism Between Light and Darkness —

Necessity of God's Judgments upon the Wicked

¶ I have been very much interested in listening to the remarks made by my brethren both this morning and afternoon. And I feel with the aid of the Almighty, like making a few remarks myself.

¶ We are living in a peculiar day and age of the world, in a time that has been spoken of by prophets, seers, revelators and apostles, by men who have been inspired by the Spirit of the living God and who comprehended the purposes and designs of God in relation to the world on which we live; in relation to the people who now live upon it, to those who have lived upon it in the various ages of time and to those who will live upon it, and who have had a general conception and manifestation of the various events that

should transpire associated with what is termed in scripture, "the dispensation of the fulness of times," in which God would gather together all things in one, whether they be things in the heavens or things on the earth. As a commencement of this operation he has communicated his will again to man, and by revelation of that will, by the opening of the heavens, by the ministering of holy angels and by the voice of God have we had revealed unto us those great and eternal principles in which the interests of a world are concerned, past, present and future.

¶ We have had a good deal spoken unto us pertaining to the Gospel of the Son of God and the power and blessing associated therewith, as well as arguments advanced and scriptures quoted to show the various manifestations of the Spirit of God in other ages. But the Gospel itself is a principle of revelation, and without revelation we can have no Gospel; for we are emphatically told that life and immortality are brought to light by the Gospel; that through its influence men are able to comprehend the position and relationship they sustain to each other, and to God, to the past, to the present and to the future and can alone comprehend the final destinies of man. The Gospel is a living, abiding, eternal principle. And hence when John on the Isle of Patmos wrapped in prophetic vision gazing upon the events that should transpire in the latter-days, saw, among other things, "another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth," not a new Gospel, not some new theory or principles or dogma; but the everlasting Gospel, as it had existed with the Gods in eternity — the medium through which God conveys intelligence to the human mind; the principle by which Gods are governed and all nations controlled, the everlasting Gospel.

¶ This principle has been referred to as being a personal thing in which every body that is brought in contact therewith and obeys its requirements is made a participator and becomes one of the vast multitude that has existed, does exist and will exist in seeking to carry out the purposes and designs of God in relation to the welfare, happiness and exaltation of the human family. Therefore, the relevancy of the remarks we read, such as we have heard today, calling upon the people to repent and be baptized in the name of Jesus Christ for the remission of sins and they should receive the Holy Ghost. Who? Those who repent, those who believe, those who obey, those who are governed by the principles contained in the Gospel of the Son of God. And what should that do for them? Take of the things of God and show them to them, and bring them into communion with the Lord Jesus Christ and with the Father and into communion with the holy angels and prophets who lived before, enjoying the same Gospel, the same light, the same intelligence, the same spirit and the same power; that they might be one with each other, one with

the ancient apostles, prophets, patriarchs and men of God who have lived in the different ages; one with the Lord Jesus Christ, operating together for the one great purpose of Jehovah pertaining to the welfare, happiness and exaltation of the world and the people thereof.

[¶] And hence, say the scriptures, you have all been baptized into one baptism. And what else? You have all partaken of the same spirit, as Jesus says, "that they may be one, even as we are one: I in them, and they in me, that they may be made perfect in one." And hence those who have obeyed the Gospel — although in many instances they do not comprehend it in all its bearing, and very few do, in fact we only see as through a glass darkly, see in part, know in part, prophecy in part, and comprehend in part untill that which is perfect shall come and that which is in part shall be done away, that we may all then see as we are seen, and know as we are known. But although we have not arrived at that condition, yet all who have received the Holy Ghost through obedience to the laws of God and the ordinances thereof, administered by men holding authority, know for themselves not only that this is the work of God, that this is the church and kingdom of God and that we are engaged in establishing and bringing to pass the things that have been spoken of by the holy prophets since the world was. They know at least that they have passed from death into life, the Holy Ghost bearing witness thereof.

[¶] That is the case of every individual who has lived his religion, keeping the commandments of God. They realize this and know it for themselves, and consequently it is, as has been referred to, with every one a personal thing. That principle is not for somebody else; it is for ourselves, and if we follow the leading of that spirit and grieve not the Spirit of God, whereby we are sealed to the day of redemption, that spirit will grow and increase in us, and we shall add to our faith virtue, and to virtue knowledge, and to knowledge brotherly kindness, to brotherly kindness charity, and so forth; increasing in every good word and work until we shall see as we are seen and know as we are known. This is to be brought by the Gospel of Jesus Christ — the everlasting Gospel.

¶ Now this is a personal thing, it belongs to each one individually to every man, to every woman, to every boy, to every girl who has arrived at the years of accountability. If they are living their religion and keeping the commandments of God they have the Spirit of God within them that bears witness unto them that they are the children of God, even heirs of God and joint heirs with Jesus Christ our Lord.

¶ Now then, we come to other things. This eternal principle of which we speak is not to be confined to ourselves alone. It reaches out and seeks to bless, and while being blessed it seeks to communicate the same to others; it

seeks to advance and promote the welfare of humanity in all conditions in every sphere and among all people, just as God does, for it emanates from him, and he is the God and Father of us all, not only of the Latter-day Saints but all other people; but having committed to us the true riches of eternal life, he expects us to communicate the same to others.

[¶] And hence in former times he said unto his disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Also "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." But he has prepared men for the accomplishment of this work. In former times, both on this continent and the continent of Asia and other places, he communicated with men himself, organized his church, established his priesthood, endowed men with authority, placed them in positions and gave them power to act; and they became priests of the Most High God, the dispensers of salvation to a fallen world, and the medium through which he communicated intelligence and knowledge of himself, his laws, and of his eternal purposes pertaining to the human family.

[¶] And hence, in former times, he said to his disciples, "Ye have not chosen me, but I have chosen you;" go ye forth then and proclaim these tidings to all people. And what else? And take care also of the flock of Christ, watch over my sheep. And hence, when he said to Peter on a certain occasion, after he had manifested his weakness and infirmity, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my sheep." A second and a third time he asked the same question. A second and a third time he was answered in the same way.

[¶] One thing was to spread forth the light of truth, to preach the Gospel, to unfold the principles of eternal truth; and then when people had received the first principles of the Gospel, to teach them and more fully instruct them in the principles of eternal life. And hence the necessity of the priesthood. And what is that? The rule and government of God through the medium of which men whom he selects and chooses, which he has done in the different ages of time, are duly authorized and qualified to proclaim his will and administer his ordinances.

[¶] There is more than one priesthood spoken of in the scriptures. There is one especially associated with the Gospel which Paul speaks of as being without beginning of days or end of years; or, rather, he speaks of a man, Melchizedec by name, who was without beginning of days or end of years, and he abides a priest forever. Some people have thought that he was a very singular kind of character, without father and without mother. However,

that is very easily comprehended when you are made acquainted with the principle. In the Levitical priesthood, they had to prove by the records that they were literal descendants of Aaron and of the tribe of Levi, before they could be admitted to the priesthood. But speaking of this, the Melchizedec priesthood, he said it was without father and mother. It is an organization independent of these considerations, and those who have it abide priests continually, and administer both in time and eternity. What, does it continue so long? Yes. How do you know? By the revelations of Jesus Christ. For your information I will take the scriptures for it, and examine for a moment some principles there developed.

¶ I find that when Jesus was upon the earth, he, on a certain occasion, took Peter, James and John with him to the top of a mountain; and he was transfigured before them, and Moses and Elias appeared before them. And Peter said : Master, it is good for us to be here: and let us make three tabernacles; one for thee, one for Moses, and one for Elias." For whom? "One for thee." Who else? "One for Moses." What was Moses doing there? "And one for Elias." What was Elias doing there? Where did these strangers come from, both having existed generations before. They held the priesthood in time. Moses preached the Gospel in time, and Elias did the same thing; both of them held the priesthood, and now they come to administer to Jesus; having existed in the eternal world, they come again to earth and administer to him and to Peter, James and John on the mountain. Why? Because they held the everlasting priesthood, that administers in time and eternity.

¶ I again turn to the Bible, and find in the Revelations of St. John there was a great and mighty personage presented himself to him, arrayed in glory, magnificence and power. And John fell down to worship him. Said he, "See thou do it not." Why? Who art thou? "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." I am one of thy fellow-servants, the prophets that lived upon the earth, that ministered in time and operated as thou art now doing, seeking to carry out the will of my Father; having held the priesthood and ministering therein in time, I am now continuing to administer this everlasting priesthood, which is associated with the everlasting Gospel. Well, so much for this. We will let it pass.

¶ Now then, what is the position we occupy? We have had the same things restored to us through Joseph Smith, by the revelations of God the Father and his Son Jesus Christ, and Moroni and Mormon, and Peter, James and John, and John the Baptist and others who communicated the same and revealed things pertaining to the priesthood they held, and conferred authority upon him, and he upon others, to administer in regard to these great and eternal principles. And hence we have our church organized upon this basis, our presidency, our apostles, our seventies, our high priests, our elders,

our high councils, our bishops and their counselors, our priests, teachers and deacons, and all the various organizations of the church and kingdom of God. What else? The edifying of the body of Christ. Edifying the body of Christ? Yes. Go and preach the Gospel to all nations. What then? Gather them together. What then? Says the prophet Jeremiah, "I will take you one of a city, and two of a family and bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding," and "edify the body of Christ," that they may be prepared to fulfill their destiny and magnify their calling on the earth. But what then? We go to work to build temples. What for? That we may administer therein. For whom? For the living and for the dead, that as the scriptures say, "Saviors may come up on Mount Zion, and the kingdom be the Lord's." And that by gathering together a nucleus of people from among the various nations of the earth, we may be under the influence of the Spirit of the Lord, united together in one and through the medium of the holy priesthood and our union and communion with God, we may go to work and operate with the apostles, prophets, patriarchs and men of God who have lived in the different ages of the world, and with God and with Jesus, the Mediator of the New Covenant that we may operate with them in the accomplishment of the purposes of God pertaining to the salvation of the living and the redemption of the dead.

¶ These are some of the works that we are engaged in and expect to be engaged in, and expect to carry out, and to do the things that God requires at our hands, and we expect God and the holy angels and the priesthood behind the vail and all heaven to be on the side of Israel, and all hell to be opposed to us; and we will risk the consequences under any circumstances.

¶ We talk about the Saints; are they good people? Yes, many of them are very good people. And the balance of them? Well, some of them are sinners; some of them [are] the meanest of men you can find anywhere. How is this? It is exactly in the way the Scripture says. I think it says: "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind." And so it is among us, and so it has been and so it will be. If we take the history of the ages past, it has been precisely so. The very first start we read that Adam had two sons, one Cain, and one Abel. Abel was a man that feared God, but Cain did not. That is like some of us here. Some of us fear God, and some of us do not; and those who do not always consider they are injured or oppressed, or there is always something wrong; they labor under an immense amount of difficulty; but the good folks sing, Hallelujah, hallelujah, the Lord God Omnipotent reigneth, and will reign until he puts all enemies under His feet; and they feel peaceful and rejoice in the Lord of hosts. Cain thought he was injured because the Lord did not accept of his

sacrifice, and he thought his brother had something to do with it, and his jealousy prompted him to slay him, and he did so. That was rather a bad start when you come to look at it. According to the Bible, there were only two of them; and the wicked man was left to represent what? Outside of Adam, God's creation on the earth, for at least one hundred and thirty years, except that Adam had other sons. That, however, we will not talk about to-day. Well, the Lord came along after a while, and, says he, "What have you been doing? Where is thy brother Abel?" He replied, "I do not know anything about him, I am not my brother's keeper." Says the Lord, "The voice of thy brother's blood crieth unto me from the ground; and because thou hast done this thing, I will set a mark upon thee, and thou shalt be a vagabond upon the earth;" and so will every man be who fights against Zion; and if anybody does not believe it, let him try it, and he will find out before he gets through that there is a God that rules in the heavens, and that he is all the day long crying, "Touch not mine anointed, and do my prophets no harm." And said he on another occasion, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." This is how I read the Bible.

¶ I find in tracing out the scriptures, that from the beginning there have existed two powers — the powers of light and the powers of darkness; that both these things existed in the heavens before they came here, that the powers of darkness were cast out, and thus became the devil and his angels. This antagonism, then, existed before, and it is necessary it should exist. It is necessary men should be tried and purged and purified and made perfect through suffering. And hence we find men in the different ages that have passed through trials and afflictions of every kind, and they had to learn to put their faith in God, and in God alone. Such was the wickedness and corruptions of men in the early ages that it was necessary that God should sweep the face of the earth by a flood, in order that men might be deprived of their power to do evil.

¶ I have heard some people say that they thought it was very hard for God to do such a thing. I think it would have been very cruel on his part if he had not done it. Why? Because man is a dual being, associated with time and eternity, being in possession of a spirit as well as a body; and as God is the God and Father of the spirits of all flesh that ever did exist or will have a being on the earth, it was necessary under certain circumstances, that he should operate in his judgment upon the wicked whenever they should become as corrupt as they did at that time. Why so? For God is the God and Father of the spirits of all flesh, and all flesh at that time had corrupted itself. And would it be just for those unborn spirits to have to come and inhabit

bodies of those unclean and corrupt people and have to suffer the judgments of God? No, it was not just; and it would be very reasonable for them to say, "Father, look at that world of people; see their crimes, their degradation, their iniquity, their theft and robbery, their murders and whoredoms and every kind of evil; they have left the good and have gone to the bad, and the imaginations and thoughts of their hearts are evil; Father, is it proper that we should have to go there and inhabit such low, fallen, degraded bodies as they possess, and thus not have a fair chance upon the earth?" "No," says he, "it is not; and I will destroy them and raise up another people." And hence, he destroyed them.

[¶] But was the spirit of antagonism to God extinct by this act? No, it still continued to operate. We find, for instance, that in the days of Job the sons of God met together before the Lord, and that Satan was among them. This may seem strange, that the devil should be permitted to move among the sons of God, but nevertheless it was so. And the Lord conversed with him, asking him if he had considered his servant Job, who was a perfect man, etc. "O yes," Satan remarked, "I know all about him; but allow me to have a rap at him. Job does not fear God for nought. You have made a hedge around him and fenced him in; under those circumstances who would not serve God? I would if you would serve me so." "You may try him," says the Lord. The devil took his leave; and the next thing we hear of is a series of troubles that befell this good man.

[¶] We are told that the Sabians and Chaldeans, as they do here sometimes, fell upon his oxen and camels and took them away, and that they spared not the herdsmen, but slew them with the edge of the sword. This report had no sooner been made to him when another followed, representing that fire had fallen from heaven and destroyed his sheep and their herdsmen, save only the one who brought the intelligence. And while he was speaking, we are told that another messenger arrived, informing his master, Job, that while his sons and daughters were feasting in their elder brother's house, a great wind from the wilderness blew up and smote the house until it fell, killing the young men.

[¶] But withal, Job's integrity was not shaken. "Naked," said he, "came I unto the earth, and naked shall I return thither: the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Again, there came a day when the sons of God assembled together before the Lord; and the devil also presented himself. And the Lord said unto Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movedest me against him to destroy him without cause."

[¶] And Satan answered the Lord, and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his backbone and his flesh, and he will curse thee to thy face." And the Lord said unto Satan, Behold, he is in thine hand; but save his life." Then Satan smote Job with boils, from the crown of his head to the soles of his feet; and he set his friends upon him, and they accused him, and his enemies taunted him, and finally his wife came along when he was in this miserable condition, and said, "Dost thou still retain thine integrity? Curse God and die." But Job answered and said unto her, "Thou speakest as one of the foolish women speaketh. What, shall we receive good at the hand of God, and shall we not receive evil? The Lord gave and the Lord hath taken away, blessed be the name of the Lord." This was his feeling; and it is pleasant to feel that way after all — much better than the other way. He said further: "Though he slay me, yet will I trust in him." And why? Because he had the everlasting Gospel. What! Job had the Gospel? Yes, to be sure he had. How do I know? Because the Gospel brings life and immortality to light; and he had a knowledge of that. And hence he says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me."

¶ That is the kind of feeling he had; that is the kind of feeling we want to possess, and feel that God is ours and we are his, and that we are associated with his Church and his kingdom, and are doing his will and carrying out his purposes upon the earth. And it is all the same with us then, whether in peace or war; nobody need have any trembling in the knees, for no power can harm the Saints of God if they continue to be followers of that which is good. The Psalmist says, "Surely the wrath of men shall praise thee; the remainder of wrath shalt thou restrain." He will turn and overturn, until ultimately the kingdoms of this world shall become the kingdoms of our God and his Christ; and he will rule for ever and ever. Whilst those that set themselves and run against the bosses of Jehovah's buckler, shall find that they have God to cope with, and that they are but potsherds of the earth, and that they will wilt and wither and die and be damned. There is no power on earth that can hurt Israel as long as they shall be found doing what is right, obeying the commandments of God, keeping their covenants and preserving themselves in purity and honor before him.

¶ God bless you and lead you in the paths of life, in the name of Jesus. Amen.

A Discourse Delivered by President John Taylor

3 Aug 1879

— 73 —

*A Discourse by President John Taylor, Delivered in the Tabernacle, Salt Lake City, Sunday Morning, Aug. 3, 1879. (Reported by Geo. F. Gibbs — **Journal of Discourses** 20:252–255)*

Slain for the Testimony of Jesus

— Funeral Rites of Joseph Standing —

¶ I wish to make a very few remarks on the present occasion; and I desire that order and quietness may prevail.

¶ We are met to-day on what may be termed a very sorrowful occasion. We see before us the body of a murdered man, cut off in the bloom and flower of his youth, with brilliant prospects before him of a useful and glorious future. It is sorrowful to reflect that men in a land of liberty, a land that boasts of its enlightenment, its religious liberty and its liberal institutions, should be guilty of embruing their hands in the blood of an upright honorable man because he dared to worship God according to the dictates of his own conscience, and to teach his fellow man the ways of life. It is a sorrowful reflection to feel that liberty is only a name and that protection and even equal rights, is only a figment, an exploded theory; and we may say, how has the glory of this nation become sullied! How has the fine gold become

dim! How have the high and noble principles that inspired the founders of this nation, in whose breasts burned the spirit of freedom been desecrated, and those glorious principles for which they battled been trailed in the dust. And what a miserable showing we have before us of the efficacy of those sacred principles for which the founders of those institutions battled and died. It is sorrowful to reflect upon it. And on the other hand it is a matter of pride to Latter-day Saints to see one of our youth firm and unshaken in the principles of our holy religion, and ready to maintain them in the midst of fanaticism and hate even unto death. Pride, indeed mingled with sorrow. Pride to see the heroism of the dying martyr, and poignant grief for his loss, and more especially have we met here to sympathise with his parents, the family and friends, and to mingle our tears with theirs, and to reflect that although he died, he died with the harness on, he died battling for the principles of the everlasting Gospel; he died maintaining those eternal truths as they have emanated from God our heavenly father; and that having died he still lives and is numbered with those who are beneath the altar, crying, how long, O Lord, holy, just and true, wilt thou not avenge us of our adversaries? He has gone. Peace be to his ashes. I would rather by ten thousand million times be lying where he is than be in the position of those who imbrued their hands in his blood, who, wherever they may be cannot help seeing and feeling the horror of their fiendish act — their hellish deed, and they will go down to the grave execrated as murderers and men who have no friends or hope either in time or in eternity.

¶ That young man has gone where others have gone whom I have seen leave this earth under circumstances of a very similar nature. I was with Joseph and Hyrum Smith when they were killed; and then, their murderers tried to dispatch me too, and came very near doing so. They shot at me and hit me a number of times. But I am here yet; I suppose my time had not come. That is all right, however. They have gone, and this our brother has followed, and that is all right too, so far as he is concerned. His father here, I have been acquainted with for upwards of forty years; and his son, whose remains now lie before us, was born in this City; he is one of our boys. He received, as has been stated, the truths of the everlasting Gospel; he believed them with all his heart and advocated them, going forth as a messenger of life clothed with the Spirit of the living God. But this generation does not like the truth, and indeed the generations have been very few that have not rejected the truth when it has been proclaimed to them. Stephen said in his day, "Which of the prophets have not your fathers persecuted? and they have slain them, which showed before of the coming of the just one of whom ye have been now the betrayers and murderers." They lauded the dead prophets, but killed the living ones.

¶ Many of the people to-day are actuated by the same malignant feelings, not knowing what spirit it is that incites them to fight against and feel inimical to the principles of the everlasting Gospel. And were Jesus here to-day appearing as he did before — meek and lowly as the Savior of the world, preaching the same doctrines, there would be as loud a cry by the professed Christians throughout this land as there was in the land of Judea by the Scribes and Pharisees: "Crucify him, crucify him! let him be crucified," and there are many in our midst to-day who would imbrue their hands in our blood, as those murderers in Georgia did in the blood of this young martyr, if they dared do it.

¶ God has committed to us the principles of truth, and has commanded us to proclaim them to the ends of the earth; and regardless of consequences and in the name of Israel's God we will do it and let all Israel say Amen. *(The vast congregation, as with one voice, responded, "Amen.")* We are not scared of bonds, imprisonment or death. A few days ago they were talking about putting me in prison because I chose to decline to betray a trust committed to me by this people, and turn over to them certain properties entrusted to my care. I said, You may take me to prison, gentlemen; I am ready, but I am not ready to forsake my principles, I am not ready to betray my people, I am not going to barter away my honor nor the things that God has communicated to me and that his people have vested in my hands. I can afford to go to prison if you can afford to send me there; I can stand it if you can. These are my feelings.

¶ The same feeling exists in our midst that laid that young man low. Men may clamor for our property; they may clamor for our blood just as much as men have at any other time: but in the name of Israel's God Zion will go on and prosper; the principles of truth will prevail; the things that God has committed to us we will bear off triumphantly, God being our helper, and there is no power in this land, nor in any other land, nor on this side of hell nor in hell itself that can prevent it. If we will cleave to God and do our duty and purge ourselves from unrighteousness and live our religion and keep His commandments, Zion will arise and shine, and the glory of God will rest upon her. And when this nation and other nations shall crumble to pieces, Zion and the glory thereof will extend from nation to nation, and it will continue to spread and grow until the kingdoms of this world shall become the kingdoms of our God and his Christ, and every creature in heaven and on the earth will be heard to say, Blessing and glory and honor and praise and power, and might and majesty and dominion be ascribed to Him that sits upon the throne, and to the Lamb for ever. In God is our trust. He will sustain his Israel. Our course is onward; and purity, virtue, truth, integrity, the laws of God and equality to all men is

our motto, and protection to every honest man under all circumstances. We are friends of God and the friends of humanity. Like Brother Cannon, I do not mourn over the departed dead. He has gone to associate among an honorable band who dared during their life-time to do their duty, and who battled valiantly for the cause of truth. Here is Brother Rudger Clawson, who was with Brother Standing when he was shot. The mob threatened his life and leveled their guns to take it. He calmly folded his arms and looking his adversaries in the face told them to shoot. But they did not do it. God preserved him, that's all. Here is Brother John Morgan, who has labored and traveled extensively in that region of country. He and Brother Standing as one of his colaborers had preached the Gospel and succeeded in baptizing a number of people. This had aroused the feeling of opposition in the hearts of some, and the reason they were opposed to these things was because people believed the Gospel, and they did not want them to. That's all. Did they hurt anybody! No. Are they honorable men? Yes. Did either of them interfere with the rights or privileges of any one? No. For what then was this young man killed? Because he dared to believe in God, and dared to proclaim that God had revealed himself in these latter days as he did in former days. Because he dared to tell the people to repent of their sins and be baptized for the remission of them, promising all that would do so that they should receive the Holy Ghost. What a great crime for him to die for! That is what I am sorry for. I am sorry to see that vindictive and revengeful spirit existing among mankind. We have very different feelings from this, as our history from the beginning abundantly proves. David, you know, on a certain occasion, feeling angry with the people by whom he was surrounded because of their wickedness, prayed that God would send them to hell quickly. Jesus, while suffering the agonies of death, exclaimed, "Father, forgive them, they know not what they do." How much better the latter is than the former. Let us cultivate that spirit. But while we do that, do not let your enemies think you are asleep; but woe to those men who fight against Israel. In the name of Israel's God, they shall be wasted away, and you may write it down and see whether it comes to pass or not. And let all Israel say Amen. *(Again the congregation responded, "Amen.")* But Zion will arise and shine, and the glory of God will rest upon her.

¶ Brother Standing *(the speaker turned and addressed himself to the father of the deceased, who was seated on the stand)* it is right you should mourn; it is right that you and your family and friends should be sorrowful and possess those feelings of sympathy; but your son has gone to prepare a place for you that where he is you may be also.

¶ What do you propose to do? To do good to all men as far as they will let us; but to prevent them from robbing us and interfering with us, as God

gives us power; and maintain our rights, the rights of freemen, the rights that God has committed to us, and honor our priesthood and calling and still go to the ends of the earth and proclaim the unsearchable things of the kingdom; gather together the honest in heart from among all nations, build temples and administer in them, honor the Lord our God and keep his commandments; and by and by, when the dead shall hear the voice of the Son of God, and come forth, that young man, with Joseph and Hyrum Smith, whom I saw butchered by a mob, while under the protection of the law — under the protection of the Governor of the State, who pledged his honor and the faith of the State to me and to Dr. Bernhisel, that if we would go there without any arms, that we should be protected; and soon after we had complied with his request, these men were murdered in cold blood. These are things I am personally conversant with. Well, what of them? They are gone to mingle with the Gods, so has Brother Joseph Standing. Brother Standing, *(addressing the father of the deceased)* do not be troubled, your son is all right. I am glad to see the care that has been manifested by Brothers Clawson and Morgan in regard to getting the body of their fellow-laborer here that we might have an opportunity of paying the last tribute of respect to this our departed brother, who was faithful to the end, and who will receive a crown of light and glory among the Gods in the eternal worlds.

¶ Brethren, let us be faithful to God, let us live our religion, keep his commandments, treat everybody well even all men who do right; treat them well and be kind and just to them whether of your faith or not; but do not allow those miserable miscreants that exist in our midst to have dominion over you. We must maintain our rights — rights that are guaranteed unto us by the constitution of our country and which God has given to us; and if we do this he will stand by us. Amen.

A Discourse by President John Taylor

24 Aug 1879

— 79 —

*A Discourse by President John Taylor, Delivered in the Tabernacle, Salt Lake City, August 24th, 1879. (Reported by John Irvine — **Journal of Discourses** Vol 20:307)*

Futility of the Machinations of the Wicked

— The Work of God Cannot be Stayed —

¶ I have listened with great pleasure to the remarks that have been made by the brethren who have addressed us, and I thought that I would arise and add a few remarks myself to those already given. It gives me pleasure always to meet with the Latter-day Saints, to talk with them and hear them talk of those great and eternal principles, which our Father in heaven has revealed for the salvation, the blessing and exaltation of the human family. Men comprehend very little of these things. And further they know very little about us and our faith, our practice and our doings.

¶ I was pleased to hear Brother John H. Smith make the remarks he did concerning himself, as regards his purity, his virtue, singleness of heart, and his desire to do good. I wish all the Latter-day Saints could say and do the

same. I wish they were all actuated by the same principle of honor, of truth, of integrity, and of virtue; and I would say that if there are those who are not they are hypocrites, they are not the representatives of the principles of truth, of these great and glorious principles which God has revealed to us, but they are a disgrace to their profession.

¶ God expects us, at least, to be moral. He expected the Jews under the Mosaic dispensation to be moral. They were also to have faith in God, as we propose to have faith in him when living under the law. They were told to commit no murder, they were told not to covet a man's house, or his wife, or his land, or his ox, or his ass, or any thing that belonged to him. I wish the Latter-day Saints would incorporate this always in their creed. It is hopeless to suppose the Christians will. But I do hope to see the Latter-day Saints governed by those high and noble principles which they propose to have faith in. But as regards the world they know very little about these things. They talk sometimes about the impurity of the "Mormons." What! Men wallow in filth, corruption, rottenness and infamy! Men and women who are the murderers of their own infants by the thousands before or after birth. Who violate incessantly their marital covenants, who do not know the difference between right and wrong! Men who would seek to despoil other men of their goods, their property and possessions and women of their virtue, and then come and preach morality to us! Now, we can talk to one another, I can talk plainly to the Saints, because we profess more, but it does not do for such characters to come and preach morality to us; they had better go home and attend to their own affairs.

¶ But we are expected to do right and take a proper, consistent, upright, virtuous and honorable course, and then we need not fear any evil. Talk about persecution, why, yes. Will they persecute you? Yes. Will they hate you? Yes. Will they rob you? Yes, and thank God for having the privilege. And what will we do? Try and prevent them, God being our helper. Will they traduce you? Yes, that is, if their words are of any account, but they are not much these low degraded infamous characters do not believe one another, and we do not believe them. Consequently, we have very little odds to ask of this class of people, nor in fact of the world, or anything that is in the world. We fear God and know no other fear, for God is our friend, and our protector, and he is the only friend that we know anything about in this world. He will take care of us. We will commit our cause to him, and ask no odds of this world, in any shape they can fix it. They may fulminate their decrees, and Mr. Evarts if he please may call upon a number of European nations to assist the United States to regulate the morals of a small people numbering about two hundred thousand here, among upwards of forty millions;—he may call upon these European nations to assist the United

States to regulate the morals of this people up in these mountains, if it pleases him. But what a magnificent spectacle coming from such a source as it does! Why, there is more corruption in Washington in one day than there is in Salt Lake City in twelve months, Gentiles thrown in! But we certainly all of us need our morals more or less correcting.

¶ In relation to these matters, however, we care very little about them. We have a work to perform that God has commanded us to attend to, and we shall do it, hear it all ye ends of the earth! We will do it in the name of God, nor can this nation, nor any other nation stop it! Hear it! publish it to the ends of the earth! Write it down and see if it does not come to pass. I prophecy it in the name of Israel's God, let all Israel say Amen. (The whole congregation as with one voice responded "Amen"). We know what we are doing, whether other people do or not. This kingdom that has been spoken of will roll on. The word of the Lord has spoken it thousands of years ago. It will continue to roll on, and woe unto that man or that people who set their hands to fight against Zion for God will be after them. That people or nation will be wasted away. He will maintain the rights of this people, if they will fear him and keep his commandments. Amen.

A Conference Address
of
President John Taylor

6 Oct 1879

*A Discourse given by President John Taylor at Salt Lake City, on the 6th of October 1879, Regarding Plural Marriage, Unconstitutional Law, and the Obligation of all those who would be Saints to obey God rather than Man. (Reported by George F. Gibbs — **Journal of Discourses** Vol 20:316–321)*

The Work of God Cannot Be Hindered
— The United States to Be Afflicted By Judgment —

¶ I have been interested in listening to the remarks of the brethren this afternoon, and I am thankful to find that good old-fashoned Mormonism, or Latter-day Saintism is not altogether dead yet — that there is a little of it living in the bosoms of the Saints, in our speakers, and in those who hear. The Methodists, you know, used to have a prayer to the effect that "His Spirit might pass from heart to heart as oil passes from vessel to vessel," and I have thought that that kind of a spirit has been exhibited more or less here to-day, whether we have any Methodists among us or not.

¶ We have come here [i.e. Utah], as has been stated, to *Worship Almighty God* in accordance with his commands. Most of this congregation were good citizens before they came here. Some are from the various parts of Europe, and from other parts of the earth, and a great many from different parts of the United States. They were good citizens and observed the laws of the land to which they belonged. They have observed every law of the United States, except one that was made on purpose to make them disobey God, and therefore, so far as political affairs are concerned, and the duties pertaining to citizens of the United States, they have been maintained in their integrity up to the present time.

[¶] I remember being asked in a court here some three or four years ago — I do not remember the time precisely, but the court seemed to be very fond of interfering with religious matters, it was not always so; but I suppose civilization has extended — I was asked, "Do you believe in obeying the laws of the United States?" "Yes I do, in all except one" — in fact I had not broken that. "What law is that?" *"The Law in Relation to Polygamy."* "Well, why do you except that one?" "Because," I replied "it is *at variance* with the genius and spirit of our institution; because it is at variance with the Constitution of the United States; and because it is in Violation of the Law of God to me." The United States Supreme Court, however, since that time has made it a law of the land, that is, it has sanctioned it; it was not sanctioned at that time — that question was not then decided.

[¶] We are here to-day, gathered together according to the *Word and Law of God* and the Commandments of God to us. "Gather my Saints together unto me," says one of the old prophets, "those that have made a *Covenant* with me *by Sacrifice*." "I will take you," says another, "one of a city and two of a family, and I will bring you to Zion, and I will give you pastors according to mine heart, which shall feed you with *Knowledge* and *Understanding*."

[¶] Now, the servants of God in these last days have been sent out as they were in former days to gather the people, and the Lord has given us this Law — *the Law of Polygamy* — among other things, and I know it before God and can bear Testimony of it, if nobody else knows it. I know that *it came from God*, and that God is its Author. But there are hundreds and thousands of others who have a knowledge of the same thing; but I speak of it in this wise to testify before God, angels and men, before this nation and all other nations that it Came from God. That is the reason that I speak of it, that I may bear my testimony to you and to the nations of the earth.

[¶] Now, then, about the result of it; that is with God and with the people. It is for us to do the will of God; it is for the Lord to bring about the results in his own way. But one thing I can assure all men, in the name of Israel's God, that neither this nation, nor any other nation, can do anything

against the Truth, but for the Truth. Do their very best, help themselves as they may, they cannot help themselves in regard to these matters, for the Lord will say unto them, as he did unto the waves of the mighty ocean, "Hitherto shalt thou come but no further: and here shall thy proud waves be stayed." Now, that is how the thing is. The Prophet in another place says, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." He will manage the other. He will put a hook in the jaws of man and of nations, and lead them just as he pleases. They are all in his hands, as we are in his hands.

¶ Need we be surprised that people should feel inimical to the Gospel of Jesus Christ? No. Need we be surprised that men, as the scriptures say, "should wax worse and worse, deceiving and being deceived?" No. We have preached it — I have preached it upwards of 40 years in this nation and in other nations. Need we be surprised that they should *Trample Under Foot* the Constitution of the United States? No; Joseph Smith told us that they would do it. Many around me here knew long ago that they would do this thing — and further knew that the last people that should be found to rally around that sacred instrument and save it from the grasp of unrighteous men would be the Elders of Israel! When, therefore, we see these things progressing need we be astonished? I do not think we need be.

[¶] Some of our people you know, who are a little shaky and get how? Why a little astride of the fence, and say "Good Lord and Good devil," not knowing into whose hands they will fall; when they see some of these things transpiring they are filled with amazement; But men who understand themselves, and who are in possession of the Gift of the Holy Ghost and the Spirit of the living God, are looking for such things and they are not at all surprised.

[¶] Were we surprised when the last terrible war took place here in the United States? No; good Latter-day Saints were not, for they had been told about it [long before]. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I tell you today the end is not yet. You will see worse things than that, for God will lay his hand upon this nation, and they will feel it more terribly than ever they have done before; There will be more *Bloodshed*, more *Ruin*, more Devastation than ever they have seen before. *Write it down!* You will see it come to pass; it is only just starting in.

[¶] And would you feel to rejoice? No; I would feel sorry. I knew very well myself when this last war was commencing, and could have wept and did weep, over this nation; But there is yet to come a *Sound of War*, Trouble and Distress, in which brother will be arrayed against brother, father against son, son against father, a scene of Desolation and Destruction that will

Permeate our land until it will be a Vexation to hear the report thereof. Would you help to bring it about? No, I would not; I would stop it if I could. I would pour in the oil and the wine and balm and try to lead people in the right path that will be governed by it, but they won't. Our Elders would do the same, and we are sending them forth doing all that we can, selecting the very best men we can put our hands upon — men of faith, men of honor, men of integrity — to go forth to preach the Gospel to this nation and to other nations.

[¶] And how do they receive them? Not long ago they *Killed One* and *Mobbed Others*. Well, we cannot help that. They are in the dark; they do not realize the position they occupy; they know not what spirit they are of. But it is our duty to have our bowels full of compassion extended to them, to send forth the message of life. But when our Elders go among these people they have to take their lives in their hands and trust in the living God. Nevertheless, we need not be afraid, we need not be troubled about any of these matters. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

[¶] Yea, I say unto you fear Him; And we feel to-day, while we would submit to every ordinance of man that is Just, Equitable and Right, observe every law and interfere with no man's rights, [Yet] we are not Ignorant of the Fact that it is Unjust for *Legislatures* and *Courts* to make and *Enforce Laws* to Entrap and Destroy us; that a *Magnanimous* and *Just Government* would Protect *All its Citizens;* but we feel, at the same time, that *the Lord is our God*, the Lord is our Judge, the Lord is our **Law-Giver**, the *Lord is our King*, and he shall *Rule Over Us;* and all that feel like saying that say Amen. *(The vast congregation responded "Amen.")*

[¶] It is an historic fact, written in letters as of *Living Fire*, that neither nations, Peoples, Emperors, Kings, or Presidents, nor the combined powers of the earth, are able to *Regulate the Conscience* or Change the Faith of man. Noah maintained his faith alone, as against that of a world. Abraham could not be swerved by the most unnatural and forbidding circumstances. Moses, at the behest of God, alone withstood the power of Egypt's king and nation. Daniel unflinchingly bowed his knee to Israel's God, in the face of a *Prohibitory Regal Decree*, passed by the intrigues of the combined powers of the kingdom of Babylon, *who were his enemies*. Job, when tried, *Maintained his Integrity*, even as against God, and said, "*though He slay me,* yet will I Trust in Him;" and he further said, "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God." The three Hebrew children could not be made to *Bow to the Image* set up by the King of Babylon; but rather than deny their faith chose the penalty of the *fiery furnace*, in which they walked

accompanied by the Son of God. Jesus came to do the will of his Father, and though in doing it he sweat great drops of blood, and begged of his Father to let the cup pass if possible, yet "not my will," he said, "but Thine be done;" and when groaning in mortal agony he cried, "My God, my God, why hast thou forsaken me." And though he could have commanded twelve legions of angels, who would have obeyed him, yet in obedience to the mandate of his Father, he quietly said "It is finished," and gave up the ghost.

¶ And this nation may yet learn that under no Fictitious Pleas, as used by the Babylonish nation against Daniel and others, can they pervert or overthrow the *Faith* and *Religion* of the Latter-day Saints; and that no *Legislative Enactment,* nor *Judicial Rulings,* can pluck from the mind of man his undying Faith, or *Legislate Away* the scrupulous exactions of an Inexorable Conscience. The Rack, the Gibbet, the Faggot, and Death in all its *Horrid Forms* has never accomplished this, nor never will. And in Free America, the Land of *Boasted Toleration*, it will be as Impotent under the *Guise* of Liberty as it has been in other ages under the name of *Despotism*. And Congress to Cover their *Shameless Infraction* of the Constitution of the United States, which Guarantees *Religious Liberty* To All — in order to avoid the odium of *Religious Persecution,* which naturally attaches itself to them, may Pervert an *Institution of God* by Misnaming Polygamy and Calling it Bigamy and not Religion, and though the Supreme Court of the United States may confirm their acts, yet there are more than one hundred thousand persons who know better than they do, who will declare that *Polygamy* is a Part of their Religion and a *Command* and Revelation from God.

¶ These are our feelings and we will try to *Acknowledge* the Lord in all things. And then, on the other hand, we do not wish to treat anybody disrespectfully. Have we any quarrel with this nation? No; they are seeking to quarrel with us; don't let us give them the opportunity. They are like the boy strutting along the street with a chip on his shoulder, asking us to knock it off. But we won't knock it off, but let them strut. It is true they try all they can to annoy and provoke us — that is, a few mean men do, although that is not generally the feeling of the nation, but is confined in great measure to *Religious Fanatics* and *Corrupt Politicians*, some of them holding *Positions Under Government*, are trying to stir up strife. What for; Well, they want to get a certain "ticket" elected. A great amount of this "fuss and feathers" that we have to-day is simply a *Political Ruse* in the interest of *Party Politics*. What for? Why, the brethren have told you. Mormonism is *very unpopular,* and if they can only do something that will be in opposition to Mormonism it will satisfy the howling priests throughout the land, and a great many of their flocks. As was remarked by one of the brethren, when Jesus was crucified, Pilate and Herod could be made friends. When Mormonism is to be opposed, all

men, or at least a great many men, can unite in opposing it. And they want to go before the people and tell them that they have *Rooted out Slavery*, and now they are *after Mormonism,* and wont you religious fanatics join in? No. Excuse me, I mean, you *Pure and Holy Religious People,* who are so humble and possess so much of the spirit that dwelt in the lowly Jesus, won't you help us to do this thing — wont you vote for us because we are doing this thing? Why, bless your souls, they would not hesitate to sweep us off the face of the earth to get elected. That is their feeling. They care nothing about *Human Rights,* Liberty, or *Life,* if they can bring about the results desired. They would *Despoil,* Destroy and *Overthrow* this people to accomplish their own end. Well, the other party, it is true, would not be very well suited about it, but they would not care to see it politically.

[¶] However, it is for us to do the best we can. We have got to *Put Our Trust* in the Living God. We might ask — Will they derive any benefit from any course taken against the Latter-day Saints? No! a thousand times no!! I tell you that the hand of God will be upon them for it, and every people, be it this nation, or any other nation, that shall lift up their hands against Zion shall be wasted away; and those that want to try it let them try it, and it is them and their God for it. But it is for us to fear God, to keep his commandments; we can afford to do right whether other people can or not.

[¶] Respect all men in their rights, in their position, and in their privileges, politically and socially, and protect them in the same; but be not partakers of their evil deeds, of their crimes, nor their iniquities, that you have heard spoken about here to-day. We do not want them to force upon us their drinking saloons, their drunkenness, their gambling, their debauchery and lasciviousness. We do not want these adjuncts of civilization. We do not want them to force upon us that institution of monogamy called the social evil. We will be after them; we will form ourselves into police and hunt them out and drag them from their dens of infamy and expose them to the world. We wont have their meanness, with their foeticides and infanticides, forced upon us. And you, sisters, don't allow yourselves to become contaminated by rustling against their polluted skirts. Keep from them! Let them wallow in their infamy, and let us protect the right, and be for God and his Christ, for honor, for truth, for virtue, purity and chastity, and for the building up of the kingdom of God. Amen.

A Conference Address
of
President John Taylor

7 Oct 1879

— 89 —

*Discourse by President John Taylor, Delivered at the General Conference, Salt Lake City, Tuesday Afternoon, Oct. 7th, 1879. (Reported by Geo. F. Gibbs — **Journal of Discourses** 21:373–376, continued to JD Vol 22:1–4)*

Opposition to the Work of God, Etc.

¶ I will state to the Conference that we have no financial account to present, because we do not get our returns from the various Stakes until the close of each year; in consequence of this we find it impracticable to present a satisfactory account to the General Conference oftener than once a year.

¶ The Lord has given us a certain work to accomplish; and the feelings or ideas of men in the world in relation to this work have but little to do with us. We are gathered here for the express purpose of building up the Church and Kingdom of God upon the earth. We are endeavoring to do this—that is, a great many of the people are, to the very best of their ability; and we consider ourselves responsible to God for the action we take and for the course we pursue in relation to the fulfilment of His purposes. We think that in building Temples, sending the Gospel to the nations of the earth and prosecuting our other labors that we are carrying out the word and will, and the commands of God. Yet it not unfrequently happens, that when we are doing our very

best to promote correct principles among ourselves, as well as to spread them abroad, even to all nations, that we meet with determined and unrelenting opposition. This we cannot help. We do not seek it, but we do not fear it.

¶ There has existed a principle of antagonism ever since the dawn of creation, namely, the powers of God have been opposed by the powers of the Evil One. Satan and wicked men have operated to subvert the plans and designs of Jehovah. And if we have a little of such opposition to contend with in our day, there is nothing new in it. The martyr Stephen when arraigned before "the Council" to answer to a charge of blasphemy, said, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." We have always expected that there would be a spirit of antagonism to the Church and Kingdom of God, and our Elders have been telling us, more or less, during the last fifty years, that this feeling still existed and, indeed, every now and then, we have occasion to believe them; or, to use an old saying, "The devil is not dead yet;" and he uses his influence now, as in former days, to oppose the principles that God has revealed.

¶ We are gathered here from many nations in order that God may plant among us the principles and laws of eternal lives; that we may operate in the Priesthood with the holy men who held it in former ages, and with God the Father, and with Jesus the Mediator, and with holy angels in the interests of mankind, not only in things pertaining to ourselves individually, but in those that concern the whole world; not only to the people that now live, but also to those who have lived; for the plans of God reach back into eternity and forward into eternity, and we are being taught and instructed through the holy Melchisedek Priesthood, which holds now, as in past ages, the keys of the mysteries of the revelations of God.

[¶] It is our privilege to operate through this order, with men who have held the same keys and possessed the same powers and have had the same communication with God, and who have looked forward to the time, with joyful anticipation, that we now live in, namely, to the dispensation of the fulness of times. For this purpose we are gathered together, for this purpose we are building Temples according to the order and revelations of God — for until He revealed these things to us we knew nothing about them. And the world of mankind to-day know nothing about Temples and their uses. If we were to build Temples for them according to the order of God, they would not know how to administer in them; neither could we know had the Lord not revealed to us how to do it, which he did through the Prophet Joseph.

[¶] We are acting upon this revealed knowledge to-day, seeking to carry out the will, the designs and the purposes of God, in the interest of common humanity, not for few people only, not for the people of the United States

only, nor for those of two or three nations, but for the people of the whole world. And the hearts of the people are being drawn after these principles; or, in other words, the hearts of the children are being turned towards the fathers, as well as the hearts of the fathers towards the children.

¶ The spirit that is being manifested in the various Stakes of Zion is very creditable in this respect to the Latter-day Saints. And we purpose, God being our helper, and the devil not hindering us, to go on with our work, to build our Temples and to administer in them and to act as the friends of God upon the earth. And if we are not His friends, He has none, for there is no people anywhere, except the Latter-day Saints, who will listen to His laws—and as they say sometimes, "it's a tight squeeze" for us to do it. The question is, Shall we falter in our calculations; I think not; but I think we will say, as the ancient servant of God said to a man who was seeking to hinder the progress of the building of a Temple to the Lord of Hosts: "I am doing a great work; hinder me not." We are doing a great work, and we would say to our outside friends and to people generally who are not conversant with our affairs, will you be so kind as to let us alone and hinder us not; so that we may go on with our labor of love in the common interests of humanity and in our efforts to promote the welfare of the world at large.

¶ This is one thing we have to do, and we will try to do it, the Lord being our helper.

¶ Then another thing we are called upon to do is to preach the Gospel to every creature throughout the world. "Why, the people will oppose you?" That they always did. But Jesus said, and I will say by way of repeating His words — for they are as true to-day as they were in His day—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Therefore we need not be troubled about it. When we first started out in this work we never looked for anything else, and we have not looked in vain either; we have found an abundance of it, and we have commenced to regard it as a natural thing. But we must not forget that we owe a duty to the world. The Lord has given to us the light of eternity; and we are commanded not to conceal our light under a bushel, but on the contrary we should let it shine forth as a city set upon a hill that cannot be hid. We need not try to get into an out-of-the-way corner from the gaze of the public eye, for we cannot. We thought we had wandered a long way from civilization when we came here; but, according to the remarks of the speakers this morning, a certain degree of it has followed us, and we are not quite out of it yet.

[¶] But there are some things we can do. We will let them pursue their course, and we will ask them, if they will be so good and so kind as to let us

worship God according to the dictates of our consciences. This is not a very great boon to ask of anybody. Still we do ask that we may be permitted, in this land of liberty, in this land which we call the home of the brave and the land of the free; the asylum of the oppressed of all nations, we ask that we may have the simple privilege of worshiping God according to the dictates of our own consciences.

[¶] Then, while they are trying to injure us, we will try to do them good. We will teach them good principles at home, and we will send the Gospel abroad. And the kind of men we want as bearers of this Gospel message are men who have faith in God; men who have faith in their religion; men who honor their Priesthood; men in whom the people who know them have faith and in whom God has confidence, and not some poor unfortunate beings who are wanted to leave a place because they cannot live in it; but we want men full of the Holly Ghost and the power of God that they may go forth weeping [i.e. reaping] bearing precious seed and sowing the seeds of eternal life, and then returning with gladness, bringing their sheaves with them. These are the kind of men we want. We do not want the names of men of the former class presented to us to go on missions; if they are and we find it out, we shall not send them; for such men cannot go with our fellowship and good feeling. Men who bear the words of life among the nations, ought to be men of honor, integrity, virtue and purity; and this being the command of God to us, we shall try and carry it out.

¶ Some imagine that we have almost got through with our work; when the truth of the matter is, we have hardly commenced yet. Here is Brother Joseph Young, who represents the Seventies,—Brother Joseph, how many Seventies are there enrolled? (Brother Young replied that there were 5,320). I am told that there are 5,320 Seventies; we expect to call upon a great many of these men to go abroad and proclaim the fulness of the Gospel. We received a small order lately—you know, we talk business sometimes — for forty missionaries to go and labor in one place; they did not send the money to pay their fares; but then, we have the missionaries, and we will trust in God for our pay, and we shall get it if we are found doing His will and carrying out His purposes.

¶ Again, another duty we have to do is to preserve the order of God among ourselves. And here is a great responsibility resting upon the Presidents of Stakes and their Counselors, and upon the Bishops and their Counselors, and upon all men holding authority in the Church and Kingdom of God, and upon the Twelve specially, to see that the order of God is carried out, and that iniquity does not exist among the Saints of the Most High God.

¶ We talk sometimes about the outside world, and we sometimes indulge in casting reflections upon them — and there is plenty of room for

it, no doubt; but then, what of ourselves? What do we do? Do not our own members keep some of the very saloons we talk about? and do not we engage in this business because we are afraid somebody else will? Why, that is the argument of the thief. He says, "If I do not steal, somebody else will," But, besides, say these brethren, "We want to get a living." But before I would live in that way, I would die and make an end of it; I would not be mixed up with such concerns nor have any hand in them, but pursue another and more honorable course to get a living than in seeking to put the cup to the mouth of the drunkard and in leading our youth and others who may be inclined that way, in the path that leads to death.

[¶] What else do we do? Why some of us Elders, and some of us High Priests and Seventies, frequent these places and get drunk and disgrace ourselves and our families, and the people with whom we are associated. And what else do we do? We are commanded to remember the Sabbath day to keep it holy; and yet we find that our trains leave this city every Sabbath, until the weather gets too cold to bathe, carrying many of our people, who indulge in all kinds of amusements and thus violate the Sabbath, which we are commanded to keep holy, which many respectable Gentiles would never think of doing. And yet you are Latter-day Saints, are you? You are a good people, and you will talk about the gift of the Holy Ghost and the Spirit of God being in you, while you are violating some of the plainest everyday principles of the Gospel of Christ.

¶ And what then? Why, we have been told about the Gentiles introducing into our midst what is termed the social evil; and we find some of our youth, and older ones too, contaminating themselves with it, thereby breaking their covenants and forsaking their God, and disgracing themselves before God, angels and all good men. Such men are a disgrace to any community, much less to a community professing, as we do, to be Saints. Are such persons Saints? No, they are not. Can we fellowship them? No, we cannot. God requires it of us before we talk of cleansing the outside of the platter, to see that the inside is clean, to place ourselves right upon the record. Do we do it? Well, sometimes — I was going to say, "hardly ever." Sometimes we do it, but in a great many instances we do not do it. What is the matter? Good men have mean sons, and the sons must not be handled. Why so? God, you will remember, had a host of sons in heaven who did not do right, and they were cast out, even a third part of His entire family. That is the way I read it. Again, there are some sons who are good men, who have disreputable fathers, who have departed from correct principles, but out of respect to the fathers in the one instance and the sons in the other, we allow evil way to go unchecked. Well, you Presidents and you Bishops and you Priests and Teachers may do that if you please, but their blood will be upon your heads, not upon mine. And

we call upon you to honor your calling and Priesthood and purge from your midst corruption of every kind. And we call upon the Presidents of Stakes and their Counselors, upon the Bishops and their Counselors, and upon the Priests Teachers and Deacons, to magnify their offices, and not to be partakers of other men's sins. For as sure as I live and as God lives, if you do God will require it at your hands. And therefore, I call upon Presidents and men in authority, where men do not magnify their calling to remove them from their positions of responsibly and replace them by men who will; and let us have correct principles and the order of God carried out in Zion.

¶ Apostles, Prophets, Pastors, Teachers and Evangelists were placed in the Church of old for what? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is so to-day. My brethren who have spoken have told you plainly of many evils that exist in our midst; but we can scarcely perceive them, many of us. Sometimes it is very difficult to discern between a Saint and a sinner, between one who professes to fear God and one who does not. It is for us to straighten out these matters; and you men in authority will be held responsible, and the Twelve will be held responsible, and I hold you responsible, and God will hold you responsible for your acts. The great difficulty with us is that we are too fond of catering to the world, and too much of the world has crept into our hearts? the spirit of covetousness and greed, and—what shall I say?—dishonesty has spread itself like a plague throughout the length and breadth of the whole world in every direction, and we have drunk more or less into that spirit. Like a plague it has pervaded all grades of society; and instead of being governed by those high, noble, and honorable principles that dwell in the bosom of God, we are after the filthy lucre which is spoken of as being the root of all evil; and instead of setting our affections upon God, we set our affections upon the world, its follies and vanities. Come ye out from the midst of her; be ye clean, that bear the vessels of the Lord; and honor your Priesthood and calling, and show and prove to the world, to angels and to God that you are on the side of truth and right, of honesty, purity and integrity, and that you are for God and His Kingdom, let other people do as they will.

¶ We sometimes talk of the affairs that are taking place around us. There is now a little commotion that interested parties are getting up about the "Mormons" for the purpose of forwarding their political operations. Bless your soul, we knew about that long, long ago, and also knew what it would be for. It is about the same with these parties as it was with the editor I have read of; the printer asked for "copy," it was handed him, but it was not enough, he wanted more. The editor told him that he had not time to prepare any

more then, but to pitch into the "Mormons." That was a kind of standing matter they kept on hand. The move that is being made now is simply a political scheme, out of which to make political capital. It was started by interested demagogues for that purpose, in order that they might have the honor of putting down "Mormonism," and sailing into power on the current of incensed public opinion. Now they can have all the honor they can get on that score; and I guess it will be the same as Stephen A. Douglas and others have attained to by pursuing that course, and I think no more.

¶ We are here to serve God and keep His commandments; and if we will purge ourselves from our iniquities, live our religion and keep the commandments of God, there is no power on this side of hell nor on the other, that can harm us, for God will be on our side to protect us in the position we occupy.

¶ There is one thing I wish to speak to you about that you are well acquainted with. We had a little commotion gotten up about some of our money matters associated with the heirs of the late President Young, and it has been talked about generally. We thought we had made a settlement with them at one time, which we did, and the executors of the estate took their releases which exonerated them from all blame, and they avowed themselves satisfied with the settlements made. But then, some men's word and some men's signatures do not amount to much. What next? Why, some of our very pure and high-minded lawyers are not above entering into such things because of a little monetary inducements. It would not be proper to say they were anything but pure, high-minded and honorable men, for it is understood that all lawyers are, is it not? Well, we knew we had treated them very liberally before; and so did you. We knew we had given them all we ought to give them, and more too. But we felt to be generous to the heirs of President Young; and we did what we could to promote their welfare. Still these things came out. No matter. Bonds and writings and signatures and releases amount to nothing with some people. So they started in, and we have had a legal fight about it. Some of the Apostles have had to be confined in the penitentiary; and it was a pretty narrow squeeze with me. *(Laughter.)* But then I have been in such places before, and was shot at while there and hit, and therefore it would have been nothing new, and I was not much concerned about it.

[¶] When they wanted to get hold of some of your means and property which I held in trust, and which they had no right to, I told them No, they could not have it. "Well," said they, "you will have to go to jail." "Well," said I, "jail it is then. Some folks go off to rusticate at Soda Springs and other places; I think I will go and rusticate in the penitentiary." But they would not have me. *(Laughter.)* They took Brother Cannon, Brother Brigham and

Brother Carrington; I suppose they considered them worthier men, and that I had better stay out. There are all kinds of curious things started up; and among other things that have grown out of this contest is what is termed a cross suit; and because of this movement some people think we are going to law. I will tell you how much. We were merely attempting to put the complaining heirs in the same position as they had put us; thinking that by doing so they might be led to reflect that there were other people in the world besides themselves, and that other people might be placed in jeopardy besides some of our brethren.

[¶] "But," say you, "was it not contrary to a law of the Church to go to law with your brethren?" We did not exactly do it; we merely started in. I will tell you what we would have done if this settlement had not been made. We would have called upon all those who were good and honorable of President Young's family — and I am happy to say that with very few exceptions they are of that class and are desirous to carry out and fulfil their obligations, and stand by the covenants they have entered into — we were going to call upon them to turn over to our side, and then we were going to cut the others off the Church, and then go to law with them and sue for their property as they had for ours. That is all. I thought I would explain this because it is not generally understood by the people. It is really one of those things called a legal fiction, which had to arise to meet certain technicalities of the law, in order that the proper releases might be given, releases that would stand, and also a decree from the court to settle these difficulties.

¶ This compromise was talked of, but it could not be reached very readily, for some of them wanted a little more money. and the lawyers wanted a little, and of course such honorable gentlemen should have it. Well, the compromise was at last effected. We thought it better to furnish them a little means than to have these unpleasant things going on month after month, and perhaps year after year; and we could see that we would have to be very smart indeed to prevent some of these men of honor from running away with the balance of it. That being done, we have done all we could to try to promote peace in our midst. We have taken the best of counsel, and have acted in this matter according to the very best of our judgment.

¶ And now about the money involved. It is a large amount? Yes, some seventy-five thousand dollars paid by the Trustee-in-Trust in behalf of the Church, beside a further amount paid by the administrators. That would be just a dollar apiece from 75,000 people. It is quite a little sum; but then, did you ever know of people giving a bone to a dog? And after you had done so, you did not think you had lost much, did you? We thought it better to take that course than to be mixed up any longer with such miserable doings; and we agreed to do it. And I would like to know whether you approve of this

act or not. You who do, please signify it by holding up your right hands. *(A forest of hands was raised; and a unanimous vote declared.)*

¶ Well, some have asked what we were going to do with these complaining heirs. I think we will have to deal with them according to the laws of the Church. Are you going to bring their case before the Conference? No, I think not; there are the proper officers in the Church to attend to such things, and we say to them, go, and do your duty. We are very sorry that they should have placed themselves in that position; and we are very sorry that a great many other people should, and we are very sorry that a great many of these evils referred to should exist in Israel. But they do; and what shall we do about it? Go to work and cleanse the inside of the platter, and then we can go before our God in good faith, and stand approved of him, and rejoice in the fulness of the blessings of the gospel of peace.

¶ There are some other things I would like to touch upon, but as the time has already expired, and as there will be a Priesthood meeting to-night in this tabernacle, to which the young and the old of both sexes are invited, I will defer speaking further until then.

Discourse by President John Taylor

30 Nov 1879

— 99 —

*A Discourse by President John Taylor, Delivered in the Tabernacle at Provo, on 30 Nov 1879. (Reported by Geo. F. Gibbs — **Journal of Discourses** 20: 348–361)*

— Political Position of the Saints —
Our Position Regarding Patriarchal Marriage
— The Corruptions of so-called Christendom —
How the Saints should Live

¶ We have heard a good many great and important truths uttered by those who have addressed us since the commencement of this conference. We have these conferences appointed for the purpose of adjusting and regulating any matters that may arise in the several Stakes, and for teaching and instructing the people on all matters pertaining to their welfare relative to this world as well as the world to come.

¶ My brethren of the Twelve and myself have been traveling around considerably lately among the people. We have visited some of the most promi-

nent Stakes and attended their conferences; among which are the Stakes of Sanpete and Cache Valley — two of the most prominent of the Territory — in which temples are being built.

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¶ There are a great many things associated . . . with this Kingdom that it is proper should be presented to us from time to time, that we may be enabled to act and to operate together and be one in our feelings religious, one in our feelings social, and one in our feelings political; for all these things are mixed up and intimately connected with the position we occupy as the Saints of the Most High God in the building up of His Zion here upon the earth. There are things spiritual, there are things denominated temporal, there are things also spoken of as being eternal in their nature, and all these subjects, in all their various ramifications, demand more or less of our attention. For instance, we are gathered together here as a peculiar people in these valleys of the mountains. We are gathered here because we embraced the Gospel of Jesus Christ, and because of the revealing of that Gospel to Joseph Smith, and because after having embraced it, we partook of its spirit, and because there was associated therewith the principle of gathering. We are gathered here under peculiar circumstances. But our first object was simple obedience to the Gospel. There are circumstances growing out of this, over which we seem to have very little control, by being gathered together in the position we now occupy, and composing part of this nation, there are certain political duties that seem to force themselves upon us. We came here simply on religious principles to start with, because we had faith in God, because we had faith in the restoration of the everlasting Gospel; because we had faith in the gathering together of the people; because we had faith in the ordinances of the Gospel of the Son of God; because we had faith in the organization of the Church and Kingdom of God, and the various offices pertaining thereunto throughout all the ramifications of the Church. We came together therefore in a Church capacity: but being gathered together as a people, we brought our bodies with us, that is we brought our souls, if you please, for the spirit and the body, we are told, is the soul of man. We brought ourselves here and being here we naturally form an integral part of the United States, and have become part of what is termed the body politic of the government. But we could not help that, and I do not know that we want to help it.

¶ We became then organized in a territorial capacity and part and parcel of the government of the United States; this follows as a natural consequence.

¶ There are a great many Saints here gathered together. I do not know the number; it is estimated by some to be from 150,000 to 200,000. How

many there are I am not prepared to say. No matter, however, about that: but we have gathered ourselves here. Now, then, it is necessary we should be under some government. Being here in the United States, we, of course, became part of that government, and, as a necessary consequence, according to the customs and usages of this government, we were admitted as a Territory. Under these circumstances, the government send out certain officers; for instance, a governor is appointed and selected by the President of the United States, and then sanctioned by the Senate, and he receives his commission from the administration of the government of the United States, and he comes here as their representative. Then we have U.S. judges, a secretary, a marshal and civil officers, according to the usages that exist among people situated as we are in the Territories of the United States. There are so many representatives of the government who are properly appointed and authorized according to the form and usage that obtain generally in the country and in the administration of the affairs of this nation. We therefore come under this government and are subject to its laws and receive its officers. They come among us, which is very right they should do, according to the forms and usages that exist in the United States; and it is our duty to treat them properly, as it is their duty to treat us properly; the duty in this regard is reciprocal. We need the protection of law wherever we are, or under whatsoever circumstances we may be placed; and in placing ourselves in this position we are only doing just the same as others of our fellow citizens similarly situated are doing. This is a matter which has grown out of our religious ideas. Our religion prompted us to come together; and being together we have become a body of men, and being on territory belonging to the United States, it becomes necessary that we should be subject to its laws and usages, according to the provisions made and stipulations entered into under its jurisdiction and government. These things are all plain matters of fact, there is nothing extraneous or uncommon about them. Further, as American citizens we have certain rights, and others have certain rights. All men in the United States possess certain rights which are guaranteed to them by its Constitution. Again we have our legislative officers, provided for by act of Congress and passed by the general government of the United States. We have our probate courts, also our justices of the peace, our selectmen and the various organizations and laws pertaining to education, to public schools, and all things as they exist in other Territories. But notwithstanding all this there is one thing therein we are very unpleasantly situated, which difficulty arises from the peculiar position we occupy in regard to our religion. There is nothing else that I know of. I have been in this Church a great many years, and lived in this nation a great many years, and have been a citizen for a great many years; but there is nothing that

I know of excepting that one thing, that could in any wise be considered objection. able, and that is in relation to our views pertaining to plural marriage; there is nothing else in all our acts that any man in any part of the world can or would attempt to find fault with. No man can justly say this people have been disloyal to the Government of the United States, if they say so they say something that is not true, and a great many of them when they do say it know they are telling falsehoods. We are not turbulent, we do not create any difficulty, we do not get up mobs, we do not interfere with anybody's rights, socially, religiously, politically or any other way. We do not interfere with a man because his religious views are not as ours; but on the other hand, so far as we have the authority we protect all men. But there are some things we have occasion to find fault with because of men wishing to trespass upon our rights. We think this wrong, contrary to comity, good faith and correct principles, and consequently we speak about it, and that is right, we have the right to do that. If any man, either in a religious, political or social capacity, trespass upon the rights of common humanity, we have as much right to express our feelings and to defend our rights as any other set of men have under the same circumstances, and no just man would seek to deprive us of this liberty.

¶ Now then, so far so good. While we would respect all honorable men, and would treat them justly and equitably, we do not, we cannot respect these miserable men who respect no man's rights, who would turn and give you evil for good, traduce your character and circulate falsehoods about you and seek to injure you — we cannot look upon them as honorable men. They are not so treated among any people; especially those miserable sneaks who would go round our houses and take advantage of certain circumstances and become informers and implicate you in crime under guise of friendship. All such men in any country are despised, and would be looked upon as scoundrels not fit to associate with honorable people. There is no one more contemptible than a spy. He is looked upon as the scum of society and the filthiest dregs of a community anywhere. We do not want to associate with such, we cannot, our natural feelings revolt at it, and while we respect honorable men everywhere, we say to such characters, "O my soul, come not thou into their secret, unto their assembly, mine honor be not thou united!" These are our feelings about such individuals.

¶ In regard to our religious matters wherein our social relations are concerned — for these are as much religious matters with us as anything instituted among men. Our marriage system is one of the greatest principles that God ever developed to the human family, whether men believe it or not. But there are many who are not acquainted with these things as we are; they do not understand God nor his revelations and they really, if it came

to the point, should have nothing to say against us in relation to these matters. But they do not understand it, neither do they wish to understand it; because there are a great many very corrupt men devoid of principle, and they care not what becomes of their future if they can only accomplish their present objects.

¶ Now then, did we seek this principle? No, we did not. Did we ask God that we might have a plurality of wives? No, we did not. Was it a matter of our choice? No. The same God that revealed to Joseph Smith the first principles of the Gospel also revealed unto him the doctrine of plural marriage; it was presented to us as a doctrine to be believed in and be governed by. Could we help it? What had we to do with it? It is a command of God; and the question is, Shall I, after having embraced the Gospel of the Son of God, and entered into covenant with Him to observe His laws and be governed by the revelations of His will; shall I, because of something that is distasteful to me set up my will and judgment against His, and say, "Why, I shall be despised, I shall be hated;" shall I, because of a feeling of that kind violate the laws of God? No, I cannot do it; neither can you who believe in the revelation. God gave it to His servant Joseph Smith and he declared it unto us. Now, how was it? The first thing that was done, when the word of God came to us to do it — for there was a time after this revelation was given when we were not permitted to to teach this doctrine publicly; but as soon as we were instructed to do so, Prof. Orson Pratt was sent to Washington to publish a paper, at the seat of government, and there proclaim our sentiments on plural marriage to this nation and to the world. This mission he fulfilled — publishing a paper called the Seer and lecturing in a hall hired for that purpose, several times a week. Was there anything underhanded about this, or low, or anything antagonistic to the interest of this nation or any other nation? It was merely proclaiming certain principles pertaining to eternal lives and covenants that should exist through eternity, in our sexual relations pertaining to our association in this world and the world to come. Did we interfere with the rights of others? No; and if we had any revelations, it was not for us to oppose them. But others do not know anything about these things, consequently they cannot comprehend our position. Have we done anything covertly? Not until we were forced to. Some few years ago, I remember being brought before a court to give evidence in a case. I was asked if I believed in keeping the laws of the United States. I answered Yes, I believe in keeping them all but one. What one is that? It is that one in relation to plurality of wives. Why don't you believe in keeping that? Because I believe it is at variance with the genius and spirit of our institutions — it is a violation of the Constitution of the United States, and it is contrary to the law of God. Now this is plain. You could

not tell your feelings much plainer. This was before the Supreme Court affirmed the constitutionality of that law. "Well," said a man to me, "Are you prepared to abide the consequences." "Always," said I, "every where." That is straightforward, and in saying this, I only expressed the feelings of thousands of my brethren and sisters. Well, then, whose business is it? If I do a thing and am prepared to abide the penalty, whose business is it? Do I interfere with the friends or government of the United States? No. They have passed a law for political effect which is really intended as a trap for us. One would think that a great and magnanimous nation of fifty millions, could afford to allow a few thousand people to work out a social problem, without fear of contamination. They do not understand us, we wish them no harm. Many of them know this; but they cannot always control circumstances, and many of the members of Congress who were not willing to do anything of this sort, were crowded on by religious bigotry that prevailed among their people, just the same as others were in the days of Jesus. In his day he and his followers were maligned as we are; If he ever did any good, how was it represented? "Give God the praise; we know that this man is a sinner." And if we do any good somebody else must have the praise instead of us; but if there is any harm done, as, for instance, the trouble among the Indians, "it is the Mormons that do it!" I suppose if there are any storms, shipwrecks, wars or bloodshed, in Timbuctoo, among the Zulus, Chinese, Japanese, or Europeans, the Mormons will be represented as having had a hand in them. What position does this place us in? Do we wish to be governed by the laws of the United States and sustain its institutions? Yes, we do. But while we are doing this, many infamous men are misrepresenting us. But there are many honorable men who have other feelings. I have seen many of them not only in this nation but other nations, who possess more liberal and generous feelings, men of position and of all conditions in life. And among the honorable men of earth I find there are a great many who look upon us as having been cruelly treated by those who ought to be our friends. Well, now what shall we do under those circumstances? Having passed a law on purpose to entrap us they would now complain because we do not run right into the trap and say "take us and put us in prison." We are not such big fools yet, we have very different ideas to those. If they are ignoring principles that God has revealed to us we cannot help it. If they do not believe our statements we cannot have confidence in theirs; but one thing we do know we are a thousand times more virtuous, an thousand time more pure, in our actions than they are in theirs. There is not a country in the world to-day where virtue and the rights, privileges, honor and chastity of the female portion of the community are more strongly protected than in this Territory. Now, that is a fact.

¶ The question then arises what shall we do? We are under the painful necessity of protecting ourselves as best we may. How did they do in other times — how did, they do in Rome? We are not so badly of[f] as some people were in former ages. It is said that Christians had to dwell in caves, and that they were hunted and dragged from these places of concealment by government spies and put into the arena, where thousands and tens of thousands of people would go to see them devoured by wild beasts, and I have no doubt that many of our pious Christians would like to see a scene of that kind. What shall we do? God has given unto us a law. Shall we obey it? We are placed — not by acts of our own — in a position where we cannot help ourselves. We are between the hands of God and the hands of the Government of the United States. God has laid upon us a command for us to keep, He has commanded us to enter into these covenants with each other pertaining to time and eternity, and has revealed this law through the holy priesthood and the regularly constituted channels which He has appointed for conveying this information, and we, having been baptized into one baptism and partaken of the same spirit, know for ourselves that these things are true. I know they are true, if nobody else does. I know it myself. I cannot help knowing it, and all the edicts and laws of Congress and legislators and decisions of courts could not change my opinion. I know that it is from God, and therefore bear testimony of it. Now, can I help it? No. The question resolves itself into this: having received a command from God to do a certain thing and a command from the State not to do it, the question is what shall we do? Daniel had a political trap set for him, as we have had for us. An edict was passed forbidding him to pray to his God under penalty of death; he went and opened his window and prayed in the sight of the community, hence he violated the decree with death staring him in the face. He knew this law was irrevocable, but he was determined to obey the commandment of God and he did. They cast him into a den of lions, and he played with them as a child would play with kittens. There was something to try Daniel's faith in this but God took care of him.

¶ But there is another feature manifested in this. We notice that King Darius, the victim of a political plot, was very solicitous for the welfare of Daniel, for early in the morning he went to the lion's cave and cried, "O Daniel, is the God in whom thou trusteth able to deliver thee?" When Daniel replied, "O King, live forever, the God in whom I trust has sent his angel and has delivered me from the jaws of the lions," etc. I do not think from the reading of the President's message, that if any of us were cast into the lion's den or into prison, that Mr. Hayes would manifest the interest about us that Darius did about Daniel; but then we must remember this difference, that the first of these is a Christian; the latter was a heathen. But out-

side of these things, I feel to proclaim against the vices of the age, whether in this nation or others; for we as a nation are fast descending as low as the most degenerate and corrupt nations of Europe, and are practising infamies which have been the overthrow and ruin of many mighty cities, nations and empires, and which are now the loathsome, unnatural, disgusting, damning sins of Christendom. The standing law of God is, be fruitful and multiply; but these reformers are "swift to shed blood," even the blood of innocence; and with their pre-natal murders and other crimes, are slaying their thousands and tens of thousands with impunity, to say nothing of that other loathsome, disgusting, filthy institution of modern Christendom "the social evil," as well as other infamous practices. We must protest against foeticide, infanticide, and other abominable practices of Christendom being forced upon us, either in the shape of legislative enactment, judicial decision or any other adjunct of so-called civilization. We are American citizens and are not yet deprived of the inalienable rights of life, liberty and the pursuit of happiness. Men express surprise sometimes at the action of the grand jury who sat upon, as I am informed, about 200 cases of polygamy and only found bills against three. Why, human nature with all its infirmities is not sunk so low as at the bidding of an official satrap to find indictments to order, without evidence and testimony, and there are very few, in view of the above facts, who are sunk so low as to condemn men for marrying wives and supporting their children, while at the same time they know that their accusers and persecutors are violating every principle of chastity, and murdering their own offspring. Many men may be very corrupt, and indulge in the vices and crimes of the age; but all are not hypocrites. Despotic laws require a despot, and not even packed juries will always carry them out.

¶ Now, it becomes a question for us to decide whether we shall observe the laws of God or the commands of men. If I had to answer I would answer as I did before the court. When I made that answer this question had not then been decided by the Supreme Court of the United States. Since then they have sanctioned that law, hence we are placed in a position a good deal like the Christians were in the days of Rome, and the Christians now assume the position of the then heathen.

¶ What shall we do? Shall we trust in God or in the arm of flesh? Shall we give up our religion and our God and be governed by the practices that exist in the nation which are contrary to the laws of God? All who are in favor of abiding by the laws of God hold up their right hand (The congregation voted unanimously). We find the same feeling throughout the Territory.

¶ We wish no disrespect to the government, for after all I do not suppose we could get any better treatment from any other Christian nation

than we do from our own, but this is not saying much for them. It is a poor thing when so great and magnanimous a nation cannot afford to allow 200,000 people to worship God according to the dictates of their own consciences.

¶ But have we resisted anything else? No. Have I? No. Have you? I presume not. I expect these kind of things — the opposition and corruption of men and the world, under the instigation of the devil, who is the enemy of the Saints. What then? Do I expect to give up my religion to the devil? I think not. What shall we do then? Shall we abuse the people of the United States? No. Shall we abuse the President of the United States? No. Yet I am sorry that he is not a little more magnanimous, I am sorry he does not possess a little more of those feelings that actuated the founders of this government; I am not sorry for the Saints, for it is quite necessary that we should have to pass through a variety of things in order that, like ancient Saints, we may be made perfect through suffering. "For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "He was in all points tempted like as we are, yet without sin." Shall we forsake the institutions of this country because of the acts of those men? No, we will cleave to them and sustain them. Shall we deprive other men of their political rights? No, we will not. Shall we deprive any man of his social rights? No, we will not. Shall we deprive any men of their religious rights? No, we will not. They may do as they please in Washington and other places; but we will do right towards all men. Our motto is, Freedom, Liberty and Rights of Conscience to all people; as Brother Parley P. Pratt has it in one of his poems:

¶ "Indian, Moslem, Greek or Jew,
¶ Freedom's banner waves for you."

¶ This is the kind of feeling we entertain in regard to this subject. We all have faults, and perhaps this government is one of the best governments we could have in the world; and we will sustain it. And then, we will contend for our rights legally, properly, orderly and constitutionally. And then, we will watch those miserable hounds that come sneaking into our midst, and tell them to leave; we do not want a lot of dogs among us. Honorable and decent men, men that will do right we will maintain all the time. But this nation is laying the axe at the root of the tree and they then will crumble to pieces by and by. If they can stand it we can. If they can afford to treat us in this way, they will soon treat others in the same way. And they will tear away one plank of liberty after another, until the whole fabric will totter and fall; and many other nations will be cast down and empires destroyed; and this nation will have to suffer as others will. And it will be as Joseph Smith once

said, "When all others forsake the Constitution, the Elders of this Church will rally around the standard and save its tattered shreds." We will come to its rescue and proclaim liberty to all men.

¶ What shall we do about many other things? Let them alone; "let the potsherds of the earth contend with the potsherds of the earth." The God who rules in the heavens is watching over their movements as well as ours, they are in his hands as we are — he will put a hook in their jaws and lead them in the way they dreamed not of. He will say to them as he did to the proud waves of the surging ocean — "hither shalt thou come, and no farther; and here shall thy proud waves be stayed." But it is for us to cleave to God and observe his laws and keep his commandments; and then we need fear no evil that may come upon us, "for God will make the wrath of man to praise him, and the remainder he will restrain." And God will bless and protect Israel; he will lead us forth in the paths of life — not all of us, for as we have heard, we are not all of us doing just right. But he will accomplish his purposes and roll forth his work and build up his kingdom and establish Zion, and bring to pass all the things spoken of by the holy prophets since the world began. . . . . .

Discourse by President John Taylor

4 Jan 1880

— 109 —

*A Discourse by President John Taylor, Delivered in the Salt Lake City Assembly Hall, at the Quarterly Conference, Sunday Afternoon, January 4th, 1880. (Reported by John Irvine — **Journal of Discourses** Vol 21:61–71)*

Comprehensiveness of the Lord's Prayer

— The Rule and Government of God —

The Revelation of the Father and Son to Joseph Smith
&
The Bestowal Upon Him of the Priesthood

— Development of Theocratic Laws and Principles —

Object of Gathering — Religious Freedom

— Our Relations with the General Government —

¶ I have been very much pleased and interested in the proceedings of this conference and in the teachings that we have had from those who have addressed us, and I take very great pleasure in performing my part in these

exercises in which we are now engaged. It would seem that this building is rather too small for us at present; I do not know that we can stretch it any; consequently we will put up with things as they are. However it will only be on extraordinary occasions that we shall have the amount of people in it that there is to-day. By and by the storms will be over and the winter past, and we have got a larger building close by, that we can go to. I am very much pleased however, with the exertions that have been made in preparing this building so far, it is true that it is in an unfinished condition for the assembling of the Saints at this conference; but I suppose that it will be quite gratifying to the priesthood and to all who have assembled together on this occasion, to possess the privilege we now enjoy.

¶ There are a few thoughts that have passed through my mind in hearing the remarks of some of my brethren. I was much pleased this morning in listening to the remarks made by Brother Pratt and the brethren who succeeded him, particularly in regard to the subject that they seemed to have their minds upon, that is in relation to the observance of the word of wisdom; and though, like Brother Pratt, I should have to make an acknowledgement that I have not fulfilled that always, yet, I heartily sustain and coincide with every principle that God has revealed for the temporal or spiritual salvation of his people. There were some remarks associated with those made by some of the brethren that also bore a little on my mind, namely, that our religion did not consist simply in one principle but in many, agreeable to what has been spoken in ancient days that "man shall not live by bread alone but by every word that proceedeth out of the mouth of God." But we are none of us justified in repudiating or ignoring any one of those principles which God has given unto us, and if we have been negligent in these or other matters the proper way for us to do is to reform, to begin anew, or, at least if we have let down any stitches, as the sisters sometimes say when they are knitting, gather them up again and put things in proper position that we may be able, not only in that but in everything else, to honor our God in all sincerity, fidelity and integrity; that we may be able to present ourselves before the Lord in a manner which shall always have his acceptance.

¶ We need teaching continually, line upon line, precept upon precept, here a little and there a little. Hence we have our various organizations of the priesthood, calculated to oversee to manipulate, to regulate, to teach, to instruct, and to enter into all the ramifications of life whether they pertain to this world or the world to come. We need continually not only the guidance and the teachings of the apostles, the presidents, the bishops, priests, teachers, deacons and the various organizations of the priesthood; but we need individually to look unto the Lord for wisdom to direct us in all the

affairs of life, that we may speak aright, that we may think aright, that we may act aright, and we may perform the various duties devolving upon us to attend to in all of the avocations of life, and in our prayers, in our various devotions in a family capacity, in a church capacity and in every position that we occupy, we need the guidance and direction of the Almighty. And it is with individuals as it is with families and branches and portions of families, we need to seek unto the Lord and obtain wisdom from him. There is one fact, and that is a great many people—scarcely any of us—know what is good for us. We may have our ideas about that; but we need continually the guidance and direction of the Almighty. The disciples, that is the apostles of old, understood this principle and they asked the Lord to teach them how to pray and in a very few words he uttered one of the most comprehensive forms that has ever been penned or spoken. He said when you pray say "Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven; give us this day our daily bread; forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power and the glory, for ever and ever. amen." That is a most comprehensive prayer. In the first place the God of the universe is recognized, our Father who is in the heavens, the God and the Father of Jesus Christ. And what else? The God and Father of the spirits of all flesh. We recognize and reverence him as "Our Father, which art in heaven," we bow before him and seek unto him for his guidance and direction. We hallow and reverence his name. And then what next? "Thy kingdom come." What kingdom? All those things branch out into great and important principles, that can only be understood by revelations from the Most High. "Thy kingdom come." Why? That "thy will may be done on earth as it is done in heaven."

¶ I wish to refer a little to some of these things, those ideas and principles that are developed in this saying, in part, because these things can only be done in part. We talk a good deal about the church and kingdom of God. I sometimes think we understand very little about either. The kingdom of God means the government of God. That means, power, authority, rule, dominion, and a people to rule over; but that principle will not be fulfilled, cannot be entirely fulfilled, until, as we are told in the Scriptures, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will rule over them. And when unto him every knee shall bow and every tongue confess that he is Christ, to the glory of God, the Father. That time has not yet come, but there are certain principles associated therewith that have come, namely, the introduction of that kingdom, and the introduction of that kingdom could only be made by that being who is the king and ruler, and the head of that government, first communicating his ideas,

his principles, his laws, his government to the people; otherwise we should not know what his laws were. The world has been governed in every kind of form; we have had every species of government. Sometimes we have had patriarchal government, at other times we have had unlimited monarchies or what may be called despotic governments, where the power to rule is in the hands of one individual. At other times we have had limited monarchies such as exist in many places now upon the face of the earth. In other places and at different ages we have had what is termed republican governments where the voice of the people has ruled and governed and managed the people's affairs. There have been various forms independent of these, which I do not wish to enter into at present, but nowhere have we had the government of God. It is true that for a limited period among very small people in early days, among the Jews, they professed to be under the guidance of God for a certain length of time. But they were continually departing therefrom. They had their priesthood, they had their prophets, they had their Urim and Thummim, and through these mediums they sought the wisdom and guidance of God in regard to many of the prominent enterprises in which they engaged.

[¶] The law given to Moses was one of those things that emanated from God. Moses received from the Lord the ten commandments written upon tables of stone—written by the finger of God—and this people, who were then quite a small people comparatively speaking, received the commands of God and professed, at least, to be governed thereby. The Lord gave them commands and they were proclaimed to the people, and when proclaimed it was usual for all the people to say "Amen. These laws we will observe and do." But this was among a very limited people. Very soon they desired to have a king to rule over them, but the idea that was then considered proper among them was: "The Lord is our king, the Lord is our judge, the Lord is our lawyer; and he shall rule over us." We see the feeling which they had and entertained as a people, but they departed from it and they sought a king and were led astray from correct principles—led into folly, darkness, ignorance—until they were scattered abroad to the four winds of heaven.

There has been a time spoken of by all the holy prophets since the world was, when God should govern his people, and the Jews, when the Messiah came, expected that he was come to reign over Israel as a temporal king, that he was going to take possession of his kingdom to overthrow all other kingdoms, empires, dynasties and powers, and declare himself the king of Israel and of the world. But they did not understand many things associated therewith, and they do not now; and the world does not, and we ourselves understand very little about them. But the Scriptures say that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law

till all be fulfilled." Now then, if the kingdoms of this world have never yet become the kingdoms of our God and his Christ they will be, and it is necessary that there should be a commencement to this as well as to every other thing. This is a matter that has been looked forward to by prophets and apostles, patriarchs, and men of God in the various dispensations of time. It is called "the dispensation of the fullness of times" when God will gather together all things in one whether they be things on the earth or things in the heavens. Now there must of necessity be a starting point for this, and the question is how is it to originate? Who among the nations of the earth knew or comprehended anything about the government of God? None did; nowhere; no king, no emperor, no potentate, no president, no power upon the face of the earth; no divine or theologian, no scientist, no philosopher, understood anything about this matter. It is indeed the kingdom of God, and being his kingdom, it must originate with him, it must receive from him its teachings, its forms, its principles, its laws, its ordinances, its institutions, and everything connected therewith must emanate from God, and as it was necessary that it should originate with him, it is also necessary that it should be upheld and sustained by him and that those who should operate in this kingdom should be governed by the same spirit that you heard Brother Pratt talk about this morning. It became necessary also that a medium should be introduced whereby man might be placed in communion with God; that they might comprehend him, that they might understand his laws when he gave them, that they might be acquainted with the principles which he had to develop; for there is one great principle that men very little understand, viz: "The things of God knoweth no man, but the Spirit of God," and if they don't know only through his wisdom it would be in vain for God to communicate with a people who could not comprehend him, who had not the capacity to receive these principles which he had to communicate. The same principle holds good everywhere among all the principles with which we are acquainted or know anything about. You cannot teach a child algebra, nor arithmetic, until it has gone through a certain system of training. You cannot teach the arts and sciences without necessary preparation for their introduction, nor can you teach people in the government of God without they are placed in communication with him, and hence comes the Church of God, and what is meant by that? A school, if you please, wherein men are taught certain principles, wherein we can receive a certain spirit through obedience to certain ordinances. And we, having received this spirit through those ordinances, were then prepared to take the initiatory steps in relation to other matters, and hence as a commencement the Lord appeared unto Joseph Smith, both the Father and the Son, the Father pointing to the Son said, "this is my beloved

Son in whom I am well pleased, hear ye him." Here, then, was a communication from the heavens made known unto man on the earth, and he at that time came into possession of a fact that no man knew in the world but he, and that is that God lived, for he had seen him, and that his Son Jesus Christ lived, for he also had seen him. What next? Now says the Father, "This is my beloved Son, hear him." The manner, the mode, the why, and the wherefore, he designed to introduce through him were not explained; but he, the Son of God, the Savior of the world, the Redeemer of man, he was the one pointed out to be the guide, the director, the instructor, and the leader in the development of the great principles of that kingdom and that government which he then commenced to institute. What next? The next step was that men having held the priesthood, that had ministered in time and eternity and that held the keys of the priesthood came and conferred them upon Joseph Smith. John the Baptist conferred upon him the Aaronic priesthood, and Peter, James and John the Melchisedec priesthood; and then others who had operated in the various ages of the world, such as Moses and Enoch, appeared and conferred upon him the authority that they held pertaining to these matters. Why? Because it was "the dispensation of the fullness of times," not of one time only but of all the times; it was the initiatory step for the development of all the principles that ever existed, or would exist pertaining to this world, or the world to come. What next? He was commanded to set apart other men, to baptize them that believed, that had faith in God and in his kingdom, and in his revelations and in his government. After they were put in possession of these principles, they were commanded to baptize those who believed on the Lord Jesus Christ, who repented of their sins, that they were to be baptized for a remission of their sins and to have hands laid upon them for the reception of the Holy Ghost. What then? There was a priesthood organized, a First Presidency, the Twelve, a High Council, Patriarchs, quorums of High Priests, Seventies, Elders, Bishops, Priests, Teachers and Deacons, to carry on the purposes of God, and to instruct men in the laws pertaining to his kingdom, even the laws of life. Men were sent forth in the name of God to preach the principles of truth which had been revealed, and a great many believed and were baptized and were initiated into the Church of God, and we may say into the initiatory or preparatory steps necessary for the establishment of the kingdom of God. They then received the Spirit of God, which is "no cunningly devised fable;" it did not originate with man, it was the gift of God to man. The Elders, for instance, were told to go forth and call upon men to repent, to be baptized, and they were to lay their hands upon them that they should receive the Holy Ghost. And what should that do? Take of the things of God and shew them unto the people. This is one of the greatest develop-

ments of power that ever existed among men. You Elders, hundreds of you that are now listening to me, have gone forth to preach the Gospel. You have called upon men to believe in the Lord Jesus Christ and they have done it. You have called upon men to repent, and they have done it. You have told them to be baptized and you have baptized them. You have then laid your hands upon their heads and said "receive ye the Holy Ghost," and they have received it. And you know, and this congregation knows, that what I say is true, and by that principle, through obedience to the law of God that he had introduced in his Gospel. What for? To prepare men to be placed in communion with God. To prepare them to be members not only of his Church but of his Kingdom, and to prepare them to take part in this great event that had to transpire in the last days. Now these are facts that you cannot controvert, nor anybody else. You know that these things are true. What does it prove? That it is God's kingdom, he has introduced it, and as it was said in former times, "Ye are my witnesses," as well as the Holy Ghost that beareth witness of us. Now, then, could you have received this without the interposition of the Almighty and his Son Jesus Christ? No you could not. Could you have received it without the keys of the priesthood being restored and which some men affect to despise so much? No you could not. Hence we trace out the order of these institutions as they dwelt in the mind of God, and as they were made manifest among men. Have those elders that perform these ceremonies their weaknesses? Yes, just as much as Elder Pratt and I have our weaknesses. Have they their infirmities? Yes. Was it a rich treasure that was conferred upon us? Yes, but we received it in earthen vessels, surrounded with the infirmities of man. But God knew these infirmities; he was acquainted with all our weaknesses. Nevertheless, he conferred upon us this priesthood, this power, and this authority, and when we went forth in his name and by his authority, God sanctioned our acts. Is God with us while these things take place? I think so. What do you think about it? It is a principle that is clear, and plain and demonstrable.

Well, what next? Then we began to gather together. And why do we gather together? Some of us can hardly tell why, and I am often surprised when I read letters importuning us in regard to this matter. I get letters time and again praying that some means may be devised that the Saints may be delivered and gathered to Zion, and be enabled to live with the Saints of God. What is the reason of it? Why do they want to gather? Because there was a spirit and influence associated with this Church and this kingdom which led and propelled them to this action, and you who hear me have felt this influence; you felt a desire to gather, and you came, and those that are not here now feel as strong a desire to gather as you did. And when you have gathered, many of you think it is a curious kind of Zion, don't you? It

is; for while the net gathers in the good, it brings in all kinds as well, good and bad. We have some very good fish, and some very bad ones, and some a kind of half and half, and some feel like saying "Good Lord and good devil," as they do not know into whose hands they may fall. Nevertheless, this is the order, and the wheat and tares, I suppose, have got to grow together until the harvest comes, and that is not quite here yet, and hence we are jostling one against another, and some of us hardly know whether it is us or somebody else. Difficulties and trials beset us, and we are amazed. But we are here, and we are here according to the command of God and according to the operation of the Spirit of God that rests upon us, and did rest upon us, and led us here, and I was going to say, we are here because we could not help it.

¶ Well, what next? Who are we, and what are we when we are here? Some good Latter-day Saints, and some, as I have said, half and half, some one thing and some another. But how do we stand in the position we occupy as a Church and as other people stand? We believe in God. We believe in the Lord Jesus Christ. We believe in virtue, purity, holiness, integrity, honesty. We believe in good citizens and good Saints. We believe in keeping the commandments of God, and carrying out his purposes. We believe in spreading the Gospel to the ends of the earth. We believe in gathering together the honest in heart. We believe in building temples and administering therein for the living and for the dead, and we believe in acting as saviors upon Mount Zion according to the word of the Lord. All these things and a great many more are leading principles which we as Saints profess to believe in. Well, we have a right to do that, although there are others who do not believe in those things. They have just as much right not to believe in our principles as we have to believe in them. And we sometimes feel angry and out of sorts with others because they do not believe as we do. Well, we do not believe as they do. Some of them think we are very foolish, very enthusiastic, very superstitious, and very wicked. Those that know us do not think we are so bad after all. We have our weaknesses and imperfections, yet we are quite as good as the balance of them, and a little better, and we ought to be, for we make great pretensions. But they think these things about us. They think we are deluded. Now the only difference between us and them is that we know they are superstitious and corrupt, and that they violate those laws they profess to believe in and those principles which they profess to be governed and guided by. But we have no right to expect everybody to submit to our doctrines, our views, our principles, it is a matter of free-will with them, and as I said they have just as much right to believe as they think proper and to worship as they choose as we have. These are some principles that are really correct. Well, they try to prevent us from worshipping as we

believe? Now that is — what shall I call it? a doctrine of devils, it does not come from Gods, he is more free and generous in his feelings than that. He does not control the consciences of men nor force them to obey his behests; it is a matter of free grace, it is a matter of free will. Well, though they think they have a right to interfere with us, we do not think we have a right to interfere with them. And I do not think we do. There is a number of institutions here in this city, Catholics, Episcopalians, Presbyterians, Methodists, Baptists, etc., and I do not know how many more, quite a pile of them. If they think they are right I am quite willing they should think so. I do not wish to interfere with them. Who interferes with their building meeting houses? Who interferes with their worship? If there is anything of this sort I do not know of it; I hope I shall not know of it; I hope never to hear of such things. I believe that all men have the privilege of worshipping God according to the dictates of their own consciences and then I think we possess just the same right; and when they depart from this principle and wish to curtail us of our rights they are violating the spirit and genius of the institutions of our common country, and also those of the kingdom of heaven with which we are associated. They are also violating those good feelings that ought to exist between man and man, brother and brother, and they are interfering with things that in no wise belong to them.

¶ Now then, here is the ground that we stand on in a religious capacity. If I can find a way and you can find a way, whereby we can approach our God and have him for our guide, our teacher and instructor, if they cannot do it, it is none of their business what we do. They have nothing to do with it, it is none of their business in any way whatever, and any interference is an interference with the legitimate rights and inherent principles that belong to humanity.

¶ Well, so far as they stand on their platform and we on ours, they may be Methodists, they may be Presbyterians; all right. They may get up their revival meetings and think they are doing a great deal of good; all right, and so far as they teach good moral principles, and do not depart from truth, all right. So far as they obey the laws of the land, all right; we have nothing to do with them? Have you? Has the city? Has the Territory? No.

¶ Well then, we will go a little further. By being here we become an integral part of the government of the United States, as a Territory. Very well. Here is another thing we are talking about. Is that the government of God? Not quite, but it is the government we are living under, and if they treat us right and extend to us any kindness we appreciate that. If they treat us wrong, we think it is not according to correct principles. We think as American citizens we ought to receive all the privileges equally with other people; we think we ought to be allowed to worship God according to the

dictates of our consciences and be protected in our worship. So far, then, as I have said before, we are on a level. Now then, we are on the same ground in regard to political circumstances. We are under the United States, but the United States is not the kingdom of God. It does not profess to be under his rule, nor his government, nor his authority. Yet we are expected as citizens of the United States to keep the laws of the United States, and hence we are, as I said before, an integral part of the government, Very well, what is expected of us? That we observe its laws, that we conform to its usages, that we are governed by good and wholesome principles, that we maintain the laws in their integrity and that we sustain the government, and we ought to do it. But there is a principle here that I wish to speak about. God dictates in a great measure the affairs of the nations of the earth, their kingdoms and governments and rulers and those that hold dominion. He sets up one and pulls down another, according to his will. That is an old doctrine, but it is true to-day. Have we governors? have we a president of the United States? have we men in authority? Yes. Is it right to traduce their characters? No, it is not. Is it right for us to oppose them? No, it is not. Is it right for them to traduce us? No, it is not. Is it right for them to oppress us in any way? No, it is not. We ought to pray for these people, for those that are in authority, that they may be lead in the right way, that they may be preserved from evil, that they may administer the government in righteousness, and that they may pursue a course that will receive the approbation of heaven. Well, what else? Then we ought to pray for ourselves that when any plans or contrivances or opposition to the law of God, to the Church and kingdom of God, or to his people, are introduced, and whenever we are sought to be made the victims of tyranny and oppression that the hand of God may be over us and over them to paralyze their acts and protect us, for as it is written, the wrath of man shall praise him, the remainder of wrath shall he restrain.

¶ Now, we in Utah here are under the government of the United States; we are a very little portion of it. It is true we have our legislators, we have our probate judges, we have our marshals, constables, etc., we have our city charters etc., etc., and certain immunities and privileges of this kind. Well, shall we be governed by them? Yes. Shall we obey the law? Yes. Shall I as a citizen of this city obey the laws of this city? Yes. Shall I cause trouble or speak evil of the mayor or city council or any of the administrators of the law? No, I ought to pray for them that they may lead aright and administer justice equitably and act for the welfare and interest of the community wherein they live and for whom they operate. Am I a citizen of the United States? Yes, and I ought to feel the same toward them.

¶ Well, now, there are some important points come in here. As I have said, we are a very small portion of this government. Now, do we wish to

overthrow the government. I think not. I think we do not. Do we wish to cause them trouble? Not that I know of. I know we are accused of that; but it is not true. These statements are not correct. Our religion, however, differs from the religion of many others, and as I have said before, while they look for liberty to worship God as they please, they do not want us to possess the same privileges. There is nothing new in this; but because of this have they a right to interfere with the institutions of which we have become a part? Do not our legislators, our governors, and all men here swear fealty not only to the Territory, but to the United States, and say they will support the Constitution, laws, and institutions thereof? They do. This is the position we occupy. But we are placed in a peculiar position in some things. They—I was going to say in their wisdom, but I will say in their folly, and I hope they will excuse me, for I look upon it in that way—have passed certain laws trying to interfere with us in our operations in religious affairs. Well, we cannot help that. I told you a while ago—you believe me, this congregation believes me with very few exceptions—that God had introduced and instituted this Church, that he was the founder of it, that it emanated from him, the doctrines, ordinances, principles, government, priesthood, authority, and all that pertain to it emanated from him; we had nothing to do with it. Joseph Smith had nothing to do with it, only as a passive worker in the hands of the Lord. Brigham Young had nothing to do with it only acting in that capacity. I have nothing to do with it nor my brethren of the Twelve. God revealed it. I cannot help it. Can you? Can any one? Now, then, this people have been received into this Church in the way that I have spoken of, and have actually received communication from God by the laying on of hands, received the Holy Ghost, and have a hope within them blooming with immortality and eternal lives, and are in possession of a hope that enters within the veil whither Christ has gone. Can you uproot that from the minds of this people? No, no power on earth, no power in heaven, nor all the combined nations of the earth can do it; God planted it there, man cannot take it away, and men are foolish in trying to attempt it. Very well. But they do try to interfere with us under a pretence that we are very wicked here. Well, it is enough to make a person laugh sometimes, when we think about these things, and enough to make us sorry when we know of the hypocrisy, lasciviousness, crime, murder, bloodshed that prevail in this nation and other nations, to hear them talk to us about our morality. We know when they talk in that way that they are hypocrites. We know that they know better when they tell these things to the world.

¶ Now, then, the United States pass a law that a man shall not marry wives according to the order that God has revealed. Now it is a fact that we should like to obey the laws of the United States, if we could do it. If they

could only tell us how to get out of the dilemma they have placed us in we should be very much obliged to them, we really should like to get out of it. But we have had no hand in either of these things. We had no hand in making the commandment that God has given to his people, and we have had no hand in making the law of the United States pertaining to these things. We feel very desirous of keeping the laws of the land if they would only let us; but we should pray our Father in heaven that he might preserve them from making laws that we cannot conscientiously keep without violating our consciences and transgressing the law of God. And if they do we shall be under the necessity of leaving them in the hands of God for him to deal with them as he may deem proper, and we will put our trust in the living God and risk the consequences let them be what they may.

¶ Now, these are our feelings on this point. Is it well to tell these feelings? Yes. We want to be frank and open and candid and free from hypocrisy of every kind, and feel as though we were the children of our Father in heaven without guilt, without treachery, without fraud of any kind. Let us be sincere worshippers of God and believers in him and in his law. But do we propose to govern, interfere with, or rebel against the Government of the United States? No, we do not. That is not in the programme. Has God given us a law? Yes. All right we will get along and do the best we can, but we won't forsake our God. All who are willing to abide by the laws of God signify it by raising the right hand (unanimous vote). Now try and keep them. But will we fight against the United States? No, we will not. Well, how will these things be brought about? Don't you expect that the kingdoms of this world will become the kingdoms of our God and his Christ? Yes, I do, as much as I believe I am speaking to you and you are hearing me, and I not only believe it but know it. Well, now, how will that be brought about if you do not pitch in? We need not do this. There is plenty that will pitch in; there will be plenty of trouble by and by without our interference, when men begin to tear away one plank after another out of the platform of constitutional liberty; there will not be much to tie to. And how will you get along with them? We will leave them to get along with themselves. And how will that be? We are told the wicked shall slay the wicked, but says the Lord: "It is my business to take care of the Saints." God will stand by Israel, and Zion shall triumph and this work will go on until the kingdom is established and all nations bow to its standard.

¶ May God bless you, may he lead you in the path of light, is my prayer in the name of Jesus Christ. Amen.

A Revelation given to Apostle Wilford Woodruff

26 Jan 1880

— 121 —

¶ "A Revelation given to [Apostle] Wilford Woodruff in 'the Wilderness', of San Francisco Mountain in Arizona, on the 26 day of Jan 1880:"

***Editors Note**: There are two versions of this revelation recorded in Wilford Woodruff's personal Journals. One was recorded under the date of Friday, the 31st of December 1880, and the other 18 years later, under the date of Sunday, the 18th of April 1897. The earlier version makes more explicit reference to the United States Government, but the later version was more completely punctuated. For the most part I have followed the wording of the earlier version, and in some cases the punctuation of the latter. Aside from these, there is also a third version of the Revelation that was written in another journal, which has been titled "Wilford Woodruffs Journal Appendix". This account may have been copied from an earlier version which Woodruff wrote before he first copied the Revelation into his diary.*

The introduction as given above was written by Apostle Woodruff at the time he received the Revelation. However, though he wrote the Revelation down at the

time, for lack of space, he did not then record it in his diary, but rather waited until the end of the year, when on the 31st of December, he included the whole text, together with the one sentence introduction quoted above, as a part of a Synopsis of the years events. Apparently 18 years later Woodruff did not remember where the Revelation had been recorded, consequently in 1897, when he failed to find it under date in his diary, he had his secretary George F. Gibbs record it again under the date of the 18th of April 1897 — this account evidently being copied from another earlier copy made by Gibbs two years before, on the 27th of May 1895. At the time of this later recording Woodruff enlarged his introduction to the Revelation.

What follows, in order of appearance, is the introduction which Woodruff had written into his journal in 1897. Following this is another third introduction which he recorded in his "Journal Appendix". Following this is a reminiscence of the Revelation that Woodruff gave to his family in 1898, only six months before he died.

¶ After this is the text of the Revelation, following which is a series of diary entries that Woodruff wrote, both before and after he received the Revelation. These give historical context to the times, and among other things, establish the fact that Woodruff's Revelation was presented to President John Taylor and the Quorum of the Twelve Apostles on the 4th and 22nd of April 1880, and that at that time it was accepted and sustained by them as "the Word of the Lord". Following this are other diary entries which give context to Woodruff's thoughts in the aftermath. After this is an editorial statement regarding the fulfillment of Prophecy as contained in Woodruff's Revelation, with particular focus on the Downfall and Destruction of the United States of America and other European Nations.

¶ "During the month of January, 1880 I [Wilford Woodruff] was at Sunset, Arizona, with Bro. Lot Smith and the brethren with him who were trying to establish a branch of the United Order at that place. At this time the Government, through its officers, was using every means in its power to enforce the Edmunds-Tucker anti-polygamy law, with the evident intent on the part of the officers, to break us up as an organized community. Being away from President Taylor and my Quorum, I felt deeply distressed in mind concerning our condition as a people. While thus exercised I went into "the Wilderness," a region of country called by this name situated about forty miles west of Sunset; and while there I stopped with two young men who were herding sheep belonging to the people of Sunset. I remained with them ten days reading the revelations of God as contained in the Doctrine and Covenants, and praying fervently unto the Lord to reveal to me His mind and will concerning Zion. On retiring to bed on the night of the 25th of January, 1880, I found myself rapt in vision, and the next morning the following revelation was given to me of the Lord which I wrote at the time" (Wilford Woodruff Journal, Sunday, 18 April 1897)

¶ *"January 26, 1880 Mountains of Sunset, Arizona [—] I read Coates lectures against Mormonism which were the inspiration of the Devil and full of lies. I Prayed the Lord to give me his Holy Spirit and Light and Truth. I went to bed filled with Prayer and Meditation. I fell asleep and slept until about midnight. I awoke [and] the Lord poured out his spirit upon me and opened the vision of my mind so I could comprehend in a good measure the mind and will of God and his purposes concerning our Nation and the inhabitants of Zion [—] and when the vision of my mind was open to comprehend the situation of our Nation, their Wickedness, Abominations & Corruption and the Judgments of God and Destruction which awaited them, [—] and when I comprehended the great and Mighty responsibility which rested upon the Quorum of the Apostles in the sight of God and the Heavenly Hosts, my head became a fountain of tears and my Pillow was wet as with dews of heaven and sleep departed from me and the Lord revealed unto me our duty [—] even the duty of the Twelve Apostles and all the Faithful Elders of Israel, and the following is a portion of the will of the Lord made manifest to me while dwelling in a shepherds tent in the wilderness surrounded by the drifting snows of the mountains while wrapped in the visions of the night." (Wilford Woodruff's Journal: Appendix, 26 January 1880)*

¶ *"Mon Mar 7th [1898] I went to the office. Did not sleep very good last night. I requested my sons [together with] their wives and my daughters & their husbands to meet with me this evening at home, as I wished to talk with them on some important matters. I also asked Bro L. John Nuttall to accompany me home this afternoon. After supper and at 7:30 we met in the parlor. There were present myself and wife Emma, Ashael & wife, Naomi, Owen and wife Ellen, Ovando Beebe & Clara, Jos Daynes & Blanche, W. McEwan & Alice, L. John Nuttall, Andrew Smith, my Grandson Henry Eugene Woodruff, 2 of Ashael's children and Mazie Berkiey the house maid.*

¶ *"I referred to my labors in Arizona some 18 years ago and related my experience among the people of Brigham City [Arizona] &c in the United Order and of my going into the San Francisco Mountains where I staid with some of the brethren who were herding sheep some 10 days. I was very busy reading the Book of Doctrine & Covenants. On one night I had a vision and in the morning a revelation which I wrote and afterwards sent a copy to President John Taylor and the Apostles.*

¶ *"I said I wanted my family to hear it read as many things in it were now transpiring & coming to pass in our day. Many of the things spoken of in the revelation were attended to by President John Taylor and the apostles at that time. I had asked Bro Nuttall to come and read it, because he had read it to the President & Twelve 18 years ago. Bro Nuttall then at my request read the revelation, after which I made some more remarks by way of explanation and requested all to try*

and remember these things, but it was not for them to mention them or speak of them in any place, until after they were made public by action of myself & the Twelve Apostles. I called on Ashael to pray which he did. Bro Nuttall then bore testimony to what I had said of the action of the Presidency & Twelve." (Journal of Wilford Woodruff, 7 Mar 1898, Church Historian's Office, Salt Lake City, Utah; see also ***Wilford Woodruff's Journal*** *Vol. 9: <7 Mar 1898> 537)*

¶ A Revelation given to Wilford Woodruff in the Wilderness of San Francisco Mountain in Arizona On the 26 day of Jan 1880:

1 ¶ Thus saith the Lord unto my servant Wilford Woodruff, I have heard thy prayers and will answer thy petition. 2 I will make known unto thee my will concerning the nation who encumbers the land of promise and also concerning Zion and her inhabitants. 3 I have already revealed my will concerning the nation through the mouth of my servant Joseph, who sealed his testimony with his own blood, which testimony has been in force upon all the world from the hour of his death. 4 What I the Lord have revealed in that testament and decree upon this nation and upon all the nations of the earth, shall be fulfilled, saith the Lord of Hosts. 5 I the Lord have spoken and will be obeyed. 6 My purposes shall be fulfilled upon this nation and no power shall stay my hand. 7 The hour is at the door when my wrath and indignation shall be poured out upon the wicked of this nation. 8 Their murders, blasphemies, lyings, whoredoms and abominations have come up before my face and before the heavens, and the wrath of mine indignation is full. 9 I have decreed plagues to go forth and lay waste mine enemies, and not many years hence they shall not be left to pollute mine heritage. 10 The devil is ruling over his kingdom and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power and to make war upon my Saints. 11 Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for your profit and guidance.

12 ¶ Thus saith the Lord unto my servant John Taylor and my servant Wilford Woodruff and my servant Orson Pratt and to all the residue of mine Apostles. Have you not gone forth in my name with out purse or scrip and declared the Gospel of Life and Salvation unto this nation and the nations of the earth and warned them of the judgments which are to come as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord? 13 You have done this year by year for a whole generation as men count time. 14 Therefore your garments are clean of the blood of this generation and especially of this nation.

15 ¶ Therefore as I have said in a former commandment, so I the Lord say again unto mine Apostles, 16 Go ye alone by your selves whether in heat or

in cold and cleanse your feet with water, pure water, it matters not whether it be by the running streams or in your closets, but leave these testimonies before the Lord and the heavenly hosts;

17 ¶ And when you have all done this, then gather your selves together in your holy places and clothe yourselves in the robes of the Holy Priesthood and there offer up your prayers according to my holy law. 18 Let him who presides be mouth and kneel upon the holy altar and there let mine Apostles bring all their testimonies before my face and before the heavenly hosts and before the justified spirits made perfect. 19 And thus saith the Lord unto you mine Apostles, when you bring these testimonies before me, let them be presented by name as far as the spirit shall present them unto you — 20 The Presidents of the United States, the Supreme Court, the Cabinet, the Senate and House of Congress of the United States, the Governors of the States and Territories, the judges and officers sent unto you and all men and persons who have taken any part in persecuting you or bringing distress upon you or your families or who have sought your lives or sought to hinder you from keeping my commandments or from enjoying the rights which the constitutional law of the land guarantee unto you.

21 ¶ And what I the Lord say unto you mine Apostles, I also say unto my servants the Seventies, the High Priests, the Elders, the Priests and all my servants who are pure in heart and who have borne testimony unto this nation. 22 Let them go forth and cleanse their feet in pure water and bear testimony of it unto your Father who is in heaven.

23 ¶ And then, saith the Lord unto mine Apostles and mine Elders, when ye do these things with purity of heart, I the Lord will hear your prayer**[s]** and am bound by oath and covenant to defend you and fight your battles. 24 As I have said in a former commandment, it is not my will that mine Elders should fight the battle of Zion, for I will fight your battle. 25 Nevertheless let no man be afraid to lay down his life for my sake, for he that layeth down his life for my sake shall find it again and have eternal life.

26 ¶ The nation is ripened in iniquity and the cup of the wrath of mine indignation is full and I will not stay my hand in judgment upon this nation or the nations of the earth. 27 I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God. 28 As I the Lord have spoken so will I the Lord fulfill. 29 I will spare none who remain in Babylon, but I will burn them up, saith the Lord of Hosts. 30 As I the Lord have suffered, so will I put all enemies under my feet, for I the Lord utter my word and it shall be obeyed. 31 And the day of wrath and indignation shall come upon the wicked.

32 ¶ And I say again, woe unto that nation or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham, which

leadeth to a Celestial Glory, which has been revealed unto my saints through the mouth of my servant Joseph, 33 For whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void. 34 And thus with the sword and by bloodshed, and with famine and plagues and earth quakes and the thunder of heaven and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed and wasted away from under heaven, and no power can stay my hand. 35 Therefore, let the wicked tremble, let them that blaspheme my name hold their lips, for destruction will swiftly overtake them.

36 ¶ All that I the Lord have spoken through the mouth of my Prophets and Apostles since the world began concerning the last dispensation and fullness of times, concerning my church which has been called out of the wilderness of darkness and error, and concerning the Zion and Kingdom of God and concerning Babylon the great, and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled. 37 And though heaven and earth pass away, my words shall not pass away, but shall all be fulfilled, saith the Lord.

38 ¶ These revelations and testimonies you have be fore you. 39 Let my saints search the word of the Lord and treasure that which is to come. 40 As I have decreed, so shall my judgments begin at the house of God. 41 There are those in my Church who have a name among you, who are adulterers and adulteresses and those who blaspheme my name and those who love and make a lie, and those who revel and drink with the drunken. 42 If they do not speedily repent of their wickedness and abomination, they shall be severed from the ordinances of my house, saith the Lord.

43 ¶ There are many who have need to repent, whose hearts are set upon the things of this world, who aspire to the honors of men, and do not honor the priesthood, nor seek to build up the Kingdom of God as they should. 44 Neither do they learn or comprehend that the rights of the priesthood are inseparably connected with the powers of heaven and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. 45 Such should repent and turn unto the Lord, and seek for the Holy Spirit to guide them. 46 Judgments will begin at my house, and from thence will they go forth unto the world and the wicked cannot escape. 47 Blessed are the pure in heart, for my blessings await them in this life and eternal life in the world to come.

48 ¶ Thus saith the Lord unto you, my servants and Apostles who dwell in the flesh, fear ye not your enemies. 49 Let not your hearts be troubled. I am in your midst. I am your advocate with the Father. 50 I have given mine angels charge concerning you. 51 Mine eyes are upon you, and the eyes of

your heavenly Father and the heavenly hosts, and all justified spirits made perfect are watching over you. 52 Your works are manifest before the face of my servants who have sealed their testimony with their blood and before all of my servants of the Twelve Apostles whom I have taken unto myself. 53 The veil is taken from off their faces and they know your works. 54 They await your coming when you have finished your testimony in the flesh. 55 Therefore be ye faithful until I come. My coming is at the door. 56 Call upon the Lord in mighty prayer. Ask and you shall receive. 57 Whenever you agree as touching anything and ask the Father in my name, it shall be given unto you. 58 Seek diligently to build up Zion and magnify your high calling and your enemies shall not prevail over you. 59 Zion shall not be moved out of her place. 60 Zion shall prevail against her enemies. 61 My people shall not be hindered in the building of my temple unto my holy name, if they will hearken unto my voice and do as I command them.

62 ¶ The blood of my servants Joseph and Hyrum and of mine Apostles and Elders which has been shed for the word of God and the testimony of Jesus Christ cries from the ground for vengeance upon the nation which has shed their blood. 63 But their blood shall speedily be avenged and shall cease to cry unto me, for the hour of God's judgment is fully come and shall be poured out without measure upon the wicked.

64 ¶ But hearken and hear, O ye Apostles, Elders and people of my Church, to the word of the Lord concerning you, 65 That for all the blessings that I will pour out upon you and the inhabitants of Zion and the judgments and destructions upon the wicked, that I will be inquired of by you to ask the Father in my name to do and to perform these things for you. As I told all the House of Israel by my servant Moses, that they should ask at my hand for all those blessings which I the Lord have promised unto Israel in the latter days. 66 And as I the Lord ordained mine Apostles who were with me in my ministry, and promised them that they should sit upon twelve thrones, judging the Twelve Tribes of Israel, so I say unto you mine Apostles, whom I have raised up in these last days, that I have ordained you to bear record of my name, and of the gospel of Jesus Christ, to the Gentiles first, and then to the House of Israel. 67 I have also ordained you to sit upon thrones and judge the Gentiles and all of the inhabitants of the earth unto whom you have borne testimony of my name in the day and generation in which you live.

68 ¶ Therefore how great is your calling and responsibility before me. 69 Therefore gird up the loins of your minds and magnify your callings in the fear of God and prepare ye for the coming of the Son of Man, which is nigh at the door. 70 No man knoweth the day nor the hour; but the signs of both heaven and earth indicate His-coming, as promised by the mouths of my disciples. The fig trees are leaving and the hour is nigh. 71 Therefore

prepare your selves, O ye Saints of the Most High God with oil in your lamps, for blessed is he that watcheth for the coming of the Son of Man. 72 Again hear ye the word of the Lord, O ye mine Apostles whom I have chosen in these last days to bear record of my name and to lead my people Israel until the coming of the Son of Man,

73 ¶ I the Lord have raised up unto you my servant John Taylor to preside over you and to be a lawgiver unto my Church. 74 He has mingled his blood with that of the martyred prophets. 75 Nevertheless, while I have taken my servants Joseph and Hyrum unto myself; I have preserved my servant John Taylor for a wise purpose in me. 76 I have also taken many others of the Apostles unto myself, for I take whom I will take, and preserve in life those whom I will preserve, according to the counsel of my own will.

77 ¶ And while my servant John Taylor is your President, I wish to ask the rest of my servants of the Apostles the question, 78 Although you have one to preside over your Quorum, and over the Church which is the order of God in all generations, do you not all of you hold the Apostleship [i.e. the Fulness of the Priesthood], which is the highest authority ever given to man on the earth? You do. 79 Therefore you hold in common the Keys of the Kingdom of God in all the world. 80 You each of you have power to unlock the veil of eternity and hold converse with God the Father and his Son Jesus Christ and to have the ministration of angels. 81 It is your right, privilege and duty to inquire of the Lord as to his mind and will concerning yourselves and the inhabitants of Zion and their interests. 82 And whenever any one of you receives the word of the Lord, let it be written and presented in your councils, 83 And whatever by a united consent you deem wisdom to be presented unto the people, let it be presented by the President, my servant John Taylor, as the word of the Lord. 84 In this way you will uphold him and strengthen his hands, as all the burden should not rest upon one man. 85 For thus saith the Lord all of mine Apostles should be full of the Holy Ghost, of inspiration and revelation and know the mind and will of God and be prepared for that which is to come. 86 Therefore let mine Apostles keep my commandments and obey my laws and the gates of hell shall not prevail against you. Fear not for lo, I am with you until I come. I come quickly. Even so, amen. (Wilford Woodruff Journal, 31 December 1880, recorded under the title: "Synopsis of my labors in 1880"; see also Wilford Woodruff Journal, 18 April 1897, Church Historians Office)

Excerpts from the Journal of Wilford Woodruff
Regarding
his 1880 Revelation
&
Events of the Times

10 [Nov 1879]:

¶ . . . . . I dreamed last night of seeing my Father. He was dressed in white robes [as] . . . was myself [and] as were many others. I saw Thomas Bullock the [scribe] and among other Persons I saw a Number of Gentiles who were our enemies in our midst and I thought they ought not to be with us. I have had a Number of Dreams Lately that seem to have some meaning to them.

¶ I read the following in the ***Arizona Miner***: "Apostle Wilford Woodruff of the Latter Day Saints . . . [has] recently unbosomed himself to the Mormon Church as follows: 'I will never dishonor [i.e. desert] my wives & children [and disobey the commandments of God] at the Demand of a Nation Steeped in Sin and Ripe for the Damnation of Hell — [I would rather go to prison and to death.] * * * I read this paragraph and went on reading the life of Christ as composed and Tranquil . . . [as I had been] before [I read it —] I am in the hands of God & so [is] the United States Government.

¶ I glory in the Epistle & Testimony which I have bourn to all Nation[s] and all the world from which that extract was made [(***Deseret News*** 1 April 1879; see also ***Millennial Star*** 41: <21 April 1879> 241–246; For the whole text of Woodruff's Epistle, see ***Epistles, Letters, Revelations, Speeches and Conference Addresses of President John Taylor — 1877–1887***, under date of 22nd Feb 1879)] and God will hold up my Testimony and the Testimony of all the Righteous. Though the heaven and Earth Pass away, the Testimony of Inspiration will not Pass away but will all be fulfilled as the Lord liveth.

13 [Nov 1879]:

¶ Br Smith made a fire & soon found his horses. We then drove 12 Miles through a foot of snow over the rock without a road. We arrived at the dairy at 2 o'clock and [were] glad to get at a house. We found 2 feet of Snow at the Dairy. We stopped for the night with Brother Robert K. Burk.

¶ I went to bed and dreamed of meeting with President Young, O[rson] Hyde and a number of others. I asked President Young if he would not Speak to us. He said He had done his talking. O[rson] Hyde referred to my Epistle. President Young spoke a few words to me. I spoke and bore testimony of the Signs of the Times & [the] Judgments of God upon Our Nation. I awoke while speaking. 12 M[iles].

16 [Nov 1879]:

¶ Sunday I arose this morning meditating upon my dream last night. I was with the Quorum of the Twelve and President Brigham Young was with us, in Conversation with us. I spent most of the day reading History.

16 [Dec 1879]:

¶. . . . . I dreamed at night that President Taylor was sealing all in the Church [into] Plural marriages, to them that wished it. We met in the Council of the 12. I thought the Glory of God rested upon us and we done all our work openly and the government had no power over us and we rejoiced together.

Dec 23 [1879]:

¶ We are having the Coldest Blowing Snow Storm of the season so far. . . .

24 [Dec 1879]:

¶ In Company with Lot Smith I rode to St. Joseph and held a Meeting. Lot Smith & W. W[oodruff] spoke to the People in the spirit of the Lord. We had a good Meeting. 25 Miles.

25 [Dec 1879]:

¶ We drove to Woodruff & Stopped with Brother Hatch. We held a Meeting and Br Lot Smith, Burnham, Hatch & W. Woodruff all spoke & had a good time. W. Woodruff said He did not Believe that any person who lived to see 1890 would be able to see any United States, for He believed the Union would be broken by that time. Let the Historian see *if He guessed right*.

Jan 1, 1880:

¶. . . . This year opens with a prospect of Great Hostility of our government against the Church of Jesus Christ of Latter day Saints and the Kingdom of God Established in Utah and adjoining Territories in the Rocky Mountains, the Everlasting Hills (Gen 49:26) given to old Father Jacob and his Posterity. But God reigns and our trust is in Him. He will guide His Saints as He has in days gone by. And when this year is past we shall see what State both the Nation and the Saints will be in at the End of the year. Our Nation is rapidly Hastening to destruction and is ripening in iniquity and is doomed to destruction in fulfillment of the word of God who has spoken Concerning them.

9 [Jan 1880]:

¶. . . . . We returned home to Sunset. 25 Miles. I there found a package of Letters for me, 2 from John Taylor, 2 from Jaques, 2 from G. Q. Cannon

. . . also the ***Deseret News***. We find a strong spirit getting up in Congress against the Saints.

17 [Jan 1880]:

¶ . . . . . I wrote a letter to A. M. Musser of 8 Pages and gave my views of the State of the Nation. I told him if Grant was the next President I thought he would be the last President and the Nation would go down on his hands. *Of course this is only the reflection of the mind.* Time must Determine the state of the Nation. *One thing is certain, that the Nation is fast ripening in Iniquity.*

Jan 18 [1880]:

¶ Sunday I met the Branch at 10.30. I read in the D & C a part of several Sections and spoke 30 M., followed By George Lake. We Met at Brigham City [Arizona] in the Afternoon and Lot Smith spoke 40 M., & W. Woodruff 35 M., upon the Signs of the Times and the State of the Nation. I read the News in the Evening. Saw a prospect of Grant being a candidate for the Presidency for the Republican Party for 1880.

20 [Jan 1880]:

¶ . . . . I left Sunset and travelled to the sheep herd in the Mountains. . . . I spent the night in a tent of the 2 shepherds. Distance 25 Miles.

25 [Jan 1880]:

¶ Sunday I arose this morning quite sore with my ride yesterday. I read to day all the Lectures [On Faith] in the Doctrine & Covenants and several of the Revelations.

26 [Jan 1880]:

¶ It was quite Windy and Cold. I spent the forenoon reading [and] the Afternoon Doctoring sheep. In the Evening Br Watkins arrived from St. Joseph and Brought me 6 letters from George Reynolds in the Penitentiary . . . and some Papers. Br Watkins Staid with me through the night. I read Coates lectures against Mormonism, which was the inspiration of the Devil and full of lies. I Prayed the Lord to give me his Holy Spirit and Light and Truth.

¶ I went to Bed filled with Prayer and Meditation. I fell asleep and slept until about Midnight. I awoke. The Lord poured out His Spirit upon me and opened the vision of my mind so I could [see] & Comprehend in a good measure the mind and will of God and His purposes Concerning our Nation and the inhabitants of Zion [—] and when the vision of my mind was open to comprehend the situation of our Nation, their Wickedness, Abominations & Corruptions and the Judgments of God and Destruction which awaited them,

and when I Comprehended the great and Mighty responsibility which rested upon the Quorum of the Apostles in the sight of God and the Heavenly Hosts, My head became a fountain of tears and my Pillow was wet as with the dews of heaven and sleep departed from me and the Lord revealed unto me our duty, Even the duty of the Twelve Apostles and all the Faithful Elders of Israel and the following is a portion of the will of the Lord [which was] made manifest to me while dwelling in a shepherds tent in "the Wilderness", surrounded by the drifting snows of the mountains while wrapped in the Visions of the night.

¶ For the want of room in this Journal I shall omit Copying this Revelation given to Wilford Woodruff in the Wilderness, Jan 26, 1880, As a Copy Can be found in my Book from which this Journal is taken. Also a Copy is in the hands of the Presidency of the Church.

Jan 27, 1880:

¶ I arose in the morning after the visions of the night with my heart filled with Joy and Gratitude for the Manifestations of the Spirit of God unto me. I have written the Revelation of God unto me as it was given by the Inspiration of the Holy Ghost. I had read the Revelation[s] in the Doctrine & Covenants and Prayed earnestly unto the Lord to show me his mind & will Concerning myself and my brethren the Apostles and the Lord gave me that Revelation in answer to my Prayers. I spent the day in reading.

Jan 28 [1880]:

¶ We had a hard snow Storm. It snowed all day. I was again wrapped in Vision during a good deal of the night concerning the Destiny of our Nation and of Zion. It was strongly manifest to me the duty of the Apostles and Elders to go into our Holy places & Temples and Wash our Feet and bear Testimony to God & the Heavenly Hosts against the Wickedness of this Nation. My pillow was wet with the fountain of tears that flowed as I Beheld the Judgments of God upon the Wicked.

Feb 1, 1880:

¶ It was a clear pleasant Morning. We drove 25 Miles to Sunset. Thus I have spent 11 days in the Mountains, in the Midst of the Driving Snow, making my bed on the Ground in the shepherds tent and in the open air, surrounded with the drifting Snows of a [f]rigid Winter. I eat my bread & meat twice a day with thanksgiving and drank the Cold snow water and Enjoyed the best of health.

¶ When I left Sunset I had a severe Cold on my Lungs and after being 2 days in the Mountains it Entirely left me and although I was several Days in

the saddle, from 8 to 10 hours, with the Cold North Wind and Snow blowing in my face, [—] I would naturally have supposed that I would have Frozen, yet I did not suffer but vary little with the Cold, which seemed remarkable to me, considering my age, having passed through seventy three winters.

¶ On my arrival at Sunset I had a package of 18 letters awaiting me . . . . which I read with much interest.

¶ I attended the Evening meeting at Sunset, and had 4 letters read from Brs Reynolds, McAllister, Bleak & Farnsworth. I also addressed the Saints and spoke plain unto them concerning the Signs of the Times. 25 Miles.

4 [Feb 1880]:

¶ I spent the day in writing in my Journal the Revelation given me in the Mountains. The Thermometer showed the Cold 6 degrees below zero, the Coldest morning of the Season. I spent the Evening in Council.

5 [Feb 1880]:

¶ I attended the fast day meeting and heard the people bear Testimony. I spoke a short time. I wrote a letter to President John Taylor and the Twelve Apostles. I gave them an Account of the Revelation the Lord gave unto me in the shepherd's tent in the wilderness and I sent them a Copy of the same.

Feb 8 [1880]:

¶ Sunday I attended meeting at Sunset, Apache Co., Arizona in the forenoon. Br Riche Prayed. John W. Young spoke 23 M., Br Richie 8, Br Mortenson 8, W. Woodruff 30 M. <in the power of God>. Afternoon. We held a Meeting at Brigham City [Arizona]. J. W. Young spoke 30 M., W. Woodruff 30 M. We then returned to Sunset. Held a meeting in the Evening. Br Hatch spoke 20 M., Br Brookbank 25 W. Woodruff 30.

9 [Feb 1880]:

¶ I received a letter from Br Allred. I had a room full of Company for Council, and a great Cry for bread upon every hand. I wrote 2 letters to R. A Allred and G. Teasdale, & G. Q Cannon of 4 pages. Spoke of my Mountain visit and Revelation.

16 [Feb 1880]:

¶ I wrote all day on Ezra Carter letter. J. W. Young went to St. Joseph. I wrote until one o'clock at night. Ezra Carter letter Contained 29 pages. I gave him a History of my last years work among the Lamanites, Purchase of the Ferry and at St. John, travels in the Mountains, My views of Government, the Political Tirade against the Mormons, the Corruption of the Government. I bore my

Testimony to him of the Gospel and the Law of the Patriarchal Order of Marriage. I also spoke of Father Carters family.

27 [March 1880]:

¶ We drove to Parawan. I stopped with Jesse N Smith. I attended the Conference. I heard the report of the Different Branches and Wards by the Bishops and all the different Quorums & schools. J. G. Bleak spoke 25 M., W. Woodruff 45. I reproved sin. I re[ceived] in the Evening the last Letter I [had] sent to the Twelve & Presidency [—] <the revelation> I sent them. I spent the Evening with Jesse N Smith.

April 3d [1880]:

¶ . . . . I met in Council with the Twelve & Priesthood for Meeting.

April 4, 1880:

¶ Sunday We met in the new assembly Hall for a two days Meeting. Moses Thatcher Prayed. John Taylor spoke 6 Minutes, W. Woodruff 50 M., M[oses] Thatcher 45. After noon. House Crowded. Many had to go away. D. H. Wells Prayed. Orson Pratt spoke 50 M., C. C. Rich 20. Orson Pratt said He was Baptized Sept 19, 1830. John Taylor spoke 6 M.

¶ *We met in the Prayer Circle*. ***A Certain Revelation was discussed given to Wilford Woodruff in the Wilderness of Arizona Jan 26 1880*** **And it was received by the Twelve**.

20 [April 1880]:

¶ . . . . I met in Council & Prayer Circle in the Afternoon. A Certain Revelation was spoke of . . . .

21 [April 1880]:

¶ Still Cold weather. . . . I met in Council in the Afternoon. <Fifty> at the City Hall. A variety of subjects discussed.

22 [April 1880]:

¶ . . . . I spent the . . . Afternoon in Council. *A Revelation was discussed* [i.e. Woodruff's 26 Jan 1880 Revelation] and **Received as the Word of the Lord**. Many good remarks were made by the Apostles. . . .

6 [June 1880]:

¶ ***Sunday*** I spent the forenoon in the office with L. John Nuttall. I attended Meeting in the Afternoon in the Tabernacle. Wm. Taylor Prayed. W.

Woodruff spoke 46 M[inutes] He read the last Paragraph of the 12[th] Chapter of Ezekiel and referred to [the] 9[th], 14[th], & 33[rd] Ch[apters] of Ezekiel [and] of the fulfillment of Prophesy. The wicked Destroyed [—] Noah, Daniel & Job only [were] saved by their righteousness. The Apostles & Elders [are] watchmen on the walls of Zion as Ezekiel was. I met with the 14[th] Ward in the Evening and spoke to the people about an hour.

13 [June 1880] Sunday:

¶ . . . . I Attended Meeting in the Afternoon. . . . Orson Pratt [spoke] 40 M[inutes] and spoke in the Power of God upon the Celestial Kingdom of God. We met in the prayer Circle.

¶ I attended Meeting in the 15[th] Ward in the Evening. Br . . . . W. Woodruff spoke one hour & 10 M[inutes] upon his first Mission [to the] . . . Fox Islands and the State of the World and the Judgments of God that await the Wicked.

31 [Jan 1881]:

¶ I spent the day Copying in my Journal. I having written in my Journals in pen Books for near two years I have had to Copy them in this Journal & the one previous. I finished this Copying on the 3d day of Feb 1882. (Journal of Wilford Woodruff, Church Historian's Office, Salt Lake City, Utah; see also ***Wilford Woodruff's Journal***, Vol. 7:536–579; Vol. 8:9)

Regarding Prophecy & the Time of the Second Coming & the Prophecy of Wars and Rumors of Wars & Other End Time Events

Statements made by Woodruff make it evident that as of 1880 he believed the Judgments of God upon the United States and the Wicked were Imminent. Not only so, but he also believed that the Second Coming was "nigh at hand" and that it would occur in, or near the year of 1890. Yet it must be acknowledged from other statements that his belief in this matter was not founded in Revelation, but rather personal opinion and his own private interpretation of statements made by the Prophet Joseph Smith and Scripture. The following expression of Woodruff's "opinion" is taken from his diary:

25 [Dec 1879]: . . . We held a Meeting . . . W[ilford] Woodruff said He did not Believe that any person who lived to see 1890 would be able to see any United States,

for He believed the Union would be broken by that time. Let the Historian see *if He* ***guessed*** *right*.

Woodruff was not alone in these views, for there were also others who were of the same mind. Benjamin F. Johnson, was aware of the prevalent belief among the Latter Day Saints regarding this matter and wrote the following in his diary:

"**January 1, 1890**. This is the year to which many have looked as a period for great events. To me it is the **middle hour of the night of darkness**, *before the* **Millennial dawn** or *the coming of Christ in His power*. The first sixty years of the church. ***Just half of the period*** of the one hundred and twenty years that God allotted to Noah as the days of a man. Just one half of 'this generation' which should not 'pass away until all these things are fulfilled.' So may we not look for **another sixty years** [**i.e. 1950**] in which to preach the gospel, gather the saints, redeem the center stake of Zion, build the holy temple, convert the Lamanites, rebuild Jerusalem and for Israel to return from the north? **And at the end of another sixty years** [i.e. 2010] may not the Sun of righteousness arise and the Sabbath of rest have come for the earth? [Malachi 4:2] Many are left to marvel at the promise of the Lord to Joseph, that 'at eighty five years of age, he should see His face,' as recorded Doc. and Cov't, section 130, 14–15. But to me this is plain. The Lord was talking to him in the flesh and in his flesh it would have its fulfillment and not in spirit, 'under the Alter,' 'with the Souls of the Martyrs' for those in Tabernacle cannot associate with disembodied spirits . . . ." (***A Life's Review, the Autobiography of Benjamin F. Johnson*** <Grandin Book Co, Provo – 1997> 319–320)

To be sure Woodruff's revelation does express a certain imminence, as evinced in such statements as: "be faithful until I come. My coming is at the door", (verse 55) and the closing statement to his revelation which affirms: "Fear not for lo, I am with you until I come. I come quickly. Even so, amen." (verse 86) But these same kinds of statements can also be found in the revelations of Joseph Smith. For example, a revelation given to the Prophet in October of 1830 states:

Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom — For behold, verily, verily, I say unto you, that I come quickly. Even so. Amen. (D&C 33:17–18)

Aside from this, there are also other revelations that were given to the Prophet which contained similar statements: See: D&C 34:11–12; 35:26–27; 39:23–24; 41:4; 49:28; 51:20; 54:10; 68:35; 87:8; 88:126; 99:5; 112:34. Not only so, but the message of the imminent return of Christ can also be found in the New Testament:

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which Must Shortly Be Done. 7 **Behold, I Come Quickly** . . . . 10 And [the Angel] . . . saith

unto me, Seal not the sayings of the prophecy of this book: for **The Time Is At Hand**. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, **I Come Quickly**; and My Reward Is With Me, *to give every man According As his Work Shall Be.* (Rev 22:1–12)

Such expressions do leave you with the feeling that things are near at hand, and this too, even 2000 years ago, in the time of the New Testament. Yet at the same time it must be acknowledged that there are also other statements in Scripture as also in Woodruff's revelation, which make it clear that the time of the Lord's coming has not been revealed:

Therefore gird up the loins of your minds and magnify your callings in the fear of God and prepare ye for the coming of the Son of Man, which is nigh at the door. No man knoweth the day nor the hour (Matt 25:13); but the signs of both heaven and earth indicate His coming, as promised by the mouths of my disciples. The fig trees are leaving and the hour is nigh (Matt 24:32–51). Therefore prepare yourselves, O ye Saints of the Most High God *with oil in your lamps* (Matt 25:1–13), for ***blessed is he that watcheth for the coming of the Son of Man***." (Verses 70–71)

It is significant that not only does Woodruff's revelation speak of the Destruction of the United States and other nations, but on two occasions it also affirms that the Judgments of God would begin with the Church:

Let my saints search the word of the Lord and treasure up wisdom and be prepared for that which is to come. As I have decreed (D&C 112:23–26), so shall my judgments begin at the house of God. (verses 39–40; for another similar statement see verse 46)

As with some in our day, so also in the days of the Savior, there were those who looked for the Second Coming as though it were imminent, all of which made it necessary for Paul to disalarm the Saints:

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; (2 Thessalonians 2:1–3).

In keeping with this, even Jesus found it necessary to explain to his disciples that there were certain Prophetic events which must occur before it would be time for the Second Coming:

Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; And in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled. (D&C 45:22–23)

The truth be told, even now in our day, there are still certain Prophetic Events which must occur before the Second Coming. But where it concerns the rise of the Kingdom of the Anti-Christ and the prophecy regarding "Wars and Rumors of Wars" — these things were well underway even before Woodruff received his revelation. In fact the same Prophetic Declarations which are to be found in the 1880 revelation of Wilford Woodruff, are also found in the revelations of the Prophet Joseph Smith, the Bible and Book of Mormon — and this too in the same imminent language. But inasmuch as Woodruff's revelation focuses on the Destruction of the United States, let us consider some of the events which involve its fulfillment.

1 Thus saith the Lord unto my servant Wilford Woodruff . . . . 3 I have already revealed my will concerning the nation [in which you live] through the mouth of my servant Joseph . . . . 4 What I the Lord have revealed in that testament and decree upon this nation and upon all the nations of the earth, shall be fulfilled . . . . and no power shall stay my hand. 7 The hour is at the door when my wrath and indignation shall be poured out upon the wicked of this nation. 8 Their **Murders, Blasphemies, Lyings, Whoredoms and Abominations** have come up before my face and before the heavens, and *the wrath of mine indignation is full.* 9 **I have decreed Plagues to go forth and Lay Waste Mine Enemies**, and *not many years hence they shall not be left to pollute mine heritage.* 10 **The Devil is Ruling over his Kingdom** and *my spirit has no place in the hearts of the rulers of this nation,* and **the Devil Stirs Them Up to Defy My Power** and to make war upon my Saints. . . . . .

15 Therefore as I have said in a former commandment, so I the Lord say again unto mine Apostles, 16 Go ye alone by yourselves . . . and cleanse your feet with water, . . . [and] leave these testimonies before the Lord and the heavenly hosts; 17 And when you have all done this, then gather yourselves together in your holy places and clothe yourselves in the robes of the Holy Priesthood and there offer up your prayers . . . 18 Let him who presides be mouth and kneel upon the holy altar and there let mine Apostles bring all their testimonies before my face . . . . 19 And thus saith the Lord unto you mine Apostles, when you bring these testimonies before me, let them be presented by name as far as the spirit shall present them unto you — 20 The **Presidents of the United States, the Supreme Court, the Cabinet, the Senate and House of Congress of the United States, the Governors of the States and Territories, the Judges and Officers** sent unto you and all men and persons *who have taken any part in persecuting you* or bringing distress upon you or your families or who have sought your lives or sought to hinder you from keeping my commandments or from enjoying the rights which the constitutional law of the land guarantee unto you. . . . . .

26 The Nation is Ripened in Iniquity and *the cup of the wrath of mine indignation is full* and I will not stay my hand in judgment upon this nation or the nations of the earth. 27 I Have Decreed Wars and Judgments upon the Wicked and *My Wrath and Indignation* **are About To Be Poured Out Upon Them** . . . . 28 As I the Lord have spoken so will I the Lord fulfill. 29 I will spare none who remain in Babylon . . . . . 34 And thus with the **Sword and by Bloodshed, and with Famine and Plagues and**

Earthquakes . . . *shall this nation and the nations of the earth* be made to feel the chastening hand of an Almighty God until they are **Broken Up and Destroyed** and **Wasted Away** from under heaven, and no power can stay my hand. . . . 36 All that I the Lord have spoken through the mouth of my Prophets and Apostles since the world began . . . concerning Babylon the great, and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled. 37 And though heaven and earth pass away, my words shall not pass away, but shall all be fulfilled, saith the Lord. (***UPR*** Vol 1, Part 100)

It is self-evident from the above that as of 1880 America was cursed by Almighty God. Most obviously then, America is not "**One nation Under God**" as it is stated in the Pledge of Allegiance. In fact Flag Worship, as it is presently practiced, did not exist in America until after the end of World War II. Indeed, the founding fathers were never so arrogant as to establish such Hypocrisy. The Pledge of Allegiance was written by a **Christian Socialist** in 1892. It was subsequently changed 4 times, with the last change being made in 1954, when the words "**Under God**" were added.

Let us consider the Divine Judgments which have and which will yet come upon the United States. Of all devastations which America has experienced, to date there is no other event which even remotely compares to the Civil War. The Civil War was Prophesied by the Prophet Joseph Smith 28 years before it occurred. As the Prophet's Revelation declares:

Verily, thus saith the Lord concerning **the Wars that will Shortly Come to Pass**, *beginning at the rebellion of South Carolina*, which will eventually terminate in the *death and misery of many souls*; And the time will come that **War will be Poured Out upon All Nations**, ***beginning at this place***. (D&C 87:1–2)

The Prophet's Revelation affirms that the Civil War would result in the "death and misery of many souls". In fact, more Americans died in the Civil War, than in the sum total of all other wars that Americans have ever fought, up until the middle of the Vietnam War. In other words, if you were to add up the sum total of *American deaths* caused by the Revolutionary War, the War of 1812, World War I, World War II, the Korean War, and up until the middle of the Vietnam War — if you were to add all the American Deaths which occurred in these Wars and tally them up into one sum, you would learn that More Americans died in the Civil War than in all these other wars combined, up until the middle of the Vietnam War.

Truly the Civil War was an enormous stab at the heart of America, and it might accurately be stated that through the Civil War, America was "Wounded Unto Death", and yet she was "healed". In more ways than one, the Civil War was the Destruction of America, not only in Property, but also in loss of Lives. Indeed, as of its day and time, more persons died in the American Civil War than in any other War which had ever been fought in recorded History. Seven

Hundred Thousand Americans died in the Civil War! Yet as of 1880, when Woodruff's Revelation declared the imminent destruction of America, the devastating events of the Civil War were already fifteen years into the past. There were however other on going events which began to occur as the result of the Civil War, which enabled the Children of the Anti-Christ to make preparations for World War I and other Wars, which as of the time of Woodruff's Revelation in 1880, still loomed more than 30 years into the Future.

As the result of the Civil War new laws were enacted which had to do with the rights of the individual. These Laws were passed in view of the Blacks and Slavery. However, in the wake of the Civil War, through a twisting of these laws, new Corporate Laws were Spawned, which enabled the Children of the Anti-Christ to more effectually prepare for World War I and World War II, together with other Wars, all of which were necessary in order to paved the way for the Creation of the Great Latter Day Kingdom of the Anti-Christ! In essence, these new laws created a Shield for the Children of the Anti-Christ, which had the effect of making them and their Evil Activities Virtually Invisible.

In short, many of the events which led to World War I, began to materialize and happen decades before, during the 1880s and 90s, and many of these have their roots in the results of what took place at the conclusion of the American Civil War in 1865. Thirty four years after Woodruff received his revelation, World War I commenced. World War One began in 1914, and ended 4 years later in 1918. The world wide cost of this War in human lives was 56 million dead, or 80 times more than the loss of lives caused by the American Civil War, *which as of its day* represented the Greatest Loss of Human Life by War **in Recorded History**. **Eighty Times More!!!** Just before the end of World War One, the so-called Spanish flue epidemic broke out in two different American Military bases, first in Kansas and then in Boston. The Spanish flu was an early effort at germicidal Warfare on the part of the Germans. The Germans knew who their enemies were and where they lived — consequently the greatest infections were in Geneva, Switzerland, where many international Jewish bankers live. 50% of the population in Geneva, Switzerland were infected and 28% of all Americans were infected and 675,000 Americans died. In one month alone in America, 200,000 died. People were going to town with breathing masks on, and many thought it was the end of the world. It is interesting that for the most part this disease did not strike the old and infirm, or the young, as is the case with most diseases, but rather the Strong and Virile men — **the Bread Winners** and **the Soldiers Who Fought Wars**. This epidemic quickly circled the Globe, and between 1918 and 1920, 20% of the world population was infected and 100 Million lives succumbed in death to this disease. For those who were infected but survived, the average life span was shortened by 10 years.

In keeping with this, the Virus which causes AIDS was developed by the

American Military as a part of its Germicidal Warfare effort. Afterwards a Communist Organization which goes by the name of "WHO", or the "World Health Organization", contracted to Inoculate the whole continent of Africa, with a Small Pox Vaccine which had been infected with the AIDS Virus. Ten Thousand Brazilian Health Workers were hired to administer the Vaccine, all of whom were required to take the shot. At a later time, a Russian Doctor who had defected and sought asylum in the United States, obtained work in the New York Blood Bank, and succeeded in infecting a Hepatitis B Vaccine with the Aids Virus. This vaccine was administered to the Gay Community in New York and San Francisco, California.

AIDS is now Pandemic! Between the years 1984 and 2004, 65,000,000 people had been infected with AIDS. At the end of 2002, 42,000,000 people were living with AIDS. In the year of 2004, 3,000,000 deaths occurred as a result of AIDS and 5,000,000 new infections were reported. This is Typical! AIDS is one of the leading causes of death in the world, and the Percentage continues to rise. Between the years 2001 and 2007 Eastern Europe increased in the number of new AIDS infections by 150%. It is predicted that AIDS will kill more people in this decade than the combined total of deaths caused by all Wars and Disasters which have occurred on Earth in the last 50 years!!!

Again, it has been estimated that there were 200 Wars on Earth during the 20th Century, between 1900 and the year 2000. Of these just to name a few:

World War I, 1914–1918:	56 Million Dead!
Russian Civil War & Revolution, 1917–1922:	50 Million Dead!
Chinese Civil War & Revolution, 1927–1950:	72 Million Dead!
World War II, 1939–1945:	72 Million Dead!
Wars Contrived by the American C. I. A. in 3rd World Countries, since its creation in 1947:	50 Million Dead!
Deaths Caused by the Spanish Flu, 1918–1920:	100 Million Dead!
Deaths Caused by AIDS:	Millions upon Millions
Deaths Caused by Abortion	46 Million Dead ***Annually***
Deaths Caused by Abortion in the USA	1,370,000 Dead ***Annually***

Forty-Six Million Abortions per year, adds up to nearly 500 Million, or nearly half a Billion Abortions every decade — and nearly One Billion Abortions every 20 years, or nearly 1 in 6, or 16.6% of the Total World Population! In keeping with this, Abortion is now the most common surgical procedure in the United States.

Who cannot see in view of all these figures that Genocide is being committed upon the human race! The New World Order has declared that

it is necessary to eliminate 80% of the world population! Obviously by nook or crook, they are working hard to accomplish their Objective.

Again, why are there so many Wars — 200 Wars in one Century! Wars are Expensive — Who finances them? Indeed, who stands to gain by them? Traditionally the International Banker Jews Finance both sides of a War — its good business for the Bank! The International Banker Jews own many of the companies that manufacture the Weapons of War. They sell tanks, Jets and Bombs and Missiles to both sides and make a killing on the Profits! After all, a nation will pay anything and any amount, in order to maintain its Sovereignty. Not only so, but the Bankers make both sides of a War contract to pay the debt of the losing side! This forces the Winning Side to Squeeze and Wring Money out of the Losing Side whom they have conquered, and this too in spite of the fact that the economy of the Losing Side is utterly Decimated and Destroyed, and that the people in that nation are in total Bankruptcy and Poverty.

To be sure the world has never seen so many Wars and so many people die in War as it has seen in the last 250 years — and the end is not yet, for now we are staring World War III in the face. All this goes back to the Declaration of Satan, as it is played out in the Temple Ceremony:

Satan: "I Will take the Gold and Silver of this world, and buy up Kings and Presidents, Popes and Priests, Armies and Navies, and **Rule with Blood and Horror throughout the World**." (Temple Endowment Ceremony)"

In view of all this, let us take another look at the Prophecy on War as it is contained in Woodruff's revelation:

28 As I the Lord have spoken so will I the Lord fulfill. 29 I will spare none who remain in Babylon . . . . . 34 And thus with the **Sword and by Bloodshed, and with Famine and Plagues and Earthquakes** . . . *shall this nation and the nations of the earth* be made to feel the chastening hand of an Almighty God until they are **Broken Up** *and* **Destroyed** *and* **Wasted Away** *from under heaven*, and no power can stay my hand. . . . 36 All that I the Lord have spoken through the mouth of my Prophets and Apostles since the world began . . . concerning Babylon the great, and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled. 37 And though heaven and earth pass away, my words shall not pass away, but shall all be fulfilled, saith the Lord. (***UPR Vol 1***, Part 100)

It is fortunate for Americans, that with the exception of the Civil War, none of these other wars have taken place on American Soil. This makes it easy for them to keep their head in the sand, and to be deceived and go on pretending that "All is Well" when in fact, "**All is Not Well**". (2 Nephi 28:21) Economically speaking America is being utterly Eaten out by the International Banker Jews. We need to remember that the Federal Reserve Bank is a Privately owned Bank, and that it is owned and operated by the International Banker Jews. After all,

the fact that the "Federal Reserve Bank", is called the "Federal Reserve Bank", does not really prove that it is a "Federal" Bank. It is, after all, lawful for these Jews to name their own Private Bank anything they please. In fact according to "Federal Law", it is against the law for the Federal Government to create a "Federal Bank". Nevertheless, through Conspiracy "Federal Laws" were passed making it "legal" for the International Banker Jews to print money without gold, silver or any other form of real backing (in other words Counterfeit Money), and to loan it **At Interest** to the Government of the United States.

This all brings us to the question as to who and what these International Banker Jews are? They are the Money Changers of the World, and the descendants of the Money Changers to whom Jesus took the Whip! (John 2:14–15; Matt 21:12–13; Mark 11:15–16; Luke 19:45–46; D&C 117:16) They are the Synagogue of Satan as referred to in the Book of the Revelations of John (Rev 2:9; 3:9) and the Most Wicked people on Earth as it is stated in the Book of Mormon. (2 Nephi 10:3; 2 Nephi 25:2, 9; 2 Nephi 27:1; 30:2; Jacob 4:14–18) Now these International Banker Jews are not the average Jew that you will find walking up and down the streets in America — nor is the average Jew "Bad" just because he is a Jew, any more than the average Christian is "Good", just because he is a Christian. But the International Banker Jews are in a class all of their own! They are the International Gangsters of the World, and most literally, the Devils Incarnate on planet Earth. They profess to Worship Yahweh, but in actuality they are Baal Worshipers and Satanists. They are just what Jesus said they are: "Yea are of your father the Devil", he declared to them, "and the Lusts of your father ye will do." (John 8:44) Yet notwithstanding the great distinction between these and other Jews, it is obvious from the "Works" of these "Bankers" and the things which they do, that their first preference in matters of business is to employ other Jews for their pawns, rather than the Goyim — for notwithstanding the fact that there are only 2% of the American population that are Jewish, yet of all the Politicians in America, and of all the Political Offices which are to be had, 94% of the of the whole are filled by Jews!!! And among all these was Franklin D. Roosevelt, to whom is given the credit of converting America into a Socialist State.

In view of what is happening to America today, where it concerns the wide spread Moral Decline of her citizens, the disintegration of the whole infrastructure of the nation, and the Eating out of her Economy by the International Banker Jews — in view of all this, the ultimate demise of America is certain! And once it goes down, Americans will then be enabled to fully comprehend what happened to Russia when they were taken over by Communism. Woodruff's Prophecy is being fulfilled to the letter, it just took a little longer than he had hoped. Indeed, America is passing through that same trail of events that Germany and Russia passed through, before they were swallowed up by Socialism and Communism

— only for America it will be worse, for where much is given, much is expected! The End of America is foretold in the Book of Mormon:

23 Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain — and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be. 24 Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall **Awake to a Sense of your Awful Situation**, because of this **Secret Combination** *which shall be among you* . . . . 25 For it cometh to pass that whoso buildeth it up **Seeketh to Overthrow the Freedom of All Lands, Nations, and Countries**; and it bringeth to pass *the destruction of all people*, for ***it is built up by the devil***, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man ***to commit murder from the beginning***; who hath hardened the hearts of men that they have **murdered the prophets**, and stoned them, and cast them out from the beginning. (Ether 8:23–25)

In keeping with prophecy as it is found in the Book of Mormon, we may expect that ultimately the United States will be utterly destroyed, just as the Jaredite and Nephite Civilizations were destroyed. And just so, the Grand Finale is yet to come: "Death by Starvation of Hundreds of Millions when the trucks stop rolling — by forced injection, prison camps and disease". In all this, the Revelations of the Prophet Joseph Smith, President John Taylor and Wilford Woodruff will be fulfilled to the very letter — but before this, first the Judgments of God will begin at the House of God (D&C 112:23–26).

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Conference Addresses of President John Taylor

4th, 5th, 6th, 7th, 8th April 1880

*Remarks made by President John Taylor at the two days meeting held in the Assembly Hall, on the 4th and 5th of April 1880 — and then later at the Conference held on April 6th, 7th and 8th 1880. (**Conference Reports**, April 1880> 5–110)*

*Only two years before, President Taylor had received a Vision of the Destruction of America. (**UPR** Vol 1: <Part 78> 111) He therefore knew, not only from his own vision, but also from other Revelation (D&C 87:1–2, 8), that the beginnings of Destruction was Imminent — and not only that Destruction would come upon the World, but what concerned him even more was that the Judgments of God would begin "at the house of God". (D&C 112:23–26, 28)*

Knowing that the Lord does not look upon Sin with the least degree of Allowance (Alma 45:16; D&C 1:31) — and remembering all too well the Great Price which the Saints had paid in the Missouri Persecutions, when they fell short of the Mark which God had set for them (D&D 101:39–42; 103:1–10) — Knowing these things, President Taylor took up a labor with the Saints, together with the Leaders and Officers of the Church, in the hope that he might prepare them for the Judgements of God which must shortly come.

Where much light is given much is expected (Luke 12:48; D&C 82:3) and the Saints had been given a great deal! President Taylor knew that only God could Protect the Church against the OnSlaught of Persecution which the Government of the United States was preparing for the Saints. Knowing this he struggled with his people in the Hope that they would Repent of their Backsliding Ways, and "Purify their Hearts" (D&C 112:28). Hopefully they would learn to be more Giving, and more ForGiving. Hopefully they would become more Christlike, and thereby prove themselves Worthy of that Divine Protection upon which they were Totally Dependant.

This then was the Prayerful Hope and Labor of President Taylor at this Conference, and in striving for his goal, he employed the Jubilee Celebration of the Church in an effort to Accomplish his Objective.

General Conference

April 1880

The Fiftieth Annual Conference of

The Church of Jesus Christ of Latter-day Saints

Two Days' Meetings in the Salt Lake Assembly Hall

¶ "In accordance with previous announcements, meetings were held in the Assembly Hall on Sunday and Monday, April 4th and 5th, preparatory to the General Conference to be convened in the Large Tabernacle. At an early hour the Saints began to assemble, and by 10 o'clock a. m., the time for opening the services, the new and elegant building was filled, and soon after was crowded in every part.

¶ The congregation was called to order by President John Taylor, and after singing by the Tabernacle choir, prayer was offered by Elder Moses Thatcher.

*Remarks made by President Taylor in the Morning Session of the Conference which commenced at 10 a.m., in Salt Lake City, on Sunday, 4 April 1880 (**Conference Reports** <April 1880> 5–6).*]

President John Taylor: I am happy to have the privilege of meeting with the Saints in this new hall. It is not quite finished, but yet it is so far comfortable that we can have an opportunity of meeting and conferring together. When the building is fully completed [with] the organ and everything in its proper place we shall then have it dedicated, as is our custom, to the Lord our God, for the purpose of meeting here and attending to whatever may be required.

¶ As the 6th of April falls on next Tuesday, we thought it better to have a two days' meeting before hand, that we might have an opportunity of listening to the principles that will be presented by our brethren, the Twelve and others, and we are in hopes that on the 6th day of April we shall be able to meet in the large Tabernacle, which will accommodate all who may desire to attend.

¶ And while we are assembled together in the capacity of a Conference, it is proper that our hearts and feelings and affections should be turned to God, that we may reflect upon his kindness, his mercy and salvation extended to us as a people; THAT WE MAY ALSO REFLECT UPON OUR WEAKNESSES, OUR INFIRMITIES, OUR FOLLIES AND OUR FOIBLES, AND BE ENABLED TO LAY THEM ASIDE, FEELING THAT WE ARE THE SAINTS OF GOD, with responsibilities to attend to; and that it is our duty and our delight to listen to and be governed by those great principles which God has revealed for the salvation of the human family.

¶ On the 6th day of April the church will have been organized fifty years, and we might with very good propriety call it a year of jubilee, or rather the close of the year of jubilee. And while we are assembled together, either in our meeting prior to the Conference or afterwards in the Conference, it becomes us, when we reflect upon the kindness and mercy which God has vouchsafed to us during the last fifty years, to renew our covenants before him, and feel in our hearts that we are his people and that he is our God. *His mercy and salvation will still be extended to us,* IF WE WILL ONLY OBEY HIS LAWS, KEEP HIS COMMANDMENTS, and pursue that course that is proper and acceptable in his sight.

¶ I do not wish to make many remarks this morning. I thought I would just rise and introduce some of those principles that naturally tend to bring our minds to reflection.

¶ On the fiftieth year, in former times, among the ancients, they had what was termed a year of jubilee. Slaves were liberated. People who were in debt were forgiven their indebtedness that is, the poor, the needy and the distressed. And we are reflecting upon some things pertaining to that matter, which will be presented in due form; and we wish to start, as it were, and feel to determine in our hearts that *the Lord is our God, the Lord is our Judge, the Lord is our Lawgiver,* AND HE SHALL RULE OVER US (***UPR Vol 1***: <27 June 1882; June–July 1882>132–138; D&C 98:4–16; Isa 33:22; D&C 28:22; 45:59); and we will try and be his people and observe his laws. And I would ask my brethren and sisters to give us an interest in their faith and prayers, that we shall be enabled to advance such principles as will be calculated to enlighten, to quicken, to refresh and to strengthen us, that we may pursue in after years, with more vigor and determination, that path which God has revealed unto us. Amen.

*Remarks made by President Taylor at the close of the Afternoon Session which commenced at 2 p.m. on Sunday, 4 April 1880 (**Conference Reports** <April 1880> 29–30).*

¶ President John Taylor: I have been very much interested as no doubt you all have in listening to the principles that have been unfolded to us this day, in this house. I was going to say I almost wish the house was a little larger; but, then, upon reflection, it is right enough; it was not intended to be as large as the tabernacle. The large tabernacle is a place for the assembling of the people in General Conference, and on public occasions, and it has become a question whether we had better go into the other building or continue in this to-morrow. However, the weather is a little cold and inclement at present, and perhaps by the sixth of April it may be a little warmer and more comfortable. If not, we shall have to do the best we can. As I stated, this building is not intended for a General Conference, but for holding meetings in the winter time when the weather is cold, and as a Stake house to hold Priesthood and quarterly Conferences in, where all may be warm and comfortable; and so far as that is concerned, it seems to me that the house will accomplish all that is required in this respect. And then for our Conference meetings we have the large tabernacle, which will hold, I suppose, three or four times more people than this will. I am sorry that there should be a necessity for any to turn away; but we cannot always help these things, and it is better for those that are here to be comfortable, than for all to be uncomfortable, cold and unpleasant.

¶ In regard to the work in which we are engaged, we all feel to a certain extent interested therein, and there are many points that it will be necessary for us to reflect upon. One is, that it is "not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." *And it is for us to square our lives according to the principles laid down for all of us;* for all of the officers; for the Twelve and their Counselors; for the Presidents of Stakes and their Counselors; for High Priests, for Seventies, Elders, Priests, Teachers and Deacons; and for every man to magnify his calling with singleness of heart before God, and to feel that God demands of us righteousness, truth and integrity in our hearts; that we cleave unto him, observe his laws and keep his commandments; and if we do this, then the blessings of which we have heard are ours; if we do not we shall not possess them.

¶ I do not wish to talk long, as the time has expired. I thought I would make a very few remarks. There are other things to attend to; but for the present I will desist.

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*A Discourse Given by President John Taylor in the Tabernacle, at the Morning Session of the Second Day of General Conference, held on Wednesday, 7 April 1880. (**Conference Report, [April] 1880, pp. 61–65, 67**)*

¶ President John Taylor: As I stated on the opening of the Conference, there were some things of considerable importance that we wished to lay before the Saints, and especially before the authorities of the Church to-day. We have had in operation for quite a length of time, what is known as the "Perpetual Emigration Fund Company," and a great many of you that are present have contributed to that Fund. And as it is a jubilee year to you although I suppose the forty-ninth year would be the proper jubilee it is really the fiftieth anniversary of the Church of Jesus Christ of Latter-day Saints. It occurred to me that we ought to do something, as they did in former times, to relieve those that are oppressed with debt, to assist those that are needy, to break the yoke off those that may feel themselves crowded upon, and to make it a time of general rejoicing. And as it is a matter in which you are all interested, it is thought proper to lay the matter before you, because we have contemplated to release one-half of the indebtedness of those who are indebted to the P. E. Fund Company. That is one subject.

¶ There is a variety of other things, which I mentioned to my brethren of the Twelve, and they all join in the feeling with a hearty co-operation, all being desirous of seeing something of this kind done which will tend to produce happiness, joy and comfort, and a feeling of relief among many of our brethren.

¶ We wish the brethren who have contributed to this fund, and all the officers of this Church, to have a voice in it, because it is our act; and we want to make it the act of the whole people, that all may have a voice, which we consider they ought to have in all these leading prominent actions wherein they are concerned.

¶ The proposition is to release one-half of the people's indebtedness to the Perpetual Emigration Fund Company. I may say, I have also spoken to Brother Carrington on this matter, who is the president of this company, and learn that it meets his views. I would further state that to the best of my knowledge nobody has hitherto been oppressed or crowded on account of this indebtedness at all; they have been called upon and requested to meet their engagements, which is certainly just; because others were interested in these matters besides ourselves, who had a right to expect a return of means appropriated, that they also might be relieved, and partake of the benefits of this fund, which was properly named perpetual; that is, many of the poor for which the means were subscribed formerly, under the direction of President Young, who was the originator of the Perpetual Emigrating Fund Company.

¶ I have some figures which I will read to you; they will show what has not been returned again by those who have been benefited by it. The amount of the original indebtedness is $704,000. The interest, extending along for many years at 10 per cent per annum, is some $900,000, which interest, in many instances, has had to be paid by us. The whole of the amount is $1,604,000. That is the amount of the whole indebtedness, principal and interest.

¶ Now, we propose to forgive those who are poor and that are struggling with difficulties in life, who have not been able to meet their engagements in this matter; not half the amount that they are due, but the whole; and to those who are forgiven the debt it will be blotted out; not partly, but entirely; and the remainder will be left to those to pay who are able to and have not done it. And we shall expect that those who have not met their engagements to meet them; that is, when half has been forgiven to the poor. For in former times they did not release the rich, it was the poor. The rich can always take care of themselves that is, so far as this world is concerned, I do not know how it will be about the next. [Laughter.] I wish it distinctly understood that it is one-half of the whole amount, which we wish to relieve the poor from. It will be a little start on the year of jubilee. This is one item. All of you who are in favor of this release signify it by holding up your right hand. [The congregation voted unanimously in favor of the motion.] I will state that, as to the manner in which this will be done; it will be provided for hereafter; and a circular will be issued by the Twelve to the authorities, instructing them how to act in relation to this matter.

¶ There is another thing we want to do at the same time; that is, there is a large amount of indebtedness on tithing account. You heard something about that yesterday; it was then averred that all the indebtedness was not reported; that is, if we had it all down it would be a great deal more than is here stated. We as a people believe in paying our tithes and offerings to the Lord and when I get through I want Brother Hardy to get up and talk on tithing; he is quite a hand to talk on this subject. We believe it is proper for us to pay one-tenth of our increase, or one-tenth of our time, as the case may be, to the Lord regularly. And a great many men do this, and do it very promptly; but a great many more do not do it, only a very little, about that much sometimes [measuring the end of the finger. Laughter.] I think it will be a tight squeeze for some of them to dig through. I am not talking about this because I care anything about it personally; but because of the interest of those who ought to do it, but do not. There are a great many who have neglected the payment of these things partly through carelessness, partly through poverty and a variety of circumstances, and it begins to feel oppressive to them. Now, we want to break off this yoke too, that is, off those who are worthy; the others we do not care much about, that is unless they turn about

and reform and take another course, live their religion and act as Latter-day Saints. But we wish that there shall be a release of the poor and those who are unable to meet it. The amount that is behind, according to the bishops' records, which many of the people owing it signify their willingness to pay, but are not able to, is $151,798. We propose releasing half of the amount to the deserving poor, and that will be $75,899. This of course will have to be managed by the proper authorities, the same as the others; that is, first on the recommendation of the bishop of the ward, approved by the president of the stake; and then to receive the sanction of the Presiding Bishop. The P. E. Fund matter will be subject to the recommendation of the bishops, the sanction of the presidents of stakes and also the President of the P.E.F. Company, sanctioned by the Council of the Twelve; so that those that are really worthy may be released, and those that are not, ought to pay it. And then, we who have got a little behind in our tithing, will try and pay it up and thus keep the record right between us and the Lord; and then we may look for blessings from his hands.

¶ I will call a vote on this subject that I have mentioned. All who are in favor of releasing the obligations amounting to $75,899, on tithing, signify it by holding up the right hand. [Unanimous vote in favor.] All right, we knew that would be the feeling of the brethren.

¶ Another thing. We have had a great scarcity of water the last year, and consequently short crops. It is proposed that inasmuch as there may be suffering more or less in some places we hope, however, that our brethren will not allow our poor unfortunate brethren to suffer, I have not heard of anything of the kind; but still a little help will not do any harm. And where people have been in straitened circumstances through the loss of crops and of stock and some people have lost, perhaps, their last cow, and some have lost many of their stock, and yet have a good many left; but there has been quite a general loss. Now, we propose to raise 1000 head of cows not old cows that do not give any milk; nor any one-teated cows, but good milk cows, and have them distributed among those that may be destitute in the different stakes, under the direction of the authorities thereof. And the Church will put in 300 of this 1000. I spoke to Brother Sheets and told him that we did not want any one-teated cows. The balance of this number, namely, 700, we would like the Stakes to make up. We have been informed by the presidents that this can be easily done. It would have been quite hard a while ago, before we lost so many of our animals; but now it seems we can do it quite easy. [Laughter.] It is much better to give them to the poor than to have them die, and they have not all died yet, so we may as well begin to dispose of them.

¶ I want to call upon the presidents of stakes and the bishops to know if you are prepared to furnish the balance you that are in favor of doing it,

signify by holding up the right hand. [The presidents and bishops voted unanimously in the affirmative.] To the congregation all you Saints who approve of this motion, signify it by holding up the right hand. [The vote was unanimous in the affirmative.]

¶ Now, we are going to come to our sisters. Some people think that the sisters cannot do anything; I will show you what they can do. President Young reorganized the Relief Society it having been organized by the Prophet Joseph Smith in Nauvoo and inasmuch as the brethren had been careless and slow to heed the counsel of President Young in relation to storing away wheat, he requested the sisters to do it, and some of we "lords of creation" thought it was a very little thing for our sisters to be engaged in. But we find now they are of some use, and that the "ladies of creation" can do something as well as the "lords." I spoke to Sister Eliza R. Snow, who is the president of the Relief Society, and asked what her feelings would be, and that of her sisters, in relation to the distribution of their wheat, for those who are in need of seed, letting the people have it as a loan, for which the bishops should become responsible and see that it is returned after harvest. She replied that it would meet her entire approbation. The sisters have not had the opportunity to meet yet to get an expression of their minds in relation to it; but I will guarantee that they will do what they are requested to do, for they have already been doing something in that line, as I understand it. Is not that so Brother Hunter? [Bishop Hunter: "Yes, sir."] Now, we want to show you, what the sisters can do. I will guarantee that they will do it, and that we will have a report from them before we get through. They have 34,761 bushels of wheat. Who of you men can raise that much? Where's your wheat? [Laughter.] Now, those 34,761 bushels of wheat will be of considerable importance judiciously managed, and loaned out to some of our poor brethren. It will furnish seed wheat, and after harvest they can return it again. We do not want any more harsh talk about the woman question after this. [A voice: "May they vote now? "] O yes, they may vote now if they choose to; everybody is willing that they should vote now. [Laughter.] That is, they are willing the sisters shall vote on the wheat question. [Renewed laughter.] We may as well call a vote on this question now, our sisters are present whom we will ask to vote. All you sisters who are in favor of carrying out this request, hold up your right hand. [A forest of hands went up.] There they go, you see. [Laughter.] I think that is the most hearty vote yet. I knew they would do it. [A voice: "Is it to be loaned without interest?"] Somebody asks if it is to be loaned without interest. Why, of course it is; we do not want any nonsense of that kind; it is the time of jubilee.

¶ There is another thing. We have got through with many public matters, I will say something else. It is no more harm for private people to forgive one

another than for public ones. If you find people owing you who are distressed, if you will go to work and try to relieve them as much as you can, under the circumstances, God will relieve you when you get into difficulties. I will tell you that in the name of the Lord. Let us act on a kind, generous, brotherly principle, doing good one to another and carrying out the principles of the everlasting gospel in our lives.

¶ We talk sometimes about the United Order. There is a little of that spirit manifested in our operations to-day, is there not? Operating together for the welfare of all; that is what we ought to do; that is what the gospel teaches us.

¶ I speak of these things for your reflection, and they are matters we will leave in your own bosom. And I would like to see Z. C. M. I. and our bankers, merchants and other creditors scratch off a few names of their debtors; and I think they feel disposed to do it; I have spoken to some of the directors of Z. C. M. I., and find that they feel about as we do. We expect to hear a report from them before long. While God is blessing us, let us bless one another; although we are not suffering, neither do we intend to suffer; God will not let us if we will not let one another suffer. We will go along as if we had no drouth or dead cattle, or any other stop, and everything will be prosperous. There is now every prospect of a good harvest; the grain is not all in yet, but we have snow in the mountains, and things look quite prosperous. And if we take good care of one another, God will take care of us; and he will deliver us and stretch out his hand in our behalf, and we will be his people, and he shall be our God; and we will treat one another as we wish to be treated by one another, and then we are prepared to receive blessings from his hands. Amen.

Following President Taylor's remarks, Bishop Leonard W. Hardy arose and spoke upon tithing, after which L. John Nuttall read the names of Elders who were called to be sent out on missions. After those being called on missions were sustained, a report was read regarding the stakes, after which President Taylor again arose and made the following comments:

¶ President John Taylor: I do not know whether we fully understand what is meant by holding up our hands to testify that we will sustain these missionaries. I will tell you how I understand it. In the first place we select the very best men we can find, and we do not want anybody to go but those who have the spirit of their mission upon them, and who feel a desire to magnify their calling and priesthood. And when they go, we wish them to go as honorable men, and we also want their wives to be treated as honorable women while their husbands are gone, and inasmuch as they or their families need assistance or looking after although it is not all who do we expect the

Presidents of Stakes and the Bishops will attend to such matters; that the wives of our missionaries may not feel as though they were outcasts; but as honorable women, the wives of honorable men, and more so than those who are not doing their duty. We want the missionaries' wives and children made comfortable and taken care of. The sisters have voted to let us have some of their wheat for the relief of the poor. Then on the other hand, let us do something for them. It does not matter how much we pray for them, for this is in accordance with our covenants or voting. Some people would rather pray for them than relieve them. Prayers are all well enough; but a little flour, a little pork, a little beef, sugar, store goods, and temporal comforts are a great deal better than all our prayers without this material assistance. Let us look after their welfare as we do after our own families, while their husbands are making a sacrifice in leaving their families and homes, and God will bless us. "Every one," says the Lord, "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Let us make the words of the Lord true. Amen.

¶ Choir sang the anthem,

¶ "Resound His Praise."

¶ Adjourned till 2 p.m.

¶ Dismissed with prayer by Elder Moses Thatcher.

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*A Discourse given by President John Taylor at the Afternoon Session of the Second day of General Conference, held at 2 p.m., on Wednesday, 7 April 1880. (**Conference Report, [April] 1880, pp. 74–79**)*

After L. John Nuttall presented the authorities of the Church for a sustaining vote, Elder Albert Carrington spoke, after which President Taylor made the following remarks :

¶ President John Taylor: In relation to the subject that I referred to this morning pertaining to the Co-op, I am informed that they are very busy with their affairs and have not had time to make any specific statement pertaining to this matter; but they feel disposed to unite with us in relieving the necessitous and worthy, as far as they would be justified in the premises, and in accordance with correct principles, to do their part. I would here remark that the same kind of feeling would be very commendable on the part of other store-keepers, bankers, or any one of us to relieve each other.

¶ I would make a statement in relation to the Co-op. I have had reports from the north, that some parties who ought to know better, had said that the Co-op. was no longer a Church institution, and that it was managed, directed and controlled by a few monopolists, and that we were asking the people to sustain them in their operations, which I consider very infamous talk, and especially coming from men who profess to be men of honor. The Church, I will here say, holds an Interest in that establishment to the amount of $360,000, and then there are 580 stockholders, who are Latter-day Saints, in it, besides the interest which the Church holds. And when men make such statements I consider it infamous and contrary to correct principles; and I should recommend their bishops and the authorities of the Church where they live to bring them up for slander and treat them accordingly. That enterprise was started as is properly implied by the initials of its name. What is it? "Zion's Cooperative Mercantile Institution." They had for sometime difficulties to cope with; perhaps things might not have been managed as well as they could have been. There may have been errors in judgment. For sometime they did not pay dividends; but latterly they have paid what might be considered a fair dividend, and the Institution never was in a better condition than it is today. I speak of this that you who are stockholders in that institution may not be imposed upon by speculators who would seek by false representations to get from you your stock at less figures than it is really worth, I think it is our duty, as Latter-day Saints, to sustain that institution; and then, on the other hand, I think it is the duty of that institution to sustain the Saints, and let us get closer together in our relationship, and act honorably and uprightly in everything we engage in, then we can secure the blessing of the Almighty. I thought I would say so much in relation to this matter.

¶ In regard to the work we are engaged in, it is one of very great importance; it is one on which God and angels, apostles, prophets, patriarchs and men of God who have lived in the different ages of the world, have felt interested about; and do to-day. And about these little matters of dollars and cents we do not care so much about them or ought not to; although we have to attend to all these matters [—] matters temporal, matters spiritual, things pertaining to time and things pertaining to eternity. It is expected of us that we act wisely, prudently and understandingly in all of our doings. And in speaking of the Perpetual Emigrating Fund Company's operations, we expect that all decent men will meet their obligations, and those, who are not of that class will not. We will forgive the poor and let them go, and the others may go if they want to. But we will not release them from their indebtedness if they are able to pay it. Is not that just? I think it is. We will relieve the poor and needy; but as to those people who have called upon you, and you have sent out your teams and have loaded those teams with

provisions of all kinds, and you have either gone yourselves or sent your sons to drive them, to help them in, if those men do not feel like acting just and right, let them be considered among the unjust who have used your means which was appropriated by you to relieve the necessitous and have not had the honesty to return it, but as to the poor, the needy and distressed, we will come to their relief and help them, the same as we are obliged to go to God our Heavenly Father and ask him to help us, for we are all dependent upon the mercy of God, [—] we live in him, we move in him, and to him we are indebted for our existence as well as for every blessing that we enjoy pertaining to time or eternity.

¶ He has revealed unto us the fullness of the blessings of the gospel of peace, [—] he has taken our feet from the mire and clay and has planted us upon the rock of eternal truth, [—] he has imparted unto us the light, intelligence and revelation of heaven, [—] he has made us to sit together in heavenly places in Jesus Christ, [—] he has taught us how to save ourselves and our families, how to save our progenitors and how to save our posterity. And we have this labor to perform. And if we have gone forth and assisted our brethren we have only done our duty, and what was there so much after all? Not much, we have simply performed a duty [—] a duty we owed to God and our brethren. If we had not had the means we could not have given it, and having given it, we will continue to do the best we can and we will keep on doing, helping all, comforting all, relieving all, teaching all and seeking to promote the well being of the human family and to carry out the designs of God in the best manner that we can.

¶ One duty we owe to the world is to preach to them the gospel, and for that the priesthood is organized in part. The Elders are sent forth from time to time [—] many that are around me on my right and left and also before me have gone forth "**[reaping??]**weeping, bearing precious seed,[.]" [T]they have gone in the midst of persecution and affliction, to an unthankful world, to proclaim to the people the glad tidings of salvation, and they have "returned again rejoicing, bringing their sheaves with them." And we are still doing the same, the Lord has laid it upon us and it must be done. And when we send out missionaries I was told that some did not hear what I said this morning upon this subject, I will try to make you all hear now when we send out missionaries, we want you to see that their families are provided for in their absence,[. I]if they have not the means to do it themselves, stand by them and treat them kindly and provide them with the necessaries of life that they require, that they may be comfortable and made happy and be one with us,[. A]and while our brethren are engaged laboring abroad, notable to provide for their families, let us provide for them. And we call upon the presidents of Stakes, and upon the bishops and upon the people where they reside to see

that these things are attended too, that the families of our missionary brethren are made comfortable and happy. Our brethren under these circumstances can feel contented and can go forth with satisfaction and joy. "Why," they will say, "we are going forth in the name of the Lord trusting in the God of Israel, and while we are gone we have left our families among our friends who will take care of them, and all is well and all will be well." When you do that they will bless you and you will be blessed in time and in eternity. It is a great privilege to be able to do good. Did you ever think of it? Jesus said, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Then let us feel after the welfare of our brethren, and we will not dwell much upon one another's weaknesses, for God knows that all of us have enough of them, at least, I feel I have, and I think my brethren feel that they have, and I do not think that many of you are very much better than we are.

[¶] But I tell you what we desire to do and to see carried out. We wish correct principles to be carried out, and while we are sending the gospel to the nations afar off, we want to see the pure principles of the gospel lived up to at home. We do not want to be influenced by the corruptions that float upon us here. While we respect proper authority and pay proper deference to all honorable men in all positions in our country, we do not want to copy after the devices of this corrupt generation,[. W]we want them to keep them to themselves if they admire them. We neither want drunkenness nor whoredom, nor infanticide nor foeticide, nor any of the corruptions that abound throughout the world, or of this nation, of which every honorable man ought to and does feel ashamed. We want to train up our youth in the fear of God, and hence we have our Young Men's and Young Ladies' Mutual Improvement Associations, which are doing a great deal of good throughout the land in teaching and being taught correct principles. It is our youth that are growing up that we shall have to look to, by and by, to bear off this kingdom, and we wish the fathers and mothers to set their children a good and proper example, to be patterns of purity, of honesty, truth, integrity and uprightness, that they may be able to meet and look every man in the face with a clear conscience and open countenance, and not be obliged to dodge around corners for fear of some one seeing them and finding them out. There are no people under the heavens that make greater pretensions than we, [—] there are no people under the heavens that have been more favored of God than we have been. We feel inclined sometimes to murmur and complain about the nation to which we belong. It is true they have not treated us very generously or very kindly in many respects, but the Lord seems to take care of us, and we do not suffer much do we? We enjoy more liberty to-day than millions of the inhabitants of the world do. And I do not know of any nation under the

heavens where we would be better protected than we are here, [—] thanks to many honorable men and thanks to the God of Israel who has delivered us and who has told us that he would watch over us and take care of us and provide for us, which he has done, and I feel grateful to him.

[¶] For this, however, we are not under any obligations to our enemies, but no matter, if they can stand it we can. When I see men violating the sacred principles of liberty and trampling under foot the institutions of our nation, I feel to realize that they are the enemies of mankind and of the nation. I do not care what position they occupy. God will hold them to an account, as breakers of their own covenants. We will try, however, to maintain our own, and treat everybody right, and pray for all honorable men, and let the devil take care of the balance. (Laughter).

[¶] This is how I feel in relation to these matters. We want among ourselves to learn strictly the principles of honesty, to have and maintain honest dealing one with another and be true to our word, and to let our word be our bond. And never mind so much about litigation. I do not know that I ever sued a man in my life, and I do not think that I ever shall. I am not fond enough of law, or money either, to do it. And God will help us and protect us in our rights, if we will only do right. And then we Latter-day Saints, we elders of Israel and we sisters of Israel, we ought to be ladies and gentlemen, we ought to treat one another with courtesy and kindness, and true politeness. Lord Chesterfield and others have written long treatises on politeness. I will tell you, in a few words, what it is to be polite: try to make everybody as comfortable and happy as you can, in all your words and in all your acts, and then you will be polite. Study the feelings of those with whom you are associated and those with whom you come in contact. And when a man meets an elder, why, says he, that is an honorable man, that man is anointed of the Lord,[.] I will respect him, I expect to be associated with him in time and in eternity, and shall I degrade myself by speaking harshly or acting harshly towards him? No, but we will treat one another with kindness and courtesy. And we will treat our sisters in the same way, and act the part of gentlemen towards them, and protect them in all their rights and in all their privileges, and never be afraid that they are going to run away with some of our rights. When I hear people talk that way I think they are a little in doubt of themselves. Why, we expect our sisters our wives to be with us not only in time, but in eternity; and let us treat them accordingly, with kindness, with affection, with love and with esteem. And then let the sisters turn round and treat their husbands and brothers and fathers in the same way; and let us all cultivate those principles that are calculated to promote one another's happiness and peace, that it may reign in our own bosoms, and dwell in our habitations, and prevail throughout the land, that the peace of God and the

blessing of God may rest upon us. And while we feel a disposition to do right and to keep the commandments of God, God will bless us and sustain us in all of our operations; and every plot and every contrivance devised against us will fall to the ground, for God will be our deliverer and our protector. Let us train up our children in the fear of God too, and watch over their morals, and especially the morals of our daughters, and see that they do not get led astray in the paths of iniquity; but watch over them and pray with them and for them; and pray for one another, and sustain one another, and help one another, and bless one another, and God will bless us.

¶ We are sending out persons to go and extend the borders of Zion, to make new settlements. I was very much pleased to hear some remarks made by Brother Woodruff in relation to these things, and the acts and doings of the brethren in Arizona, and of some of the new settlements south and southeast. There is a number of those settlements referred to by Brother Woodruff, the members of which we advised when they went, to come as near to the United Order as they could [—] that is, to be united. Brother Woodruff says that in those new settlements he did not see a man drunk, he did not hear a man swear, neither did he see any person use tea or coffee. In this respect they are setting an example that it would be well for us to follow. And, then, do not pursue that licentious course exhibited around us here. It is this d d infernal "civilization" that has introduced these infamies into our midst. Let us purge ourselves from them, and not mix up with their ungodly doings. Excuse me for the remarks, but they are true before God; they are both damned and infernal, for those who practice them will be damned, and they are infernal, because they proceed from the infernal regions. I do not care who sustains them, whether governors, judges, priests, or whatever they may be; they are of their father, the devil, who sustains those things and maintains them. Those crimes are not original with us; they are brought here to try to corrupt and enslave and debase and pollute us. Keep yourselves pure from these corruptions, and walk worthily of the high vocation whereunto you are called.

¶ I heard the other day from one of our speakers that there were Elders, High Priests and Seventies who got drunk. What are the Bishops doing? What are the Presidents of Stakes doing? Why do you not bring them up and cut them off from the Church any such Elder, any such High Priest, or any such Seventy, or any of the Saints who may be found guilty of such thing? For they are hypocrites, and want dealing with and severing from the Church. Furthermore, I have heard of some Bishops who have been seeking to cover up the iniquities of men; I tell them, in the name of God, they will have to bear them themselves, and meet that judgment; and I tell you that any man who tampers with iniquity, he will have to bear that iniquity, and

if any of you want to partake of the sins of men, or uphold them, you will have to bear them. Do you hear it, you Bishops and you Presidents? God will require it at your hands. You are not placed in position to tamper with the principles of righteousness, nor to cover up the infamies and corruptions of men. Now, do not say you did not know anything about it; I have given you fair warning, and I clear my skirts of your blood; and their infamies will cleave to you unless you attend to it.

¶ God expects us to do right; he has given unto us the priesthood for that purpose, and he requires us to magnify it and honor it and carry it out. And it is the place of those men, and the place of the teachers to see that there is no iniquity in the Church; and if they do not do their duty, it then becomes the duty of the Bishops to see to it; and if the Bishops do not see to it, it is the place of the Presidents of Stakes to see to it; and if they do not see to it, and it comes to our ears, it will then become our duty to see to it, and also to see to them who do not magnify their calling. God will not be mocked. "Whatsoever a man soweth, that shall he also reap; if he sows to the flesh, he shall of the flesh reap corruption; if he sows to the spirit, he shall of the spirit reap life everlasting."

¶ We are gathered here to serve God; we are gathered here to be taught in the ways of the Lord; we are gathered here to build up temples, and then to administer in them; we are gathered here to send the Gospel to the nations of the earth, and to fulfil those various requirements which God has placed upon us to attend to; and if we are faithful in all our duties, God will bless us.

¶ I find that the time has expired. Shall we continue the Conference another day? All who desire to do so say aye. (The vast congregation responded "aye.")

¶ Choir sang the anthem,

¶ "Sing to the Lord a joyful strain."

¶ Adjourned till Thursday, at 10 a.m.

¶ Dismissed with prayer by Elder Brigham Young.

Third Day

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Priesthood Meeting

¶ A meeting of the Priesthood was held according to appointment in the Assembly Hall, Thursday evening at 7 o'clock [on 8 April 1880]. It was

opened by singing, and prayer by President Angus M. Cannon. After which the meeting was addressed by Elder George Teasdale, who was followed by Elder Erastus Snow, in a discourse on the authority of the Priesthood in its several classes and callings. President John Taylor made some closing remarks, full of instruction and inspiration.

¶ The doxology was sung, and meeting dismissed with prayer by Elder Wilford Woodruff.

Minutes

¶ Of the Fourth Semi-Annual General Conference of the Young Men's Mutual Improvement Associations, held in the Salt Lake Assembly Hall, Tuesday Evening, April 6, 1880.

¶ On the stand were President John Taylor, Apostles W. Woodruff, C. C. Rich, F. D. Richards, Joseph F. Smith and Moses Thatcher, and Counselor D. H. Wells. . . . . .

¶ Meeting called to order by Junius F. Wells. After singing and prayer, President John Taylor addressed the meeting on the subject of mutual improvement, referring more particularly to the young men, and explained the suggestions from the Council of Apostles in relation to a more complete and permanent organization. After which, Apostle Wilford Woodruff was nominated for General Superintendent, with Apostles Joseph F. Smith and Moses Thatcher as his assistants. The nominations were carried unanimously.

¶ Superintendent Woodruff then briefly addressed the meeting, expressing his interest in the work of mutual improvement among the young, and called for the statistical report . . . . . .

¶ The meeting was dismissed by President John Taylor.

(***Conference Report [April] 1880***, pp. 104–105)

Circular From The Twelve Apostles

Salt Lake City, Utah Territory, April, 16th, 1880

To the Presidents of Stakes and Bishops of the several Wards:

*A Circular issued by President John Taylor and Signed by President Taylor on behalf of the Quorum of the Twelve Apostles, on 16 April 1880. (**Conference Report, [April] 1880,** pp. 106–109; See also Deseret News Vol 29: <21 April 1880> 184)*

Circular From The Twelve Apostles

Salt Lake City, Utah Territory, April, 16th, 1880

To the Presidents of Stakes and Bishops of the several Wards:

¶ Dear Brethren: During the annual Conference begun in this city on the 6th inst., the Trustee in Trust, with the unanimous approval of the Apostles and Counselors, deemed it a fitting opportunity on the fiftieth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints, and at the close of the Year of Jubilee, to propose remitting some $800,000, or one-half of the indebtedness to the Perpetual Emigrating Fund Company,

by the worthy poor who are struggling with adversity, unable to pay, and with but little prospect of ever being able. This very liberal proposition was cordially sustained by the unanimous vote of the vast congregation, composed of authorities and members from all regions of our settlements.

¶ That these remissions may be applied in the wisest manner possible, the Bishops of the several wards are hereby respectfully requested to at once proceed to learn who of those indebted to the P. E. Fund Company they may deem entitled to the benefit of the aforenamed remissions, and write down names, ages, year of immigration and post office address, with a few of the principal reasons why they recommend a remission, and forward all such recommends to their several Presidents of Stakes.

¶ The Presidents of Stakes are also respectfully requested to at once carefully examine the aforesaid recommends from the Bishops; endorse thereon their approval or disapproval, with or without remarks, as they may please, and forward to the President or clerk of the P. E. F. Co., Box B, this city, for consideration and final action by the proper authorities here, and their action thereon will be made known to the parties concerned through their bishop as speedily as may be.

¶ In case a bishop shall deem it more proper to recommend remitting only a part of an indebtedness, he will recommend accordingly, as aforenamed, specifying the amount.

Delinquent Tithing Remitted

¶ At the general Jubilee Conference, April, 1880, President John Taylor proposed, and the Conference voted that the deserving poor have their delinquent tithing remitted throughout the whole Church, to the amount of one-half the total of all the delinquencies; under such regulations as shall be approved by the Stake Presidents and the Apostles. The Presidents of Stakes and Bishop's agents are therefore respectfully requested to ascertain from the books in the several wards under their jurisdiction the amount of all such delinquencies, and, at an early day, a list of names and the wards where found, with the amounts recommended for remittal, which should include all delinquencies of persons, generally well disposed, but who, by reason of losses, affliction, helpless families or missionary labors, have been unable to pay, and such amounts of other delinquents as may be deemed right and proper, in accordance with the spirit of the Conference. Should the total amounts so recommended for remission amount to less or more than one-half the total delinquency of your Stakes respectively, it will be adjusted and equalized as far as practicable, and as shall be deemed to be just by the Presiding Bishop, with the approval of the Apostles. The several agents should consult with bishops, and make up lists to be submitted to the Stake Presidency, which, after such modifications

as they deem advisable, should be signed by them and the Bishop's agents for the Stake, and forwarded to the Presiding Bishop of the Church.

¶ We need not remind you that neither favoritism nor prejudice should influence any one in these matters, but only an earnest desire to make the yoke easy and the burden light.

Donation of Cows and Sheep.

¶ On the suggestion of President John Taylor and his brethren of the Council of Apostles, by common consent, as expressed by the unanimous vote of the Saints in Conference assembled, on April 7, 1880, one thousand good young milk cows and five thousand head of healthy sheep were appropriated for the relief of the deserving poor Saints in Zion. Three hundred of the former and two thousand of the latter were subscribed by the Church, and the remainder as a donation by the several Stakes, as expressed by the vote of the Presidencies of the Stakes and Bishops of the wards, who were present at the meeting.

¶ In order that a proper apportionment may be determined, the Presidents of the several Stakes are requested to ascertain and report to the Trustee in Trust as speedily as possible the number of cows and sheep that will be required to relieve the worthy poor in their Stakes.

¶ A prompt report, giving the names and residences in full of such as the Bishops recommend, and whom you can endorse as being worthy and needy, will enable us to determine at once, and inform you of how many head of each it will be necessary for you to furnish. In securing subscriptions, it would be well as far as possible to make, at at the same time, distributions as you may think proper.

¶ Being aware of the object of this charitable measure, you will, we feel assured, perceive the importance of being thorough, prompt and energetic in its accomplishment.

The Loaning of Relief Society Wheat.

¶ To the President of the Central Grain Committee, and Presidents of the Various Branches of the Relief Society in Salt Lake City and throughout the Stakes of Zion, having in charge stored Wheat:

¶ In accordance with a unanimous vote of the sisters present at our late general Conference, we recommend that you loan to your respective bishops so much wheat as they may consider requisite to meet the necessities of the deserving poor.

¶ We also recommend that the bishops receipt to you and take receipts from those to whom they distribute, that the wheat loaned may be faithfully returned when circumstances shall permit.

¶ We realize that our sisters have performed a highly commendable and praiseworthy labor in storing wheat for future emergencies, and we trust that, inasmuch as the wheat is loaned without interest, the bishops, in carrying out the above measures, will see that they receive a full equivalent for their loans, taking into consideration the losses in changing, as well as the difference between old and new wheat as to quality and quantity. The shrinkage is supposed to be about ten per cent. The bishops should be responsible for the return of the wheat, hence they should loan on good security and to such persons as will return the same according to agreement. It should be loaned mainly for seed. The Tithing Office will in no case be responsible for the return of the whole or any part thereof.

The Forgiveness of Debts to the Worthy Poor in Zion.

¶ At our recent Annual Conference, the Church, by common consent, remitted one-half of the people's entire indebtedness to the Perpetual Emigrating Fund Company, and one-half the amount due on back tithing account, aggregating about $875,900. This amount to apply to the cancellation of the obligations of the worthy poor on their emigration and tithing accounts, thus freeing them from a burden which they have been unable to honorably cast off. To all such, in this regard, we offer a jubilee. The power of God moving the hearts of the Saints still further, caused them to appropriate, for the relief of the deserving poor of Zion, one thousand head of cows and five thousand head of sheep. In addition to this, the Relief Societies, with a liberal generosity, offer to loan to the needy some thirty-four thousand bushels of wheat until after harvest, without interest.

¶ With these worthy examples, as the fruits of the gospel before us, we wish to extend to all our brethren and sisters the privilege of aiding in this good work of compassion and love. We respectfully remind those who have the riches of this world more abundantly bestowed upon them, that they have a fitting opportunity of remembering the Lord's poor. If you hold their notes and they are unable to pay, forgive the interest and the principle, or so much thereof as you might desire them to forgive were their and your circumstances reversed, thus doing unto others as you would that others should do unto you. For upon this hang the law and the prophets. If you have mortgages upon the homes of your brethren and sisters who are poor, worthy and honest, and who desire to pay you but cannot, free them in whole or in part. Extend to them a jubilee, if you can consistently. You will have their faith, prayers and confidence, which may be worth more than money. We invite Zion's Co-operative Mercantile Institution as the parent; all other co-operative institutions as the children and our brethren who are engaged in profitable railroad, banking, mercantile, manufacturing or

other remunerative enterprises, to extend a helping hand. Free the worthy debt-bound brother if you can. Let there be no rich among us from whose tables fall only crumbs to feed a wounded Lazarus. Rather let us each and all do our part honorably, justly, charitably and well. The Church of Christ has given us a worthy example, let us follow it, so that God may forgive our debts as we forgive our debtors. By so doing, you will, as Jesus says, "Make unto yourselves friends with the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

¶ That all these matters may be carried promptly to a successful issue, we advise the Presidencies of the several Stakes and the Bishop's agents, to proceed at once to visit all the wards therein, holding meetings in order to arrange all these matters while making their visits. By this means they will more readily accomplish what is herein required, and have their minds relieved of the responsibilities relating thereto. Those needing wheat for seed must of course have it soon in order that it may be available for that purpose this season; while those needing cows and sheep will appreciate promptness in their delivery.

John Taylor, In behalf of the Council of Apostles.

To All Presidents and Bishops

¶ In addition to items contained in our Circular, we call attention to persons removed from your wards leaving unsettled tithing accounts. All balances against them should be promptly forwarded to the bishops where they now reside, if known, and if their present residence be unknown to you, send it to the Presiding Bishop, so that such old accounts may be considered and included in the recommendations of bishops for cancellation. An entry should be made in your books showing the transfer of such old accounts, that they may not be longer reported among your delinquencies.

¶ In behalf of the Apostles.

John Taylor,
President.

An Epistle of President John Taylor

1 May 1882

An Epistle to the Presidents of Stakes, High Councils, Bishops and other Authorities of the Church, [written] by John Taylor, President of the Church of Jesus Christ of Latter-day Saints, [and issued at] Salt Lake City, Utah, on May 1st, 1882. (Special Collections, BYU Library)

An Epistle

to the Presidents of Stakes, High Councils, Bishops

and other Authorities of the Church.

Salt Lake City, U. T., May 1st, 1882.

Dear Brethren:

I wish to say something in regard to our financial position, associated with the various Stakes. At a recent meeting of the Presidents of Stakes, held in my office, I made some general remarks relative to our policy, arising from some instructions given by me at the late general Conference, namely,

that it was much better for our own people to do our trading than to have outsiders do it. The following is the gist of my observations on this subject, at Conference:

"President Taylor then said that there had been some remarks made during Conference about our dealing with those not of our people; that while we wished to be liberal when men manifested a spirit of hostility against us, it became us, as wise and prudent men, to take care of ourselves. Co-operation had been talked about considerably, from time to time, as being a stepping-stone to something that would yet be more fully developed among the people of God, namely, the United Order. We had no example of the United Order strictly in accordance with the word of God on the subject. Our co-operation was simply an operation to unite us together in our secular affairs, tending to make us one in temporal things, as we were one in spiritual things. A feeling had been manifested by some of our brethren to branch out into mercantile business on their own account, and his (the speaker's) idea, as to that, was, if people would be governed by correct principles, laying aside covetousness and eschewing chicanery and fraud, dealing honestly and conscientiously with others as they would like others to deal with them, that there would be no objection on our part for our own brethren to do these things; that it was certainly much better for them to embark in such enterprises than our enemies. Because in putting money into the hands of our enemies, we placed ourselves, to that extent at least, in their power to do us injury, which, it would seem from past experience, they were not, as a general thing, slow to do. We believed in being generous, hospitable and kind, but when our generosity was abused, as it had been so flagrantly of late, it behooved us to be cautious in our movements. The old adage, 'Self preservation is the first law of nature,' was applicable to us, especially under the present circumstances. Those that were wise and had good judgment would understand. Our co-operative institutions generally had done very well in subserving the interests of the people; and if other institutions should be introduced in the various stakes by wise, honorable, just and honest men, who had at heart the spirit of co-operation, and who practised the principle and carried it out, there would be no objection to their calling upon the people to sustain the same principle in anything that they might introduce by way of financial enterprises among themselves. It was far better for our people to do these things, and themselves derive the benefits arising therefrom, than to employ their enemies to do it for them. But men who embarked in financial enterprises, expecting the patronage of the people, should be honest and honorable men, who would deal fairly and uprightly with their patrons, and be men who lived their religion. An honorable Gentile was preferable to a dishonorable 'Mormon,' because the latter hypocritically made use of his religion as a means of fleecing the people. The present co-operative

and other institutions in which the people were interested paid their tithing, to help to meet the requirements of the Church; and any other institution, the business of which was conducted in accord with the spirit and principles of our faith, we would sustain; otherwise, we would not; for, if people would not sustain co-operation themselves, we would not sustain them, it mattered not under what name or guise it was carried on. In those affairs they should consult the Stake authorities."

At the meeting in my office above referred to (Tuesday, 11th April, 1882), I made some further remarks on this subject, the leading features of which are as follows:

"With regard to our mercantile affairs, there were none of us but believed that the Zion of God would be built up, the Kingdom of God established and the government of God obtain among the righteous, and that the wicked would be overthrown, and the will of God be done on earth as in heaven. It was for us to keep this in view and govern ourselves accordingly.

"President Taylor deprecated the feeling of selfishness that existed, and called upon the brethren to put it from themselves and to contend against it in their several stakes; but it was necessary that they themselves should be free from it, in order to contend against it successfully. He that possessed the elements of eternal life was rich, ten thousand times richer than the man who was grasping after the things of the world and the praise and honor of men. Our co-operative enterprises were started to unite and cement us closer together, and much good had been accomplished in that way.

"Under existing circumstances, it had been thought best to throw open the field of trading, under proper restrictions, but that we should do all we could to confine it as much as possible in the hands of our own people, who were honorable and upright, and good Latter-day Saints. All should be subject to the principle of co-operation, and not recede a particle from it; but we should put our own business people in the place of outsiders, and sustain them, inasmuch as they sustained the principle of co-operation themselves by acting honorably in their dealing, paid their tithing and donations, were willing to be counselled and advised, and had at heart the interest of the work of God. But you, yourselves, ought to be examples in such things. There was no going back on the principles of co-operation; it was not standing still, but moving on, and it would continue to move on; and, in the name of Israel's God, Israel would continue to move on, and no power could prevent it. The day would come when the dishonorable, and those who sought riches at the expense of the principles of our holy religion, would be rooted out and have no place among us. God would elevate us and place us on high among the nations, and the kings of the earth would yet, as prophesied of, come to gaze upon the glories of Zion."

These are matters of considerable importance to the Latter-day Saints, as they enter into all our secular affairs, especially those of a mercantile nature, and are among the leading features connected with the building up of the Kingdom of God upon the earth. While we are in a state of incipiency and just beginning to launch out in our mercantile and manufacturing interests, we wish to have these principles, as well as everything else, in strict subserviency to the laws and government of the Kingdom of God, for, while that extends great liberality and personal freedom in all our acts, it nevertheless exacts an undeviating submission to, and a course of action in strict accordance with, the laws, institutions and regulations which govern that kingdom. It must be remembered here, that it is not the kingdom of the world, the kingdom of man, or anything of an individual character, but it is under the inspiration and direction of the Lord, and must be subject to His law, rule and government. If it is the Kingdom of God, it certainly cannot be the kingdom of man; and, being the Kingdom of God, it demands our allegiance and obedience and conformity to its law and requirements in all things. As in the Church of God, there is an order which is beautiful, harmonious and effective in all its operations, and which already is spoken of highly by statesmen and politicians as being more far-seeing and comprehensive than anything else that exists on the earth, and excites the jealousy of demagogues, it must be remembered that this organization came from God, and that He, not man, is the author, director and counsellor in regard to all the affairs of the Church government.

We are trying to build up a kingdom, which, as before stated, is the Kingdom of God; if it is not that, it is nothing; if it is that, then we require the same guidance and direction from our Heavenly Father, in regard to all of our secular affairs pertaining to the management and direction of everything that concerns our material interests and mercantile and manufacturing operations, and in preserving the rights and liberties of our people and of all people that come under our jurisdiction. In doing this, we want to ponder well the path of our feet, and be very careful in regard to every step that we take, lest we adopt principles which are at variance with the broad and comprehensive views of our heavenly Father, pertaining to our liberty and to the liberty and rights of all men; and, while we seek to accord certain rights and privileges to individuals, that we be very careful that we do not trammel nor fetter others who have like privileges with us. We must ever remember, as the sun shines for all, and the breath of heaven is free to all, that the earth, air and water should be as free to and within the reach of all, and that we should do nothing that will circumscribe the universal liberty of universal man. But while we accord to all this perfect liberty, which is granted freely by our heavenly Father, we must never forget that this general liberty

is subject to principles, rules and government; that it is under the guidance and direction of our heavenly Father, and of those to whom He commits His authority and who are His legitimate representatives; and that if He introduces principles and develops theories, ideas, and laws, He has a perfect right to claim the honor of such organization, such principles and such developments. If the Lord is to be our judge, our king and our lawgiver, He looks for and has a right to expect an acknowledgment of His prescience, wisdom and intelligence, as well as a cheerful and unwavering submission to His will and law, and an acknowledgment of His authority. If, as the cycles of time roll on, the nations, governments and rulers are weighed in the balance and found wanting; and if, in the overthrow of nations and the dissolution of existing systems and dynasties, the Lord introduces a system of laws, governments and organizations, He will expect to dictate in all matters pertaining to the welfare of His people on the earth and the building up and establishment of a righteous kingdom, namely, the Kingdom of God.

We are yet in our infancy and comparatively in an immature state in relation to all of these matters, and it is requisite that we be very careful as to any steps that we take pertaining to them. We are emerging from the plans, systems, theories and principles of Babylon. It is difficult for us all at once to throw off all our old usages, and, in consequence of our previous education, to inaugurate a system which shall be perfect in all its parts. In fact, we are at present dependent upon them, more or less, for many of the comforts, necessaries and luxuries of life, and we are just emerging from our embryotic state, in a chrysalid condition. Whilst striving to reach a higher plane, and adapt ourselves to the institutions of heaven and the laws of God, we are all the time in danger of dragging into our systems the pernicious views and practices of the Gentiles, of engrafting them into the tree of life, and amalgamating them with the pure principles which emanate from God.

In consequence of these things and of the covetousness and dishonesty of man, it was found impracticable, under the auspices and direction of the Prophet Joseph, to introduce and carry out the law of God in regard to secular matters. We have been progressing for half a century, have had many experiences, which, if properly comprehended and appreciated, ought to serve to exhibit to us the futility of trusting to all outside operations, as such have proved unreliable, and to teach us to know and feel, that in God alone can we trust, and on Him only can we rely for our guidance and direction in all temporal as well as spiritual things.

The organization of our Stakes is a step in the right direction to assist us in the management of our temporal as well as our spiritual affairs. And while we find them useful in all matters pertaining to the Church and in regulating and manipulating all things pertaining thereto in their jurisdiction,

we shall find them as useful, when under proper influences, in assisting in the management and control of our secular affairs. But in this, as in Church matters, there must be an entire absence of individuality, covetousness, and selfishness, and we must operate, under God, in the interests and for the benefit of all with whom we associate; for we are building up a Kingdom that will stand for ever [Dan 7:14, 18, 21–22, 25–27], that will command the respect and esteem of all peoples; the greatness of which will be acknowledged to the ends of the earth, and whose head will be Jesus Christ, to whom every knee shall bow, and every tongue confess, to the glory of God the Father; not by force or coercion of any kind, but because that kingdom will be manifestly the best, purest and most elevated, and more in the interests of humanity, and will command the respect, admiration and obedience of universal man.

There has been a good deal of talk about the United Order, and about Co-operation. These things are very imperfectly understood at the present time, and in our emergence from the world, with its customs and habits, we find it extremely difficult to adjust and regulate our secular affairs. When the perfect law of God shall be instituted, a state of things very much more perfect than that which we now have will be introduced; and, while every man will be expected to hold himself, and every thing that he has, subject to the law of God, and in the starting out will give a strict account to men appointed to that office of all his affairs, when he has done this, he will have awarded to him by those authorities that portion which the wisest counsels shall dictate; and then will have appointed to him a stewardship, for the management of all his own affairs, placed under his jurisdiction, wherein he will have the free exercise of his own will and judgment, subject, of course, to all legitimate and necessary counsel. If he requires more means than he possesses, for the carrying out and accomplishment of any project he may have in view, he can draw such means from the public treasury. If he makes profits, large or small, he returns the means that he obtained, from the treasury, and reports his profits; and so much thereof as is considered wisdom is placed in the treasury, together with the original; and thus he and all men act without restraint in the interest of and for the welfare of all.

This is a simple outline of how things will exist with regard to some of these matters, when the law of God shall be fully carried out. Our relations with the world, and our own imperfections prevent the establishment of this system at the present time, and therefore, as was stated by Joseph in an early day, it can not yet be carried out. But co-operation and the United Order are a step in the right direction, and are leading our brethren to reflect upon the necessity of union as one of the fundamental principles of success in temporal things, as well as in spiritual things; and, indeed, as one of the essentials pertaining to permanent prosperity. For the Lord hath said, "If ye are not one, ye are not

mine." [D&C 38:27] What do we infer from this statement? We can infer only this, that, if we are not One, we are not of the Lord in spiritual things; and, further, if we are not One in temporal things, *we are not the Lord's*. In proportion as there is a lack of Union in either *temporal* or *spiritual* things, just so far is there a lack of those principles of prosperity and progress, and of that harmonious co-working which are essential to the establishment and building up of the Kingdom of God on the earth. We must at least have Unity among the Saints in *temporal* as well as *spiritual* things, before we shall be able to command the respect and esteem of all good Latter-day Saints, and of the high-minded and honorable men of the earth, the respect of our own selves, and the approval of our heavenly Father.

But, to return to our Stakes. I stated that it was much better for our own people to do our own trading than for that class of outsiders who are our avowed enemies to do it. I further stated that we expected that our mercantile or trading men would be honorable men, who would deal justly and righteously with the people, would be subject to counsel, and would place themselves under their Presidents and those who held rule in their Stakes. Need I say here, that while that is the case with regard to Bishops, High Councilors and other Stake authorities, and the people in the several Stakes, it is quite as necessary that the Presidents of Stakes and their Counsellors should place themselves under the direction of the legitimate authority that presides over them; and that all people and Presidents and other officers in the various Stakes, as well as the Twelve and the First Presidency of the Church, should place themselves under the guidance and direction of the Almighty; for the Lord is our judge, the Lord is our king, the Lord is our lawgiver, and He shall rule over us. (XXXXXXXXXXXXXXXXX)

With a policy of this kind strictly carried out, we shall lay the foundation of a kingdom that is free, liberal and generous, and that will extend itself to all peoples and all nations, until all shall acknowledge the rule, government and dominion of God. There have been indications in some Stakes of a desire to control their own secular affairs, independent of any other authority. This is an erroneous policy, for there is no such system associated with the Kingdom of God. The same system, carried out, would lead to disintegration and disunion, to the severance of all the bonds of Union which cement and bind the Saints together. If we had not a Union which would cement the Stakes together, each Stake would set up a separate and independent form of its own, each would separate itself from the head, and confusion and anarchy would be the result. Let us follow the reasoning of such men to its legitimate results. If, according to the theories of some men, the Presidency of a Stake and the authorities thereof have a right to direct affairs in their own interests alone, in regard to mercantile and secular affairs generally,

independent of the presiding authorities, and irrespective of the interests of others, then, on the same ground, which they would scarcely like to admit, the Bishops in every Ward and the officers of that Ward have just the same right to ignore the Presidency and other general authorities of the Stake in their operations. Then, if the Presidency and Bishops possessed these powers, why not the Priests, Teachers and Deacons, by natural sequence? Then, to follow out the same principle, why not every individual take his own way? This would be the natural result of that course of proceeding. This would be the effect of taking a false departure in Stakes, and it would necessarily lead to disintegration, to anarchy and to a disruption of all those principles and relations that harmonize, cement and unite the Saints of God.

Take it the other way — the people listen to their Priests, Teachers and Deacons; the Priests, Teachers and Deacons follow the counsels of their Bishops; Bishops are placed under the direction of the Presidents; the Presidents under the direction of the First Presidency; the First Presidency seek the guidance of the Almighty; and then the Twelve, the High Councils, the High Priests, Seventies, Elders and all operating in their several spheres, in the interests of Israel, under the direction and guidance of the properly constituted authority, and each at the same time under the guidance of the Almighty, and we have a system that is as Perfect as the Universe, *directed of the* Almighty, subject and obedient to the laws, as the planetary system and all worlds are subject to the laws by which they are governed. These are principles which are after the order of nature, and are as invulnerable as the throne of God, that will continue and rule while eternal ages roll.

John Taylor,

President of the Church of Jesus Christ of Latter-day Saints.

We concur in the above,

George Q. Cannon,

Joseph F. Smith,

Counsellors in the First Presidency.

7 May 1882
Quarterly Conference

AThe regular quarterly conference of Cache Valley Stake convened in Logan Tabernacle at 10 A. m. on Saturday 6th and continued two days. The attendance during Saturday was fair, and at both meetings on Sunday the Tabernacle was crowded, many having to stand. The time of the first meeting on Saturday was occupied by bishops who rendered verbal rfeports of the condition of their wards, and by a b eery interesting discourse by Elder C. W. Penrose.

During the conference there were on the stand Presidents John Taylor, Joseph F. Smith; Apostles Wilford Woodruff, Erastus Snow, Lorenzo Snow, Franklin D. Richards, and Moses thatcher; Elders C. W. Penrose of Salt Lake, Lorin Farr of Qgden and Samuel Smith of Brigham City, and the Presidency of this Stake, and others.

* * * * * *

[7th May 1882] SUNDAY, 2 P. M.

Opening exercises. Prayer by Apostle Moses Thatcher. Sacrament administered. General authorities of the Church presented and sustained.

Apostle F. D. Richards [spoke first, after which President Taylor made the following remarks.]

President John Taylor: In regard to the course of the Government towards us; the United States do not make the same professions that we do. Hence they are not as responsible for the course they take as we would be.

When we came to these valleys we left behind us a nation who were the descendants of a people who fled to America to secure religious liberty.

History repeats itself, and the history of our people is very like the history of the founders of our nation.

The seeking to deprive men of liberty is the cause of a vast amount of war, evil and suffering. All men have a right to their own views, and no man has a right to try to force another to think as he does.

The founders of this government established a constitution embodying the principle of religious liberty and guaranteeing that no *ex post facto* law should be enacted, and when the colonies united together it was by a solemn covenant and obligation that is still binding upon all the states, their rulers

and their people. A majority of the whole people of the United States voted for the Constitution, and it is binding upon them.

The Lord does not often interfere directly with the nations. He promised Joseph, the son of Jacob, that his seed should possess the land "to the utmost bounds of the everlasting hills." God made the whole earth with all its contents and He has a right to dispose of it or any part of it according to the counsel of his own will. Man has no ownership in the earth nor any part of its contents; he cannot take hence with him any part of it. He could not even take his own body hence were it not for the atonement of Christ.

The constitution of this nation has been held sacred in all the states and all elected officers have sworn to sustain it.

We are sincere in desiring to observe the laws of the land, and we are told that in keeping the laws of God we need not break the law of the land, and we are further commanded to uphold all constitutional laws.

Because unconstitutional laws are passed against us, shall we place ourselves in a position of antagonism towards the enacting power? No. What shall we do? Submit for the time being as well as we can.

The action of members of *Congress* who have voted against us, was based upon false statements that were made against us. They did not know the truth about the matter. They talk about our immorality. We are a thousand times more moral than they are! We have not one tenth of the crime that they have, Gentiles thrown in!

We will try to use discretion and to fulfill the letter of the law as well as we can, but if any man in Israel casts off his family on the pretext of the law, he will be cast out of Israel. We will abide by our covenants in life or in death, and let all who feel this way say Amen, [The congregation said Amen!]

The matter of having the several stakes unite in building a university was being agitated, and was quite practicable. By doing this we will be able to educate our own youth.

We will be good and honorable citizens, and will honor and obey the laws of the land as far as the gospel will permit us to, but we will not do violence to our religious principles for mortal man.

Singing; Benediction by Apostle F. D. Richards.

An Address Delivered
by
President John Taylor
on
Pioneer Day

24 July 1880

— 179 —**PROOFREAD BEFORE 14 SEPT**

*A speech given by President John Taylor on the occasion of the Celebration of "Pioneer Day", in Salt Lake City, Utah, on Saturday, the 24th of July 1880 (**Deseret Evening News** Vol 13: <26 July 1880> No. 206)*

Pioneers' Day
— Thirty-Third Anniversary —
Jubilee and Rejoicing

"The thirty-third anniversary of the entrance of the Pioneers into Salt Lake Valley was appropriately celebrated in this city on Saturday the 24th of July, 1880. It was a general holiday. The trains brought in visitors in large numbers from various parts of the Territory, the stores were closed, business was suspended and the people, prepared by previous announcements, were ready to do honor to the occasion, and celebrate at the same time the grand work of the noble pioneers and the glad year of Jubilee. . . . . .

"The Tenth Ward Brass Band, under Captain Symons, then performed a selection, after which the following address was delivered by President John Taylor."

¶ We have been detained for a long time. However, if you have felt as I have, you have been very much interested in the scenes that have passed before you, in the spectacle that you have witnessed, in the speeches which you have heard, in the beautiful music which has been discoursed, and in the reflections upon the position which we occupy to-day, as Latter-day Saints. We, in former years talked of events that are now transpiring. We looked forward to the day that we now enjoy with pleasing hopes and Joyful anticipation. Now we realize some of the blessings that we heretofore, read of, prophesied about, and acticipated.

¶ We are living in a peculiar day and age of the world, pregnant with great events, affecting not only the nation with which we are associated, but all other nations politically, socially, religiously and nationally. In fact, the Lord, in his wisdom, has been preparing the way for the accomplishment of certain events that should tend to develop these blessings that we now enjoy, and others yet in anticipation. When in looking upon the people and listening to the expression of their feelings and desires, my mind goes back to other ages and looks forward also to times that are yet to come.

¶ There have been in human events certain changes, and in some instances cycles of changes, religious, social, political and national. The Jewish polity and nation was the result of one of these. The Babylonian, the Assyrian, the Medo-Persian, the Greek and the Roman empires have each had their day, to say nothing of the Tartar, the Chinese and other great eastern empires wherein have flourished myriads of the human race. Africa and Europe have also each contributed their quotas of governments to the human family. Without entering into further details, mention may be made lastly of that of the Unites States.

¶ It is not so very long ago since this whole continent was possessed by the red man. Descendants it is true of a noble race; but low, fallen and degraded. There were other scenes to enact here than was possible for them unaided to bring about, and the Lord inspired Christopher Columbus to come over in search of a new continent, which after indefatigable labor he was successful in finding. Once the white man having set his foot upon this continent other circumstances seemed to operate upon the minds of the men of that period — a narrow, contracted, religious bigotry, an unfortunate inheritance of man that never will allow others, when in their power to prevent it, to think or worship differently to themselves, and seek to confine others' minds within their narrow limits, and desire to control their consciences and have them governed by their theories, principles and dogmas, operated very powerfully in the old world, which caused men who could not be guaranteed in their own hands freedom of conscience, to seek it elsewhere.

¶ The Puritans who first settled in New England sought there a refuge, an asylum from religious persecution; they tried to introduce in it principles

that should be broad as the universe, and a freedom that God has always been willing that his people would enjoy in all parts of the earth. Our government was formed only a very little over one hundred years ago. Men began to think differently, and to form different ideas to what they had heretofore done. They began to think that men were in possession of certain inalienable rights, among which were the rights of life, liberty and the pursuit of happiness, and they incorporated them in the constitution which was then formed.

¶ Freedom of thought on religious matters, led to freedom of thought and action in political affairs, which resulted in the Declaration of Independence and in the adoption of the Constitution, (that gem of modern ideas, and progression) and finally in the establishment of the Government of the United States.

¶ This introduced a new era in political affairs, and it became a problem among political scientists as to how far a republican form of government would be able to resist the pride of ancestry, the seductions of wealth, the desire for place and emolument, the insidious inroads of aristocracy, the glamour and pomp of royalty, or the thirst for dictatorship, for empire or for autocratic rule; or whether they would not descend, as other republics had done, to anarchy and mobocratic rule. It is true, that when the Puritan Fathers came here they brought themselves with them. It is also true that they brought with them many of the fallacies of the Old World, and while they considered it very improper for others to persecute them in their religious views, they were as zealous as their persecutors in banishing Roger Williams, in persecuting the Quakers and the Baptists, in putting to death witches, and, I am sorry to have it to say, that some of their descendants have been equally zealous in pillaging, robbing, driving and disturbing the Latter-day Saints for their religion, as evidenced before us to-day.

¶ Who, for instance, are these aged, grey haired veterans that I se before me, bearing the banners and insignia of "Zion's Camp?" They are a few of the remnants of a company of brave men, who, as you have heard, in 1834 left their families and homes in the East to go to the State of Missouri to protect their brethren who had been robbed, pillaged, driven and spoiled by an inhuman mob, and who could get no redress in their adopted State.

¶ Who are these Pioneers whom to-day we have assembled to honor? They were the vanguard of tens of thousands of their brethren who left the State of Illinois, a poor, outraged, robbed and persecuted people. Their leaders murdered while in the shade of the ermine and of the mockery of law, and under the strongest guarantees of executive protection. Those veterans led forth a people thus despoiled, who have left their houses, their gardens, their fields, their possessions, their homes and their beautiful Temple, appealing in vain for redress from State and national authorities.

Robbed, pillaged, houseless and homeless, they wandered forth into the wilderness, with President Young as their leader and God as their only help, to seek that protection among the savages of the desert, which was denied them within the haunts of so-called civilization. These things are true. It is also true that Congress, goaded by religious zealots and political adventurers and demagogues, have passed inimical legislation against us, and that the courts, under the same influences, have been as partial and hostile in their rulings. But there is also another great truth that there are a very great many honorable men in these United States who are ashamed of these puerile anti-republican acts, who rally yet around the flag and the constitution, and who are desirous to see administered equal protection, religious, political and social, to all men. And notwithstanding these and many other defalcations, the true American patriot, though sorrowing for these evils which it would be disingenuous to ignore, can say with commendable pride that the nation has retained thus far with these and a few other exceptions, the great principles of political and religious freedom of which she is the acknowledged champion, and stands after upwards of a century the peer of any kingdom, empire or nation on the earth.

¶ I very much question whether there is any nation existing in the world to-day where we could find more protection than we can in this, poor as it is, yet such is the fact, and such is the weakness of human nature when dealing with one another.

¶ This nation, as I understand it, was organized under the supervision of the Almighty, although men did not comprehend it; and that tree of liberty that was planted has borne an abundance of fruit, although there has been some wild fruit and also a great many sour grapes mixed up with it. I very much question in my own mind whether the same things could have been accomplished in any other country that has been done here, and God comprehended it. And the Constitution that we revere and that ought to be cherished and maintained by every American citizen of the United States, the Prophet Joseph said was written by the inspiration of God.

¶ In the organization of our government, without making any religious provision, or sanctioning or adopting any particular form of worship, in the first amendment to the Constitution, it is specifically provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus acknowledging the right of conscience and prohibiting interference therewith, by any legal enactment.

¶ In a little more than half a century after the organization of this government, a new phase of religion, made its appearance, inaugurated by God our Heavenly Father as part of his great program, and introduced and sustained by Joseph Smith, which, like many other political, social, and

religious innovations, produced a shock, among religionists, equal to the political shock among the nations produced by the establishment of this republic among the monarchies of the Old World, and which has led to the anomalous position that we occupy here to-day. This change, we claim, although apparently new, is not so in reality, but merely a return to old principles, and is what we denominate "the everlasting gospel." New indeed to the professional world, but everlasting in its principles, faith, doctrines, ordinances, priesthood, origin and perpetuity, and is simply one of those changes which the Almighty in one of those compensating cycles of time has inaugurated, for the benefit of humanity and the exaltation of a fallen world.

¶ I did want to see one banner here that I do not see. I mention it because it has been omitted — I refer to the motto, "In God we Trust." If we have any light; if we possess any intelligence; if we know more religious truth than other men, it is because God has taught us; and if we have been preserved and provided for under the weight of persecutions that from time to time have been crowded and forced upon us; it is because God has been with us, and it is He who has preserved and protected us, we could not have done it ourselves.

¶ There are events in the future, and not very far ahead, that will require all our faith, all our energy, all our confidence, all our trust in God to enable us to withstand the influences that will be brought to bear against us. And if we have been united; and if we have done a good work in our Pioneers; if the Battalion did a good work — the warding off [of] the evil blow that was aimed at us; if Zion's Camp went forth under the most inauspicious circumstances, to carry out the word and design of God, and God was with them — so we shall need him to be with us to help us and aid us, and to sustain us and to hold us up in the future, just as much as in the past, only a little more so. We cannot trust in our numbers; we cannot trust in our intelligence; we cannot trust in our wealth; we cannot trust to any surrounding circumstance with which we are enveloped; we must trust alone in the living God to guide us, to direct us, to lead us, to teach us and to instruct us. And there never was a time when we needed to be more humble and more prayerful; there never was a time when we needed more fidelity, self-denial and adherence to the principles of truth than we do this day.

¶ Have we had a noble example in our Pioneers? Yes, we have. And then, we have had noble examples in many who were not pioneers. Have we had noble examples in the Battalion? Yes, we have. And then we have had noble examples in others, who were not associated with the Battalion. And it is not to ourselves but to God we will give the glory for the present position that we enjoy?

¶ And what of the future? Is God at the helm? He is. Will he guide the ship of Zion? He will. Will he save all the people? He will not; he will only save those who obey his laws and keep his commandments. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," said the Savior. And this applies to all of us. Have the pioneers done a good work? They have. And all those of the sisters mentioned — They have [done a good work], and I say, God bless them. Have our educators done a good work? They have, and let us continue to increase our educational facilities, and to go on improving them until we shall be as far ahead of this and other nations in regard to science and intelligence of every kind as we are to-day in regard to religious matters.

¶ Respecting our youth, I feel pleased to see so many of our young men and young women represented here, and I say, God bless them, and I say to them: be true to your fathers, be true to the doctrine and principles that God has committed to you, maintain your virtue, your purity, your integrity, and while others speak evil of you falsely in regard to these matters, maintain your virtue and God will bless you. Zion will continue to grow and increase, and our brethren will help us, and our sisters will help us, and we will help them, and we will help one another and operate together in the welfare of Israel, and in the rolling forth of the kingdom of God. And I say to you, men and brethren, holding the priesthood, do not dishonor it, do not disgrace God and the kingdom of God. Be honest, be men of truth, integrity, virtue, honor and purity, and live your religion and keep the commandments of God. Train up your children in the paths of life — and you, sisters, help us to do these things, and we will bless you and you will bless us, and we will bless and be blessed; Zion will go forward, and notwithstanding, in God's controversy with the nations, dark clouds will pass over us, God will guide Israel and protect his people, and we shall come off triumphant, and the things spoken of in the Scriptures will all be fulfilled, and if other people do not know how to treat you aright, you learn how to treat them aright. We can afford to be generous, to be liberal, to be just, if others cannot. We do not want to follow their example, but we must get along with these things as best we may and put our trust in the living God, and God will control all men as you have heard he has done in a remarkable way. It will be more remarkable by and by. Our mission is a mission of salvation to all men. These nationalities that have been presented to-day are a witness to this fact. Our flag floats for all men of every creed and hue. We are citizens of the world and all mankind are our brethren.

¶ God will preserve Israel. He is watching over this people, and legions of angels also, and there is nothing that will Separate us from God and

from his protection but our own waywardness, our own carelessness and indifference, and in many instances dishonest and incorrect principles. Let us lay them aside, live our religion, keep the commandments of God, and the blessing of God will be and abide with us from this time henceforth and forever. And I say: God bless the pioneers and their posterity after them. God bless the Battalion boys and their families and their generations after them. God bless Zion's Camp, those that are left of them — the others are all right enough — and their posterity after them. God bless the Relief Societies, and may the spirit and power and blessing of God attend them in their administrations. God bless the Young Men's and Young Ladies' Mutual Improvement Associations. God bless our Sunday schools and day schools, and let us all seek, as Elders in Israel, to advocate right, to maintain virtue, to sustain everything that is good and honorable, that we may have the blessing of God to rest upon us in time and throughout all eternity. God bless our bands and our choirs who have given us such good music. God bless all Israel who love the truth, and grant that we may go forth in the strength of Israel's God from conquering to conquer, until the kingdoms of this world shall become the kingdoms of our God and his Christ and he shall reign for ever, which will take place as sure as God lives. Zion will not be removed out of her place if we only put our trust in God. He will stand by us and sustain us, and we will stand by one another, like a band of brothers and sisters and keep the commandments of God, and finally be saved in his kingdom. God bless us all, the Twelve, and all the Holy Priesthood, and lead us in the Path of Life, which I ask in the name of Jesus, Amen.

¶ *The choir and Caroless Orchestra rendered the "Hallelujah Chorus," from the Messiah, after which Apostle Erastus Snow pronounced the benediction.*

A Conference Address
of
President John Taylor

10 Oct 1880

*A Conference Address Delivered by President John Taylor at the Semi-annual Conference of the Church, on Sunday Afternoon, October 10, 1880. (Reported by George F. Gibbs — **Journal of Discourses** Vol 22:38–41)*

The Organization of the First Presidency, Etc.

¶ I will make a few remarks while the Sacrament is being administered. It is gratifying to me to be able to state that now all the various organizations of the Church are provided for. For some time the Twelve have been operating in the capacity of a First Presidency, and it was very proper that they should have acted in that capacity. As you heard Brother Pratt state this morning, in referring to this subject, this was the course adopted at the time when the Prophet Joseph Smith left us. The Twelve then stepped forward into the position of the First Presidency, and operated for about three years in that

capacity. And when President Young left us it was thought proper that the same course should be pursued. The Twelve, I believe, have in this respect magnified their calling and taken a course that is approved by the Lord, and I think also by the brethren, judging from the vote given here to-day.

¶ Had it not been our duty to have the Church organized fully and completely in all its departments, I should have much preferred to have continued with the brethren of the Twelve, speaking of it merely as a matter of personal feeling. But there are questions arising in regard to these matters that are not for us to say how they shall be, or what course shall be pursued. When God has given us an order and has appointed an organization in his Church, with the various quorums of Priesthood as presented to us by revelation through the Prophet Joseph Smith, I do not think that either the First Presidency, the Twelve, the High Priests, the Seventies, the Bishops, or anybody else, have a right to change or alter that plan which the Lord has introduced and established. And as you heard Brother Pratt state this morning, one duty devolving upon the Twelve is to see that the churches are organized correctly. And I think they are now thus organized throughout the land of Zion. The Churches generally are organized with Presidents of Stakes and their Counselors, with High Councils, with Bishops and their Counselors, and with the Lesser Priesthood, according to the order that is given us.

¶ Then we have the High Priests, Seventies and Elders occupying their places according to their Priesthood, position aud [and] standing in the Church. And the First Presidency seemed to be the only quorum that was deficient. And it is impossible for men acquainted with the order of the Holy Priesthood to ignore this quorum, as it is one of the principal councils of the Church. While the Twelve stand as a bulwark ready to protect, defend and maintain, to step forward and carry out the order of God's Kingdom in times of necessity, such as above referred to, yet when everything is adjusted and matters assume their normal condition, then it is proper that the Quorum of the First Presidency, as well as all other quorums, should occupy the place assigned it by the Almighty.

¶ These were the suggestions of the Spirit of the Lord to me. I expressed by feelings to the Twelve, who coincided with me, and, indeed, several of them had had the same feelings as those with which I was actuated. It is not with us, or ought not to be, a matter of place, position, or honor, although it is a great honor to be a servant of God; it is a great honor to hold the Priesthood of God; but while it is an honor to be God's servants, holding His Priesthood, it is not honorable for any man or any set of men to seek for position in the Holy Priesthood. Jesus said, Ye have not called me, but I have called you. And as I said before, had I consulted my own personal feelings, I would have said, things are going on very pleasantly, smoothly and agreeably; and I have

a number of good associates whom I respect and esteem, as my brethren, and I rejoice in their counsels. Let things remain as they are. But it is not for me to say, it is not for you to say, what we would individually prefer, but it is for us holding the Holy Priesthood; to see that all the organizations of that Priesthood are preserved intact, and that everything in the Church and kingdom of God is organized according to the plan which He has revealed; therefore we have taken the course which you have been called upon to sanction by your votes to-day.

¶ I would further remark that I have examined very carefully for some time past some of those principles you heard read over in the Priesthood meeting, and which were referred to in part, by Brother Pratt, this morning. And there are other principles associated with the Priesthood that we wish and hope to have thoroughly defined; so that every man will know his true position and the nature of the calling and responsibility and Priesthood with which he is endowed. It is very proper and very important that we should comprehend these things; every man in his place, and every woman in her place; but I more particularly refer to the Holy Priesthood, that every man may feel and realize the duties and responsibilities which rest upon him.

¶ It is gratifying to me, and it is no doubt satisfactory to you, to see the unanimity and oneness of feeling and the united sentiment which have been manifested in our votes. Those votes being taken first in their quorum capacity, each quorum having voted affirmatively, then by the vote of the Presidents of the several quorums united, and afterwards by the vote of the quorums and people combined, men and women, among the many thousands assembled who have participated in this vote, having a full and free opportunity, uncontrolled by any influence other than the Spirit of God, to express their wishes and desires, there has not been, from all that we could discover, one dissenting vote.

¶ You could not find the same unanimity anywhere upon the earth. Union is a principle that exists in the heavens, and so far as we manifest this feeling in all sincerity, so far do we exhibit our faith in God, in His Priesthood, and in His law as revealed to us. For our religion, our Priesthood and all the blessings and ordinances that we possess were not given us by any man or any combination of men; it was the Lord who revealed all of these things or we could not have been in possession of them. We have had an example here to-day of the unanimity which characterizes those possessed of the Spirit of the Gospel, and it ought to be a pattern for us in all of our affairs.

¶ And now let me refer with pride to my brethren of the Twelve here, which I do by saying that while they as a quorum held the right by the vote of the people to act in the capacity of the First Presidency, yet when they found, as Brother Pratt expressed it this morning, that they had performed their

work, they were willing to withdraw from that Presidency, and put it in the position that God had directed, and fall back into the place that they have always held, as the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. I say it is with pride that I refer to this action and the feeling that prompted it. I very much question whether you could find the same personal exhibition of disinterested motives and self-abnegation, and the like readiness to renounce place and position in deference to principle, among the same number of men in any other place. They saw the necessity of this action; a motion was made in that Council; and the vote was unanimously adopted that the First Presidency be reorganized, and afterwards the brethren to fill this quorum, were selected.

[¶] The next step was to present the matter to the Church, and it was laid before the Priesthood at a meeting, when there were present a representation of all the important authorities of the Church, in the different Stakes in Zion. After having done that, lest some difficulty might exist some where, it was thought proper to pursue the course taken to-day — that each organization of the Priesthood, embracing all the quorums, should be seated in a quorum capacity by themselves, and separately have the opportunity of voting freely and fully without control of any kind, and of expressing their feelings, and finally, that the whole congregation should have the same opportunity. This is emphatically the voice of God, and the voice of the people; and this is the order that the Lord has instituted in Zion, as it was in former times among Israel. God gave his commandments; they were delivered by His Prophet to the people and submitted to them, and all Israel said, Amen. You have all done this by your votes; which vote, so far as we can learn, has been without a dissenting voice either among the separate quorums, or in the vote of the combined quorums and people.

[¶] Now, continue to be united in everything as you are in this thing, and God will stand by you from this time henceforth and for ever. And any man who opposes principles of this kind is an enemy of God, an enemy of the Church and kingdom of God upon the earth, an enemy to the people of God, and an enemy to the freedom and rights of man. The Lord has selected a Priesthood that He might among all Israel make known His mind and will through them, and that they might be His representatives upon the earth. And while He does this He does not wish men to be coerced or forced to do things contrary to their will. But where the Spirit of God is, there is union, harmony and liberty, and where it is not there is strife, confusion and bondage. Let us then seek to be one, honor our God, honor our religion, and keep the commandments of God, and seek to know His will, and then to do it.

¶ I do not know but that I have spoken as long as I ought to. God bless you; God bless the Twelve; and God bless the Presidents of Stakes and their associ-

ates, and the Seventies and the High Priests, and the Elders, and the Bishops, and the Lesser Priesthood. And God bless the Relief Societies, and the Young People's Mutual Improvement Associations, and all who love and fear God and keep his commandments. And may God bless the Sunday Schools and the Primary Associations and the educational interests, and all interested in the welfare of Zion, as well as all the good and virtuous, the honorable and high-minded everywhere, who are seeking to promote purity, holiness, and virtue on the earth. And God bless our singers and all who make music for us; and may the peace and blessing of God rest upon all Israel. And when you go to your homes, carry out the principles you have voted for, and God will bless you and your generations after you; and you shall be blessed in time, and through all eternity. And I bless you by virtue of the holy Priesthood, in the name of Jesus Christ. Amen.

An Itinerary For the General Conference of the Church

3, 4, 5, 6 April 1881

*An Itinerary for the General Conference of the Church held at Salt Lake City, on the 3rd, 4th, 5th & 6th of April 1881. (**Wilford Woodruff's Journal**, Vol. 8: <3rd, 4th, 5th, 6yh April 1881> 22–24)*

According to the Journal of Wilford Woodruff, President Taylor was present and spoke 6 different times at the Conference and other associated meetings — yet this notwithstanding, while the speeches of others were Published, for some reason none of President Taylor's speeches were Published. We learn from Woodruff's Journal, that at the Morning Session of the Conference which was held on the 4th of April, President Taylor spoke for 30 minutes, taking his text from section 121, and speaking upon the subject of Priesthood and Apostasy.

¶ April 3d [1881] The Conference met to day in the Big Tabernacle. Joseph F Smith Prayed. **President Taylor** spoke 10 Minuts. W Woodruff spoke 16 M Lorenzo Snow 25, F D Richards 20. Afternoon. E Snow Prayed. George Q Cannon spok one H. & 16 M.

¶ At the Close of the Meeting we went to into Council and Prayer Circle. We discussed the subject of John W Youngs affairs on the Rail Road which was not satisfactory. The Twelve were requested to take the matter in hand. There was a sabbath school Meeting in the Evening.

¶ 4 [April 1881] Met at 10 oclok. W Woodruff Prayed. Joseph F Smith spok 56 M, **John Taylor** 30 M from D.C. sec 121. Joseph Smith spoke vary Strongly against the Saints sending their Children to Gentiles schools. The Lord would hold the Parents responsible for it. **President Taylor** spoke upon the Priesthood & apostacy.

¶ The Twelve Met at Noon and discussed John W Youngs Case again and Expect to withhold his name at Conference.

¶ We met at 2 oclok in Conference. A M Cannon Prayed. The Territorial Statistics was then read. E Snow then spok 45 M. John Nicholson spoke 10 M. Report of Logen Temple was Given. Donations from Cache Stake was $143,433, Bear Lake $38,134.64 Box Elder $36,733.49, Trustee in trust $78,705.19, from other sources $660, Total $297,666.32. Sanpete Temple Reported as having Received $250,235.40. Total in the two Temples $547,901.72.

¶ I met with the Mutual improvment Society. J Wells Mrs F[elt?], Free, W. Woodruff J F Smith & **J Taylor** spoke.

¶ April 5, 1881 I met in the Conference at 10 oclok. John Henry Smith Prayed. F M Lyman spoke 36 M, B Young 26 M. G Q Cannon spok 30 M. Afternoon. L Snow Prayed. John Henry Smith spok 25 M.

¶ I met at Noon with the Twelve & discussed the Case of John W Young.

¶ In the Afternoon we had reported up to this date Expended on the Salt Lake Temple $1,270,199.86 dollars. Sabbath school and Relief Societies reported. **John Taylor** spoke 20 M.

¶ At the Close of the Meeting we again met with the Twelve & voted unanimously that we would withhold the name of John W Young from being Presented to the Conference for Conformation untill he had made satisfaction. We had a Priesthood Meeting in the Evening. D H Wells Prayed. G Q Cannon spoke 30 M. W Woodruff spoke 25 M **John Taylor** 40 M.

¶ April 6 1881 Met in Conference at 10 oclok. Prayer By Wm B Preston. Wm. Budge spoke 16 M. The Primary Association was then Represented. The means Appropriated [and?] the Jubille fund was then Presented. The Church had been prompt in Paying all they agreed to. The Emigration fund was then reported $800,000 had been remitted to the poor of that fund.

¶ Afternoon. Prayer By B Young. The Conference has been a vary interesting one in many respets. Joseph F Smith spoke 15. List of Missionaries was then Called and Presented to the Conference for Europe the U.S. & Arizonia. **J Taylor** spoke 38 M. Wm. Jennings & Wm. H Hooper was added to the Auditing Committee.

¶ We held a Meeting in the Evening with the seventies. 76 quorums were represented. H S Eldridge & John Vancott spoke.

A Conference Address
of
President John Taylor

9 Oct 1881

— 195 —

*Discourse by President John Taylor, Delivered at the General Conference, in the Tabernacle, Salt Lake City, Sunday Afternoon, 9 Oct. 1881. (Reported by John Irvine — **Journal of Discourses Vol** 22:290–297)*

The Priesthood — God's Love For the Human Family, Etc.

¶ We have now been in session for some time. We have listened to a great many interesting things associated with the Church and kingdom of God. We have had also, during the Conference, matters to reflect upon, pertaining to the departure of some of our brethren, whom we loved and esteemed. They have been taken away from us, and have gone into another state of existence, which is all perfectly right. We have nothing to say particularly in relation to these matters.

¶ The Lord has revealed unto us his holy will. He has by his own voice, by the ministering of holy angels, restored to us the everlasting Gospel, that plan which was ordained by Jehovah, before the world rolled into existence, or the morning stars sang together for joy. Associated with the Gospel he has restored the Priesthood, which is simply, in a few words, the rule and government of God, whether in the heavens or on the earth. This Priesthood, this law, this government and these principles have been communicated from

the heavens. They originated not with man upon the earth. They did not originate with any church upon the earth, or any people, or any authority. This is the gift of God to man. This Gospel places man in communication with God, his Heavenly Father; this Gospel brings life and immortality to light; this Gospel is proclaimed in the interest of all men in all parts of the earth; the Priesthood in connection with the Gospel has a commission to proclaim to all the world, to every nation, kindred, tongue and people. It is a message of salvation to the nations of the earth, and it is very different from that which many call the Gospel, whose followers would seek to destroy, to defame, to overturn and to injure all humanity who are opposed to them, and to their views and feelings.

[¶] God feels interested in the welfare of the whole human family, and for this purpose he has established principles upon the earth which exist in the heavens — a Gospel that has prevailed among the Gods in the eternal worlds, containing principles which are calculated to elevate, ennoble and exalt the human family. The principles are eternal as the Gospel itself is eternal; and as the love of God was manifested in former times by the giving of His Son for the redemption of the world, so the goodness of God is extended in the last days to save, to bless, to elevate and to dignify the human family. And those who are in possession of these principles are in possession not only of the love of God, but of the love of man, and will seek, by every means in their power, aided by the Spirit of God, and that light, love and intelligence which dwell in his bosom, to spread these sacred principles and to save men, if possible almost contrary to their own will.

[¶] It is a mistaken notion, let me say here, that some people entertain, that because men persecute us, we must persecute them: that because men would proscribe us in our religious faith, we must persecute them in theirs. There is no such principle associated with God, or with those who dwell in the love of God, or who are actuated by the Spirit of God. Everything of that kind proceeds from beneath and not from above. God is interested in the welfare of all people, all nations, all kindreds, and all tongues. He is the Father of the spirits of all flesh, and however narrow and contracted men may be in their ideas, he can afford to let his rain descend on the evil and the good, and cause his sun to shine on the just and on the unjust. For this purpose he has introduced the Gospel; for this purpose he is gathering together a people under the influence of the Gospel, which Gospel, when received and obeyed, imparts the Holy Ghost, and which Holy Ghost takes of the things of God, and shows them unto us. He has gathered us together here in this place and in this land, in order that we may be more fully instructed in His law, for men are not acquainted with God by revelation anywhere else to my knowledge.

[¶] Very few men upon the face of the earth believe in revelation from God. They believe in their own theories, and notions and ideas and principles, but they know nothing about "Thus saith the Lord," as men used to do when they had the Gospel; and wherever the Gospel exists, there exists with it a knowledge of God, and of the laws of life. God has committed to us the Gospel and the High Priesthood, which is not intended, as some suppose, to bring men into bondage or to tyranize over the consciences of men, but to make all men free as God is free; that they may drink of the streams "whereof shall make glad the city of God;" that they may be elevated and not debased; that they may be purified and not corrupted; that they may learn the laws of life and walk in them, and not walk in the ways of corruption and go down to death. Jeremiah tells us that the Lord says, "I will take you one of a city and two of a family and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

¶ We have learned this, that God lives; we have learned that when we call upon him he hears our prayers; we have learned that it is the height of human happiness to fear God and observe his laws and keep his commandments; we have learned that it is a duty devolving upon us to try and make all men happy and intelligent, which happiness and intelligence can only be obtained through obedience to the laws of God. It is in him that we trust. We are not so much concerned about the destiny of this kingdom as some people think we are. God is interested in it, the holy angels are interested in it, the ancient Patriarchs and Prophets and men of God who have lived in other ages are interested in it, and in the councils of heaven it was agreed that this kingdom should be established; it is according to the word and will and eternal designs of Jehovah. And as he called men in other days he has called them in these days, and this Priesthood administers in the earth and in the heavens. And when Brother Moses Thatcher talks about a man being called, having finished his course here, to go into another state of existence, he talks understandingly on that point. This Priesthood is an everlasting Priesthood, as was the Priesthood of Jesus, after the order of Melchisedek, and it administers in time and in eternity. This Gospel brings us into communion with God our Heavenly Father, with Jesus the Mediator of the New Covenant, with the general assembly and church of the First Born; and while they are operating there, we are operating here. For this reason we are building our Temples and administering in them, and these are things that I wish to speak a little upon to you Latter-day Saints who are assembled here from the various parts of the Territory. It is not an idle phantom that has been presented to us in this matter. There is nothing vague or visionary about it, we are dealing with sober, serious, solemn facts.

[¶] Elijah, it was prophesied, should come and turn the hearts of the fathers to the children and the hearts of the children to the fathers. That prophesy has been fulfilled, and while millions and myriads of the human family have died without a knowledge of the Gospel, we are instructed what our duty is towards them; and while we are engaged in building Temples and administering therein both for the living and the dead, the everlasting Priesthood in the heavens are engaged in operating in the same way in the interests of all humanity, not only of those who now live but those who have lived. We need, it is true, the assistance and guidance of the Almighty, and the Holy Priesthood behind the vail also requires our assistance and our help. Paul, who understood these things, said, "that they without us should not be made perfect," and we without them cannot be made perfect. They in their day had obtained a knowledge of God and his law, and we are permitted to obtain the same. God has been pleased to restore the same principles and to place us in communion with him and them. Hence, while they are operating in the heavens we are operating here upon the earth. We build Temples and administer in them. They are attending to those who have died without a knowledge of the Gospel, and who will communicate from time to time with us to show us our duty.

¶ It is written that saviors shall come upon Mount Zion. How can a man be a savior if he saves nobody? And how can they save unless God shows them how? How can they build Temples unless they have a knowledge of the work in which they are engaged? And how can they administer in these Temples, unless God instructs them? They cannot do it; we cannot do it; no body can do it; and therefore it is necessary that we should all the time be under the guidance and direction of the Almighty, for without Him we can do nothing.

¶ The reports that we hear concerning the Temples that are being built are very interesting. We hear they have placed the roof on the one in Cache Valley; in Manti, they are progressing with another very favorably, and the people all around in those districts are contributing and aiding all they can for the advancement of the work, and then with the one already built there will soon be two and three and then four Temples in operation for the labor in which we are engaged. Some people I know will say it is a very poor speculation, a very singular kind of religion. Yet we are carrying out the counsel of God, for all these things are designed by the Almighty, and emanate from Him. And if we die what then? We shall live and reign throughout eternity, worlds without end, and we know it. Therefore we are satisfied as to the work in which we are engaged. It is all right.

¶ I say to the brethren and all who are engaged in this labor, I say God bless you, and if you could hear the voices above you would hear loud cries

of "Ameu [Amen]:" for all heaven is interested in the work in which we are engaged; and whatever other men may think about these things, we know what we are doing, and we shall try, in the name of the Lord, and under His guidance and direction, to build up his Zion upon the earth; that there may be a phalanx of people that God will acknowledge—a phalanx of people that will bow to the behests of Jehovah; and phalanx of people in whom the heavens are interested; a people who are engaged in rolling forth the work of God, and establishing not only the Church of Christ, but His Zion and the kingdom of God upon the earth.

¶ This is a work that is not popular among men. They want their ideas, their theories, and their notions; we want the ideas and theories, the word and will, and the guidance and direction of the Almighty; and if we are connected with his kingdom, if there is such a thing as the kingdom of God upon the earth, it means the rule and government of God.

¶ Peradventure some will say, "We won't let you do it." Now, don't stop the Lord, will you? No matter about the theories, ideas and notions of men. God has committed to us certain principles, and by the help of God we mean to carry them out. In doing this it devolves upon us to send the Gospel to every creature under heaven, and for this we have a First Presidency-; for this we have the Twelve Apostles; for this we have some seventy times seventy of Seventies; for this we have several thousand High Priests; for this we have some eight or ten thousand Elders, and God has called us to do his work, and by the help of Israel's God we will do it in the name of the Lord, and let all Israel say, Amen. (The vast congregation responded, "Amen.") These are our feelings on that subject. And let the Twelve, let the Seventies, let the High Priests, and let the Elders work up to the dignity and importance of their calling, and feel that they are under command, as the servants of God, to do his will in spreading the Gospel of life and salvation to the nations of the earth. The world will hate you. No matter—they hated your master before you. They persecuted Him before they persecuted you. He endured it; we will try to.

¶ What then? We will go on building our Temples, and when we have built them we will administer in them according to the word of God. And who else knows this order but us? Let the Latter-day Saints build these Temples and hand them over to the divines of the world, and what would they do? Why, all they would do would be to quarrel about theology. What do they know about the ordinances of the Gospel? Nothing. What do they know about salvation for the living and the dead? Nothing. They would not know how to administer in a Temple if they had one, and further, we should not know if God had not shown us how. We are dependent upon the Lord; but we have our friends, as I have said, behind the vail. They have the same

Priesthood which we have, and they are operating in our interests and it is that which frequently operates among men now, silently working when they know nothing about it.

[¶] They rage in many instances, and foam and get up resolutions; generally very religious people. Well, it was that class of people that persecuted Jesus and his disciples; they thought they were unfit to live. What of it? Do you hate them? No. Would I injure any of them? No, they are injuring themselves, God knows, ten thousand times more than I could do. Any man who departs from the principles of right; any man who tramples upon human rights and human liberty; men who cannot allow other men to worship God according to the dictates of their own conscience, are in a deplorable condition; they are fast going back to barbarism; and it is necessary that God should introduce principles to lift man above these groveling ideas. We can look upon all mankind as our brothers, and can try to benefit and elevate the human race. This is the mission which God has given us to attend to — first, in regard to religious matters, and afterwards to political matters, that all men may enjoy perfect freedom in every respect, not in name, not in theory only, but in reality.

¶ I find that time is passing. We scarcely have time in our assemblages to attend to things and talk about principles that we would like to. There are ten thousand things present themselves before my mind, which I would like to lay before this congregation; but we have not time. We shall have to take these things by degrees, little by little, line upon line, precept upon precept.

¶ There is one thing I wish to speak about here politically. "What do you think about the government of the United States," some people say. "What are your opinions?" I will tell you what I think about the Constitution. I have just the same opinion of it that Joseph Smith had, and he said it was given by inspiration of God. The men did not know this who wrote it; the men did not know it who adopted it; nevertheless it is true. There is an embodiment of principles contained therein that are calculated to bless and benefit mankind. "What do you think about the government of the United States as a government? I think it is a good deal ahead of most governments, but I think the administrators are apostatizing very fast from the principles that the fathers of this nation instituted.

[¶] It has become quite a question now-a-days, whether men can be preserved in their rights or not, whether men can worship God according to the dictates of their conscience or not, or whether we are living in a land of freedom or not. What is the matter? Why, they are like the religionists. How is it with them? They profess to believe in the Bible. They do believe it shut, but when you open it they deny it. The people of this nation profess to believe in the Constitution. They do until it comes to be applied to the

people and then they do not. That is perhaps too broad a saying; but I will say there are many who feel like this — not all by a long way. There are thousands and tens of thousands who are imbued with the same principles as were the framers of the Constitution and who desire to see human freedom perpetuated. The principles of freedom and the love of human liberty have not quite died out of the hearts of all men in these United States. There is a respectable balance in favor of liberty and freedom and equal rights. But there are others — why they talk sometimes about our polygamy until you would think from what these open-mouthed people say, that we were the most corrupt people on the face of the earth.

[¶] I could say something about them if I wanted to talk, I would say here that we respect family virtue, and we protect virtue among us. We associate with our families upon principles that have been ordained of God, and sanctioned by Him, in the different ages of the world. And then we are true to our covenants, while they profess to be true to theirs, and violate them and disgrace and corrupt themselves. God save us from their infamies! Do not follow after their example. What have we seen of men here right in our city sent to evangelize us? — seducing females when they could, and then go into courts, churches, etc., and talk about the impurities of the "Mormons!' This is not a very good way to evangelize people nor to exalt them; it does not produce a love of those ennobling principles which all honorable men ought to be governed by.

[¶] We would say then in regard to religionists — if you profess a religion, be true to it; if you profess to believe in the Bible when shut, believe it when open, and practice its principles. We would say to men who profess so much loyalty and patriotism to the government, be true to your institutions, be true to the Constitution of the United States, as we say to all our people to be true to the same. We expect the Latter-day Saints to be so, and to be subject to law, to avoid lawlessness of every kind and the interference with men's rights in any shape. Let all men worship as they please. That is a matter for their own consciences, it is not for us to dictate. Let all men be free in their business relations, that in all things we may feel that we are performing our part as citizens of the United States and citizens of the Church and kingdom of God upon the earth; and if other people can afford to traduce us, we can scarcely afford to tell the truth about them. I might talk about thousands of things that I am acquainted with that I know as well as I am standing here; but we will leave them to their master. If they choose evil let them choose it.

[¶] We talk sometimes about the influence of saloons, of whisky and beer, and all these kinds of things. Cannot you Latter-day Saints let them alone? If you cannot you are not fit to be Latter-day Saints and you will not

be so long. If the world choose to wallow in these things, let them wallow. But would an Elder in Israel and a saint of God disgrace himself by being found in such dens? Yes, many have, but they have got to repent and turn around a short corner and purge themselves from these things, or they will be severed from the Church and kingdom of God, and they will have no association among us.

[¶] We are after truth and after righteousness, and let us, as we have been exhorted, maintain our purity and our virtue, and if others introduce corruption among us, let them alone, let them take their own course, but "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Ye Latter-day Saints purge yourselves from iniquity and speak the truth, act honestly, be pure and virtuous, and honor God and your calling, and God will honor you, but if you do not, you will be speedily rooted out. There is a day of reckoning fast coming. God is beginning to trouble the nations of the earth, and these things will grow and increase, and it is time for you Elders of Israel to be on the side of right, to depart from evil, to cleave to the truth, to work righteousness, and to honor God. God expects it of you, the holy angels expect it of you, and if you do not leave your evils you can have no place with the Saints of God on the earth or in the heavens.

¶ As I before said, we have not time to enter into all these matters. You have had a good deal of needful instruction. Let us profit by it and honor our God. And I say God bless all men who love the truth, whether here or anywhere else; God bless all men who maintain human rights and freedom; and God confound the opposers of these principles everywhere. These are my principles and feelings. We want nothing like communism, or nihilism, or any of the outrageous infamies that are beginning to vex and perplex the nations. Yet these things will roll on until it will be a vexation to hear the reports thereof, and unless this nation speedily turns round God's hand will be upon them; unless they speedily adhere to the principles of equal rights and freedom, He will be after them. Now, you can set that down if you like, and see whether it will come to pass or not. I say, then God bless every lover of right, whether among this people or anywhere else, and God bless the rulers of this land who rule in righteousness, and God remove those who do not. *(Amen)*. And let us honor our God and our religion and adhere to the principles of truth. God will stand by us, and the glory of God will rest upon us, and no power this side of hell can hurt us if we be followers of that which is good.

¶ I ask the blessing of my Heavenly Father to be upon this congregation, upon all Israel who love the truth, and all men everywhere who are desirous to do right and keep the commandments of God, in the name of Jesus. Amen.

The Curse of God upon the Wicked
or
A Prayer Written By Apostle Wilford Woodruff
By
Request of President John Taylor
to be
Presented at the Altar

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19 Jan 1881

"A Prayer written By Wilford Woodruff By request of President John Taylor, to be Presented at the Altar". (Journal of Wilford Woodruff, recorded in synopsis of years events, under date of 31 Dec 1880, Church Historian's Office, Salt Lake City, Utah; see also ***Wilford Woodruff's Journal****, Vol. 7: 621–625)*

Note: This Prayer was written on the 28th of December 1880, at Salt Lake City, Utah.

1 ¶ O God Our Eternal Father: Thou who dwellest in the Heavens[.] Thou who hast Created the heavens and the Earth and all that dwelleth therein; Thou art the God of Abraham, Isaac and Jacob. 2 Thou hast sustained Thy Prophets, Apostles, and Anointed Ones from Eternity to Eternity. Therefore we

come before Thee, in Confidence and in Faith, as Thy Saints, Thine Apostles, and Thy friends, to make our wants known unto Thee, the Lord Our God. 3 Thou art Our Eternal Father, the Father of Our Spirits, and hast Called us and Ordained us and Commanded us to go forth unto the inhabitants of the Earth in this generation, to Declare unto them the Gospel of Jesus Christ [and] the Words of Life and Salvation[.] 4 Thou hast Commanded us to go forth unto the Nations of the Earth, unto the most notable cities, towns and villages of the world, Reproving them in Righteousness of all their Wickedness and Abominations, and Warning them of the Desolation which Awaiteth them if they Reject the Message and Testimony which Thou hast sent unto them.

5 ¶ Therefore O Lord our God, we have Obeyed Thy Commandments in these things. We have gone forth through our Own Nation and the Nations of the earth, and have declared Faithfully unto them the Gospel of Jesus Christ. 6 We have travelled in Poverty, Affliction & Persecution. We have travelled without Purse or Scrip and declared Thy Word Freely without Money and without Price and been chargeable to no man, as Thou knowest, for Thou knowest all our ways. 7 Thou hast given unto us of Thy Holy Spirit and of the Testimony of Jesus Christ, for which we thank thee, O Our Father, and we have found many of Thy Sons and Daughters of the Seed of Abraham, who have received our Testimony among the Nations of the Earth and [they] have been gathered Home unto Zion in the Mountains of Israel. For these things O Our Father, we feel to Praise Thy Holy Name.

8 ¶ Thou hast made us many Promises through the mouth of Thy Servant Moses, and through many of the ancient Prophets and Apostles, who by Inspiration and Revelation saw our day. 9 Thou hast also made us many Promises through the mouth of Thy servant Joseph, whom thou hast raised up to lay the Foundation of Thy Church and Kingdom in this last Dispensation, and who has Sealed his Testimony with his own Blood. 10 Thou hast also Commanded us to ask thee [O] Father, in the name of Thy Son Jesus Christ for all Blessings Promised unto us. Therefore O Our Father, we Come before Thee for this Purpose.

11 ¶ Thou hast Commanded us O Our God through the mouth of Thy Servant Joseph Smith the Prophet, that whenever any Nation or People or House or Individual Rejects us, or our Testimony of Jesus Christ, or his Gospel, we should go alone by ourselves and Cleanse our feet with Water, Pure Water, whether in Heat or in Cold, and bear testimony against that Nation or man, or house or people, before Thee Our Father and Thy Son Jesus Christ and the Heavenly Hosts.

12 ¶ Now Our Father who art in heaven, we bear Testimony unto Thee, that from the hour that Moroni gave into the hands of Thy servant Joseph the Sacred record from the Hill Cumorah, Wicked and Ungodly Men sought his

Life and continued to Persecute him up to the Hour of his Death, and finally Shed his Blood and Martyred him with his Brother Hyrum in Carthage Jail, for the word of God & Testimony of Jesus Christ. 13 And the Wicked of this Nation have continued to Persecute Thy Servants from time to time, untill the present hour. The Wicked of this Nation have Driven Thy People from town to town, from State to State and finally [they have] Driven them from the Nation into the Wilderness, into these Mountains of Israel.

14 ¶ And now our Enemies are not satisfied because we still Live and Prosper. Even our Nation itself is taking a stand against Thy Church and Kingdom and has passed Laws forbidding us to Obey the Law of the Celestial Patriarchal Order of Marriage, which Thou hast Commanded us to Obey. 15 The Blood of one of Thy servants has been Shed [and] others have been Imprisoned because they would not Deny Thy Word.

16 ¶ Now O Lord Our God, we bear our Testimony against these men, before Thee and the Heavenly Hosts [—] and we bear Testimony unto Thee Our Heavenly Father that we, according to Thy Commandments unto us, . . . have gone alone by ourselves and Cleansed our Feet in Pure Water and borne Testimony unto Thee and Thy Son Jesus Christ and to the Heavenly Hosts, against these Wicked Men by name, as far as the Spirit has manifested them unto us. 17 We have borne our Testimony against those who have Shed the Blood of Thy Prophets and Apostles and Anointed Ones, or have given Consent to their Death, and against those who have Driven Thy Saints and Imprisoned them, and those who are still ready to Deprive us of Life, Liberty and the privilege of Keeping the Commandments of God.

18 ¶ And now O Lord Our God, Thou hast Commanded us that when we have done this, we should gather ourselves together in our Holy Places, and Clothed in the Robes of the Holy Priesthood, should Unite ourselves together in Prayer and Supplication, and that we should bear our Testimony against these men by name as far as Wisdom should Dictate. 19 Now O God, Our Eternal Father, we ask [Thee] in the name of Thy Son Jesus Christ, that in this important act of our lives, we may do nothing but what shall be acceptable in Thy sight. 20 May the same Spirit of Mercy, Love and Charity dwell in our Hearts that dwelt in the Soul of Jesus of Nazareth when he gave up the Ghost upon the Cross, and may we do nothing in this Act but [that] which we do by the Commandment of God.

21 ¶ Now O Lord our God we present before Thee, the God of Israel and Thy Son Jesus Christ, and before the Heavenly Hosts, and before Abraham, Isaac & Jacob, and all the Justified Spirits Made Perfect, and before the Altar the following list of names: This list of Names are in Print & I omit recording them here. [The asterisks and x marks are Woodruff's.] * * * * x x x x x x x x x x x x x

22 ¶ O Lord our God these Classes of Men, whether Living or Dead have made War against Thee and Thy Kingdom and Thine Anointed Ones. 23 Some have Shed the Blood of Thy Prophets and Apostles. Others have Consented unto their Death and have Persecuted the Saints of God and have Driven them from Place to Place, and finally [they have] Driven them into these Mountains of Israel and Barren Deserts [—] 24 And many of our Nation, their Presidents, Governors and Judges still seek our Destruction, and still wish to Pass Laws to prevent us from Building up Thy Kingdom, and keeping Thy Commandments, and from Redeeming our Dead, and Performing the Work which thou has Commanded us to do, and to Deprive us of our Freedom as men, and our Rights as Citizens.

25 ¶ Now O Lord Our God, Thou knowest the Situation of this Nation. All their Sins, Wickedness and Abominations are open before Thy face. They are not hid from Thee. Thou knowest the Hearts and Intent of the Children of men towards Thy People. 26 Our Father in Heaven, we Pray unto Thee and ask Thee in the name of Thy Son Jesus Christ, that Thou wilt Protect Thy Church, Thy Kingdom and Thy people, from the Power of the Wicked. 27 O Lord may this Nation not have Power to Prevent Thy Saints from keeping Thy Commandments, from building the Temples of our God and Redeeming our Dead.

28 ¶ Clothe Thy Servants John Taylor, George Q. Cannon and Joseph F. Smith with the Power of God and the Revelations of Jesus Christ [—] and also their Brethren the Apostles, that they may be of One Heart & One Mind and have Power to Lead Israel unto Salvation and Eternal life. 29 Clothe all the Faithful Elders of Israel with the Power of God and the Testimony of Jesus Christ. O Lord Protect Zion that She may not be Moved Out of Her Place.

30 ¶ O Lord Bless George Q Cannon as the Representative of Thy People. May he be Maintained by Thy Power and be Enabled thereby to Ward Off Every Blow aimed at our Liberties. May he be Valiant in the Testimony of Jesus Christ, that his Garments may be Clean from the Blood of this Nation.

31 ¶ O Lord hear us from Heaven Thy Holy Dwelling Place and answer our Petitions[.] Sustain Thine Anointed Ones and Deliver us from the hands of Our Enemies. 32 Overthrow the Evil Designs of the Wicked and Ungodly against Thy Saints and break Every Weapon formed against us. 33 Give Thy People O Lord, Power to build up Zion and Redeem our Dead [that we may] . . . be Prepared for the Coming of the Son of Man. And we will ascribe all the Honor, Power and Glory unto [Thee Our] God and the Lamb, both Now and forever. Amen. (Journal of Wilford Woodruff, under date, Church Historian's Office, Salt Lake City, Utah; see also ***Wilford Woodruff's Journal***, Vol. 7: <31 Dec 1880> 621–625)

The Restoration of the New Testament Practice of Shaking off the Dust of Your Feet & the Washing of Feet

As a Testimony Against

Those who Reject the Gospel Message

From the time of Christ the "shaking off of the dust of your feet" as a testimony against those who reject the Gospel Message, has been enjoined upon all those who labor in the Lord's Vineyard. This doctrine is first set forth in the 10th chapter of Matthew in the following language:

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, *It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city*. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. (Matt 10:14; see also Mark 6:7–12 and Luke 9:1–6; Acts 13:50–51)

This same basic message was repeated again to the Prophet Joseph Smith in a Revelation which he received in the month of July 1830:

And in whatsoever place ye shall enter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, *and cleansing your feet by the wayside*. And it shall come to pass that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name; and, behold, I will smite them according to your words, *in mine own due time*. And whosoever shall go to law with thee *shall be cursed by the law*. And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food

and for raiment, and for shoes and for money, and for scrip. For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time; yea, and also all those whom thou hast ordained, and they shall do even according to this pattern. Amen. (D&C 24:15–19)

The above passage is reminiscent of the blessing which Isaac gave to Jacob, wherein he said: "cursed be every one that curseth thee, and blessed be he that blesseth thee." (Gen 27:29) In a Revelation which the Prophet received a year later, on the 8th of August 1831, the ordinance of the washing of feet was more clearly set forth:

And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in haste, neither in wrath nor with strife. And shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret; and wash thy feet, as a testimony against them in the day of judgment. (D&C 60:14–15)

Again the message was repeated 6 months later, in January of 1832:

And in whatsoever house ye enter, and they receive you, leave your blessing upon that house. And in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them. And you shall be filled with joy and gladness; and know this, that in the day of judgment you shall be judges of that house, and condemn them; And it shall be more tolerable for the heathen in the day of judgment, than for that house; (D&C 75:17–22)

Again 9 months later, the Prophet received another revelation regarding the same matter:

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. . . . .

He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness (D&C 84:74–75, 92–97)

In keeping with all this, after the Dedication of a Lifetime, comprising 50 years of Selfless Service — after Enormous Personal Sacrifice and Struggle on the part of the Apostles and Thousands of Elders who were called into the Lord's Vineyard — after a Long Lifetime of Total Commitment to bring the Gospel Message to the World — after being Denied their Constitutional Rights as a people by several State Governments — and after being Murdered and Persecuted and Plundered and Driven from their homes and Property — and this too, Not Just Once, but some of them Seven Times — after being driven out of Several States — and after this finally, after being driven out of the United States, most literally for many, at the Point of Bayonet and the Cannons Mouth, which Cannons and Bayonets were the Property of State, and in the Possession of Mobs which were raised and financed by State Governments — After all this, the Saints left their Beautiful City and Homes and the Temple of their God and traveled 1000 miles into the Howling Wilderness, where they began again to build Anew, and where they built New Homes and Cities and another Temple to their God.

But no sooner had they done so, when the Federal Government of the United States and its Officers, took it upon themselves to pursue the Saints out to their new home in the Wilderness, and to force Federally Appointed Carpet Bag Officials upon them. Not long after this, the Government of the United States and its Officers began to pass Laws which were directly aimed at the Latter Day Saints and their Religion. Through this means, the Federal Government of the United States Outlawed the Religion of the Latter Day Saints, and thereby turned their Leaders and Thousands of Faithful members of the Church into Criminals. Many were put in Prison and some were Killed, leaving others to go into hiding and to live out the remainder of their lives like a Criminal on the Underground, where many finally died. But as they proved, the Federal Government was not yet finished with the Mormons. In the end they disincorporated the Restored Church and began to confiscate its property — it's Office buildings, Church Houses, Lands, Stake Farms, and last but not least, it's Temples. As it turned out, in 1890 Woodruff was compelled to sign the Manifesto in order to Save the Temples from being Confiscated and Desecrated by the Federal Government.

Eight years afterwards Utah finally became a State, but not before the Church had further Demonstrated its submission, by Desecrating its Temple. The Church was required to drape the whole South Wall of the Salt Lake Temple with an Enormous Flag of the United States, as a final Public statement that the Kingdom of God had fully submitted to the Will and Law of the Federal Government of the United States.

As a consequence to all this, unknowing Latter Day Saints in future Generations would teach their Children Flag Worship, wherein Small Children would be taught to say: "I Pledge Allegiance to the Flag of the United States

of America, and to the Republic for which it stands, One Nation Under God, Indivisible, with ***Liberty and Justice for All***."

What utter Blasphemy! What Hypocrisy! For the sake of argument we will forget what has consistently been the works of the United States almost since its beginning — let us start with the question as to what it actually requires to be the "True Church of God", and ask ourselves if being "One Nation Under God" requires any less. Well being the "True Church of God" requires that it must be established by God, and there must be Prophets who commune with God who are at the head of it, and it must be established through the Viable Authority of the legitimate Priesthood. Did any of the founding Fathers claim to be Prophets. Well No! Did they claim that they held the Priesthood or that they belonged to the True and Living Church. Well No! Did they even claim that they established the United States as One Nation under God. No! None of them were so arrogant as to claim such a thing. In Fact, it was left for a Generation that lived more than One Hundred Years after the Founding Fathers to make such Claims — and this too after they had already turned apostate from the God Inspired Constitution which the Founding Fathers had Established!

Well, what does it require to establish "One Nation Under God". In answering this question, we have a perfect example of this when God Himself directed Moses, who was His Prophet, to establish "One Nation Under God" as is Recorded in the Old Testament. And here again, God dictated the Laws of this Government, and Moses His Prophet Declared these Laws unto the People.

Now as it happened, the Founding Fathers were Christians in their Faith, and when they wrote and framed the Constitution, they made every effort to glean from the Old and New Testament all the Wisdom they could, in order that the Constitution which they established might be in keeping with the Word of God. Yet all this notwithstanding, they were never so Arrogant as to make the Claim that they established "One Nation Under God". In fact, a Law was written right out in the Bill of Rights, that "Congress shall make no Law regarding the Establishment of Religion!" So much then for the United States being "One Nation Under God"!

In actuality, the only chance that America ever had of being "One Nation Under God", was the Restored Church, and the Prophet Joseph Smith, who was running for Office as President of the United States at the time he was Murdered. As it turned out, rather than receiving the Prophet of God and his message, what actually happened was that the Gentiles decided to Murder the Prophet which God sent unto them, just as the Jews Murdered their Messiah.

But back to the main theme of our subject — before things came to the Conclusion that they did in the Restored Church — in the midst of

the Lawless & Satanic War against the Mormon people, Wilford Woodruff received a Vision and Revelation from God, wherein it was Declared that the time had come for the Apostles and Worthy Priesthood holders of the Church to Wash their feet as a Testimony and Curse against the Nation & Government of the United Sates, as well as other Nations that had rejected the message of God's Prophets — with the Declaration that they would be turned over to Judgment in the Lords own Due Time and Way. This was the substance of the Vision & Revelation which was given to Apostle Woodruff in January of 1880:

I the Lord have spoken and will be obeyed. *My purposes shall be fulfilled* **Upon This Nation** and no power shall stay my hand. The hour is at the door when *my wrath and indignation* shall be poured out **Upon the Wicked of This Nation**. *Their murders, blasphemies, lyings, whoredoms and abominations* have come up before my face and before the heavens, and the wrath of mine indignation is full. I have decreed **Plagues** to go forth and lay waste mine enemies, and not many years hence they shall not be left to pollute mine heritage. **The Devil is Ruling over his Kingdom** and *my spirit has no place* in the hearts of the rulers of this nation, and *the devil stirs them up* to defy my power and *to make war upon my Saints*. Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for your profit and guidance.

Thus saith the Lord unto my servant John Taylor and my servant Wilford Woodruff and my servant Orson Pratt and to all the residue of mine Apostles. Have you not gone forth in my name with out purse or scrip and declared the Gospel of Life and Salvation unto this nation and the nations of the earth and warned them of the judgments which are to come as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord? You have done this year by year for a whole generation as men count time. Therefore your garments are clean of the blood of this generation and especially of this nation.

Therefore as I have said in a former commandment, so I the Lord say again unto mine Apostles, Go ye alone by your selves whether in heat or in cold and cleanse your feet with water, pure water, it matters not whether it be by the running streams or in your closets, but leave these testimonies before the Lord and the heavenly hosts; And when you have all done this, then gather yourselves together in your holy places and clothe yourselves in the robes of the Holy Priesthood and there offer up your prayers according to my holy law. Let him who presides be mouth and kneel upon the holy altar and there let mine Apostles bring all their testimonies before my face and before the heavenly hosts and before the justified spirits made perfect.

And thus saith the Lord unto you mine Apostles, when you bring these testimonies before me, let them be presented by name as far as the spirit shall present them unto you — The **Presidents of the United States**, the ***Supreme Court***, the **Cabinet**, the ***Senate*** and **House of Congress** of the United States, the ***Governors of the States*** and **Territories**, the ***judges*** and **officers** sent unto you and *all men and persons who have taken any part in persecuting you* or bringing distress upon you or your families or who have ***sought your***

lives or sought to hinder you from keeping my commandments or from enjoying the rights which the **Constitutional Law of the Land Guarantee** unto you.

And what I the Lord say unto you mine Apostles, I also say unto my servants the Seventies, the High Priests, the Elders, the Priests and all my servants who are pure in heart and who have borne testimony unto this nation. Let them go forth and cleanse their feet in pure water and bear testimony of it unto your Father who is in heaven. And then, saith the Lord unto mine Apostles and mine Elders, when ye do these things with purity of heart, I the Lord will hear your prayers and am bound by oath and covenant to defend you and fight your battles. (***Unpublished Revelations Vol 1***, Part 100:5–23)

As Witnessed in Woodruff's 1880 Revelation, the Lord gave the directive for the Apostles, together with all worthy Priesthood Holders, who had cleansed themselves from the blood of their generation, to wash their feet against their enemies, and to go into Holy Places and Offer up their prayers as a Testimony against the United States Government and its officers and all other individuals and nations who had rejected the Gospel Message, fought against God and His Kingdom, and Persecuted, Driven and Murdered the Saints.

What follows are the relevant diary entries of Wilford Woodruff which led up to the Foot Washing Ceremony, together with his account of the Solemn Occasion. Following this is L. John Nuttall's account of the same event.

25 [November 1880]

Thanksgiving day . . . . . In the evening I heard a letter read from James Blackburn, a Missionary at Michigan, giving an account of the Persecution he was receiving from the People. They were driven from Place to Place. He also related a most horrible Circumstance. He had received a letter from B. Palmer of Cleveland Ohio, saying that the water Reservoir of that City had become so foul they could not drink it. They drained the water off and they found in the bottom of it 700 dead infants all probably begotten out of wedlock. How they can as a Nation stand with such Corruption in one Christian City [—] Not only Evidence of 700 cases of whoredom in One City, but of 700 Murders in one City, and the inhabitants Drinking the [contaminated] water from their [dead] bodies. 6 M.

19 [Dec 1880]

Sunday . . . . . President Taylor spoke in the power of God. Warned the Saints to Keep the Faith and Live their Religion. Spoke of Congress, the Government & the Constitution which was Established by Inspiration [—] that we could afford to be generous to our government. If they would not give us our rights, but seek to oppress us, we must leave [it] in the hands of God and He will deal with them, and He will sustain his Kingdom.

22 [Dec 1880]

I spent the day in writing and attending Council and prayer Circle. Heard a letter read from G[eorge] Q. Cannon. The Devil is stirred up in Washington against Mormonism. I drew out a list of our persecutors.

Dec 28 1880

I wrote a Prayer to be presented upon the Altar, by the request of President Taylor, to be presented to him for his Approval. This Prayer was to Carry out the purpose of the Lord in the Revelation given me while in the Wilderness. [see Woodruff's 1880 Revelation, under date of 26 Jan 1880, verses 15–23; See also ***Unpublished Revelations*** Vol 1, 3rd ed. <2011>, Part 101:15–23.

Jan 2d [1881]

Sunday . . . . I attended the Prayer Circle in the H[istorian's] Office at 1 o'clock . . . . .

5 [Jan 1881]

. . . . I attended the Council & Prayer Circle and the Prayer was read which I was requested to write & it was accepted.

19 Jan 1881

This is one of the most important days of my life. I met with . . . President John Taylor and 2d Councillor Joseph F. Smith and 7 of the Twelve viz. Wilford Woodruff, Orson Pratt, Charles C. Rich, Lorenzo Snow, Franklin D. Richards, Francis M. Lyman, John Henry Smith and John Smith the first Patriarch, and the Presiding Bishop Edward Hunter and L. John Nuttall. C. C. Rich was Carried in a Chair. O. Pratt was very feeble, yet we all performed the ordinance of washing our feet against Our Enemies and the Enemies of the Kingdom of God according to the Commandment of God unto us.

W. Woodruff opened By Prayer, and John Taylor was Mouth in the washing of feet. At the Prayer Circle Lorenzo Snow was Mouth at the opening, and President John Taylor was mouth at the Altar, and Presented the Prayer written By W. Woodruff (By request of President Taylor) and the names were presented before the Lord according to the Commandment.

It was truly a solemn scene and I presume to say it was the first thing of the Kind since the Creation of the world. The Names & Prayer Presented will be recorded By Br L. John Nuttall President Taylor's Secretary. We were 3 Hours in the Meeting & ordinances. This is the last time that the Apostle Orson Pratt will Ever in this life Officiate in an important Ceremony in the Church & Probably the Same with Charles C Rich. (Journal of Wilford Woodruff, 19 January 1881, Church Historian's Office, Salt Lake City Utah; see also ***Wilford Woodruff's Journal***, Vol. 7:606, 610, 611–612; Vol. 8:3, 4, 6–7)

Synopsis of Conference Addresses
given by
President John Taylor
during the
1882
General Conference of the Church

The Fifty-second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened on Thursday, April 6th, 1882, in the large Tabernacle, at 10 o'clock a. m., as per adjournment.

Present on the stand: Of the First Presidency — John Taylor and Joseph F. Smith.

Of the Twelve Apostles — Wilford Woodruff, Erastas Snow, Franklin D. Richards and John H. Smith; Counselor, D. H. Wells [Lorenzo Snow]

Patriarch — John Smith.

Of the First Seven Presidents of Seventies — Horace S. Eldredge, John Van Cott, Jacob Gates, Henry Herriman and Wm. W. Taylor.

Of the Presiding Bishopric — Edward Hunter, Leonard W. Hardy and Robt. T. Burton.

Besides Presidents of Stakes, Bishops and other leading men from all parts of the Territory.

Conference was called to order by President John Taylor.
The choir sang the hymn on page 142.

Sing to the great Jehovah's praise,
All praise to him belongs.

Prayer by Apostle Franklin D. Richards.
The choir sang on page 265:

The great and glorious gospel light,
Has ushered forth unto my sight.

President John Taylor

Said: We are now commencing our Conference, which is the 52nd Annual Conference of the Church of Jesus Christ of Latter-day Saints. The Church itself, as well as those connected with it, have passed through as many changes as most men that dwell upon the earth.

We have had the Gospel of Jesus Christ revealed to us, in connection with its powers and privileges, and these have inspired us with such hopes and aspirations, as have enabled us to bear with calmness the mobbing and drivings which we have endured so many times, and we shall be able doubtless again to bear with equanimity whatever the Lord in His tender mercy may see fit for us to suffer.

Many Elders have been sent forth to dispense the unsearchable riches of Christ. The message we have borne to the nations has been that of peace and good will to man, going forth without purse and script, scattering the seeds of life, and bringing back our sheaves with us. We had done this years ago, are doing it now, and calculate to continue doing it, the Lord being our helper, without any trembling of the knees. We have been driven from our homes five times; we have been robbed and plundered; a spirit of antagonism is in the world, it has been, is now, and always will be until He comes whose right it is to reign.

President Taylor felt well this morning and rejoiced in the work of God. He spoke with great power, and said were he to give vent to his feelings, he would exclaim, Hallelujah! the Lord God Omnipotent reigneth.

The discourse was reported in full and will be published. *[Unfortunately it was not published.]*

Friday, April 7th, 10 o'clock a.m. . . . . .

Apostle Lorenzo Snow

Read a few verses from the 14th chapter of Exodus. He described the condition of the children of Israel, with the Red Sea in their front and the army

of the Egyptians in their rear, and compared it with the circumstances that the Latter-day Saiants have passed through, and may possibly in the future be placed in, where, to all human appearance, there can be no deliverance unless the Almighty steps in and displays his power in their behalf.

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Elder L. John Nuttall

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Read the following list of missionaries, all of whom were unanimously sustained by the Conference.

* * * * * *

President John Taylor

Said when we make motions of this kind, he wished it to be distinctly understood that those who voted, should strictly carry the vote out. While the missionaries were absent, let us look after their families and make them as comfortable as our own, if there is an entertainment invite them to it and provide for their necessities. Some people ask the Lord to provide for missionaries' families and for the poor; he thought a little flour, meat, money and groceries were good things to add to prayers. He made some very encouraging remarks about the storm that seemed to be so much talked about; and said let us treat it the same as we did this morning in coming through the snow-storm — put up our coat collars and wait till the storm subsides. After the storm comes sunshine. While it lasts it is useless to reason with the world; when it subsides we can talk to them. Notwithstanding all the accusations against the Saints, there are no more law-abiding people on the continent that those who live in these valleys, nor can there be found any people who are so layal to the Constitution and laws of our country, and we will continue to support republican principles and every constitutional law, and if other people cannot afford to do right, we can, and we will preach the Gospel to and try to save them in return for the evil they would do unto us. He spoke in praise of those honorable members of Congress who had the manhood to sustain human rights and constitutional liberties in the face of the opposition which prevailed, and said this showed that there is some salt left yet in the United States; there are thousands of good men who possess sufficient integrity to defend the right and maintain correct principles, but some of them are afraid to express their feelings at the present juncture. However, we will pursue our course, do right and build up Zion. We have no quarrel with any one, but we will be united, and seek after our own interests. We will sustain the Constitution of the United States, and keep the commandments of God. And as there were some people here who were so

very pure that the "Mormons" were denounced by them as degraded, it would be as well not to go into their stores, lest their goods might be contaminated, and we could do our trading among ourselves. Our organization was viewed as remarkable and different from anything else. It is so, and the reason is because it was not obtained from any human government or church, but was revealed of God like all other parts of our religion. And we will sustain it, rejoice upon the mountains, sing hallelujah in the valleys, praise God and honor Him in our lives. We would not violate the contracts we have made with our wives for time and all eternity. It is wrong and unconstitutional to impair the obligation of contracts, and those who did so were unworthy of our confidence. [The Conference sustained these sentiments by a united amen.] President Taylor concluded by exhorting the people to righteousness, faithfulness and trust in the Almighty.

The choir sang an anthem.

Daughter of Zion.

Conference adjourned till 2 o'clock p. m.
Benediction by Apostle Erastus Snow.

[April 7, 1882] 2 p.m.

* * * * * *

President John Taylor

Said, I stated this morning that there was a storm raging at present, and had been for some little time, and that it would be well for us to keep up our coat collars and protect ourselves as best we could until the storm passed over. There will be a storm in the United States after a while; and I want our brethren to prepare themselves for it. At the last conference, I think I advised all who were in debt to take advantage of the prosperous times and pay their debts, so that they might not be in bondage to any one, and when the storm came they might be prepared to meet it. There will be one of that kind very soon; and I thought I would give you this warning again, and repeat this piece of advice. The wise will understand.

[Note: No doubt the whole of this speech was reported, but for some reason ***it was never printed****.]*

The choir sung the anthem,

I will lift up mine eyes.

Benidiction by Apostle F. D. Richards.

Note: Wilford Woodruff's Journal states that President Taylor spoke more

than once at the April Conference of 1882, however, aside from his 9th April speech which follows, and brief minutes of the meetings, none of President Taylor's other speeches were published.

According to what Woodruff wrote, President Taylor spoke for 15 minutes at the morning session of the first day of Conference, which was held on the 6th of April. He also spoke for 19 minutes in the afternoon meeting which was held the following day on April 7th. Finally President Taylor spoke for 2 hours and 13 minutes during the afternoon meeting which was held on April 9th, which speech is recorded above.

No doubt all of President Taylor's talks were reported, yet this notwithstanding, for some reason the talks which President Taylor gave on the 6th and 7th were never published.

Consider the following entries which Woodruff recorded in his journal for April 6th, 7th, 8th and 9th:

6 [April 1882] The general Conference of the Church of Jesus Christ of Latter Day Saints met this Morning at 10 oclok in the Big Tabernacle. Prayer By F D Richards. **Presidet Taylor spoke 15 m** John Henry Smith 8, F M Lyman 30 M John Sharp 6 M Wm. W Cluff 10 M, Abram Hatch 15 M. Afternoon. J F Smith Prayed. B Young spoke 22 M. Statistics Read. W Woodruff spoke 29 M. We held a Council at the Close of the Meeting at Presidents Taylors office Concerning the reading of the financial Report Before the General Congregation. Concluded to Read it Before the Priesthood. I wrote one letter.

7 [April 1882] Conference Met at 10 oclok. D H Cannon Prayed. L Snow spoke 44 M. Said One good thing was in the Edmunds Bill. It made all Children Legitimate that were born from Parents who were married By Mormon Elders **[p.94]** and those who were not married By them were not legitimate. L. J. Nuttall read the account of the Donations for the Temple. List of Missionaries Called. Afternoon. Prayer By F M Lyman. E Snow spoke One hour & 13 M. **John Taylor spoke 19 M** also 2 M. We Met in Council at Presidet Taylors Office as the Quorum of the Twelve upon the Missionary list for Arizona.

April 8 [1882] Conference Met at 10 oclok. Prayer By D H Wells. Franklin D Richards spoke 62 M, G Teasdale 21 M. Afternoon. A M Cannon Prayed. Moses Thatcher spoke one hour & 23 M.

At noon I met with 8 of the Quorum of the Twelve & Councillors D H Wells & Joseph F Smith to take into Consideration the filling of the Quorum of the Twelve. At the first vote the following Persons Received the following number of votes: G Teasdale 2, Wm. W Cluff 1, C W Penrose 2 A H Cannon 2 Junius F Wells 2, L John Nuttall 1, D H Wells 5, Jesse N Smith 5, Total 20.

At the Close of the Meeting in the Afternoon Meeting we Met at Presidt

Taylors office and Presented to him what we had done but He prefered to Put it off untill G Q Cannon Came home and we voted to do So.

We Met the Priesthood in the Evening & the financial report of the Church was read to them & speeches made.

[April] 9 Sunday [1882] Met at 10 oclok. Prayer By Joseph E Taylor. Authorities of the Church were then Presented and a list of Missionaries Called. J F Smith spoke 60 Minuts. Afternoon. Prayer By E Snow. **President Taylor spoke two hours & 13 Minuts. A reporter from New York World was present and Correspondent of the London Times. President Taylor spoke vary plain and pointed upon our determination to keep the Commandments of God and obey the Constitutional Law of the the Land. (*Wilford Woodruff's Journal*,** Vol. 8: <April 6th, 7th, 8th and 9th> 93–94)

A Conference Address
of
President John Taylor

9 April 1882

*Discourse by President John Taylor, Delivered at the General Conference, on Sunday Afternoon, April 9th, 1882. (Reported by George F. Gibbs — **Journal of Discourses** 23:47–68)*

Note: It was thought by many that this was President Taylor's greatest speech. **Apparently a rough draft of this speech was sent to England over the wires, where it was published 7 weeks later without adding paragraphs, etc., however a more polished version was published in Utah and later in the Journal of Discourses.**

The Gospel's Restoration — its Priesthood and Principles — The Saints Misrepresented — The "Mormon" War — Comparative Statistics — The Impending Judgments of God — Duties of the Saints — A Warning to their Oppressors — The Wickedness of the World — Exhortation to Righteousness

¶ In attempting to address the congregation this afternoon, I trust that all will be as quiet as possible. It is extremely difficult to make the congregation hear in this place, especially in so large an assembly, when there is the least confusion. While I address you, I wish to speak such words as shall be

interesting, edifying and instructive, and I desire an interest in the prayers of the faithful, that I may be able to do so intelligently, that we may be the better for our coming together.

¶ I am aware of the position that we occupy to-day. I feel that I am surrounded by a large number of intelligent men and women, and while I am addressing you, I am also addressing the world, for the remarks I make will be reported and published to the world. Therefore, I am desirous to advance such sentiments as will be in accord with the enlightenment of the Latter-day Saints, with the intelligence of the 19th century, and with the principles that have emanated from God.

¶ Any intelligence which we may possess and which we may be able to impart, is not of ourselves, but of God. It did not originate with us; it did not originate with Joseph Smith, with Brigham Young, with the Twelve Apostles, nor was it received from any institution of learning, nor of science, either religious, political, or social. Our philosophy is not the philosophy of the world; but of the earth and the heavens, of time and eternity, and proceeds from God.

¶ A message was announced to us by Joseph Smith the Prophet, as a revelation from God, wherein he stated that holy angels had appeared to him and revealed the everlasting Gospel as it existed in former ages; and that God the Father and God the Son had also appeared to him: the Father pointing to the Son, said, "This is my beloved Son, hear ye him." Moroni, a prophet that had lived on this continent, revealed unto Joseph the plates containing the Book of Mormon, and by the gift and power of God he was enabled to translate them into what is known as the Book of Mormon. That book contains a record of the ancient inhabitants who dwelt upon this continent, a part of whom came from the tower of Babel at the time of the confounding of tongues, and another part came from Jerusalem in the time of Zedikiah, king of Judah, 600 years before the advent of our Lord and Savior Jesus Christ. This book contains a record of the dealings of God with those people; it contains a record of their worship, of their wars and commotions, of their righteousness and iniquity, and of the coming of the Lord Jesus Christ unto them, and of His preaching unto them the same Gospel that was taught on the continent of Asia, attended by the same ordinances, the same organization and the same principles.

¶ I shall not attempt to bring any proof with regard to these matters to-day; I am simply making statements, the truth of which you Latter-day Saints know, as it would be impossible to enter into all the details in a short discourse. Suffice it to say, that the Father having presented His Son to Joseph Smith, and commanded him to hear Him, Joseph was obedient to the heavenly call, and listened to the various communications made by men

holding the Holy Priesthood in the various ages under the direction of the Only Begotten. He and Oliver Cowdery were commanded to baptize each other, which they did. John the Baptist came and conferred upon them the Aaronic Priesthood. {Then Peter, James and John came and conferred the Melchisedec Priesthood on them.} Peter, James and John [had had] the keys of [this same] Melchisedec Priesthood conferred . . . upon them in the Saviours day. Then Adam, Noah, Abraham, Moses, Elijah, Elias, and many other leading characters mentioned in the Scriptures, who had operated in the various dispensations, came and conferred upon Joseph the various keys, powers, rights, privileges and immunities which they enjoyed in their times.

¶ Again, Joseph was commanded to preach this Gospel and to bear this testimony to the world. He was taught the same principles that were taught the same principles that were taught to Adam, the same principles that were taught to Noah, to Enoch, to Abraham, to Moses, to Elijah and other Prophets, the same principles that were taught by Jesus Christ and the Apostles in former times on the continent of Asia, accompanied with the same Priesthood and the same organization, only more fully, because the present dispensation is a combination of the various dispensations that have existed in the different ages of the world, and which is designated in the Scriptures as the dispensation of the fulness of times, in which God would gather together all things in one, whether they be things in heaven or things on earth. Therefore, whatever of knowledge, of intelligence, of Priesthood, of powers, of revelations was conferred upon those men in the different ages, was again restored to the earth by the ministration and through the medium of those who held the holy Priesthood of God in the different dispensations in which they lived.

¶ Under the direction of the Almighty, Joseph organized a church; and when people were called upon to believe on the Lord Jesus Christ, to repent of their sins, to be baptized in the name of jesus Christ for the remission of sins and to have hands laid upon them for the reception of the Holy Ghost, those who did believe and obey received the attendant blessings. Then the various offices of the Priesthood began to be conferred upon men who believed, and in due time the quorum of the Twelve was organized, whose commission was to proclaim this Gospel to every people, to every nation, to every kindred, to every tongue. Then a quorum of seventy Elders was selected, known by the name of Seventies; and we now have some 76 times 70 of those Elders.

¶ A First Presidency was also organized to preside over the whole Church in all the world. Then there were High Priests ordained whose office was principally to preside as well as to preach the Gospel. Then there were Elders, Priests, Teachers and Deacons; and this organization was given by direct

revelation, by which the Church has been governed from that time until the present. Bishops were also appointed whose position in the Church was clearly defined by the word of the Lord. Then High Councils were organized for the adjustment of all matters of difficulty, for the correction of incorrect doctrine, for the maintenance of purity and correct principles among the Saints, and for the adjudication of all general matters pertaining to Israel. This was the testimony and this is our testimony to-day to the nations of the earth. The Lord stood at the head as instructor, guide and director; and the Elders were told to go forth and to preach the Gospel to every creature, because confusion, disorder, sectarianism and the theories of men had been substituted for the word and will, and the revelation, law and power of God. These Elders were told that we approached the latter times, when God would have a controversy with the nations, and the message which they had to proclaim was that which was described by John when wrapped in prophetic vision upon the Isle of Patmos. Among other great and important events he said, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come." This was the commission given by the Lord to the Latter-day Saints. This is the mission we have been trying to carry out from that time to the present; and I myself have traveled tens of thousands of miles without purse or scrip, trusting in God, to teach these holy principles, and so have many of my brethren by whom I am surrounded.

¶ When we started we were told that we were not sent to be taught, but to teach. Why? Because the world was not in possession of the principles of life, and therefore could not teach them. We went in obedience to the direct command of God to us through his servant Joseph, and we have spread forth the Gospel among the nations. And is there anything unreasonable about it? No. Is it true? Yes. Is it scriptural? Yes. Is it philosophical? Yes. And I say to-day, not by way of boasting, because we have nothing to boast of (I have no intelligence but what I am indebted to God, my heavenly Father and my brethren for,) that while I have traveled through various parts of the United States and the Canadas, also in England, Ireland, Scotland, Wales, France, Germany, and different parts of the earth, among the wise and intelligent as well as the poor and ignorant, among all classes of men—I have stood in their halls and talked with their professors, ministers, legislators, rulers, divines, judges and wise men of every class, grade and position in life—but I have never met with a man who could again say one principle of the Gospel of the Son of God, and I never expect to; because truth, eternal truth, as it emanates from God, cannot be controverted.

¶ And what is the nature of the Gospel? It is the same as that taught on the day of Pentecost by the Apostles, when they cried out to the multitude, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That was the testimony which they bore to the people. That is the testimony which the Elders of this Church bear. There is something about this that is reasonable, that is intelligent, and that is susceptible of proof. It was a very fair proposition for the Apostle to make, promising the people who would obey the requirements which the Gospel imposes upon its adherents, that they should receive the Holy Ghost. And what should this do for them? It was to cause their old men to dream dreams and their young men to see visions, it was to make their sons and daughters prophecy, it was to bring things past to their remembrance, to lead them into all truth, and to show them things to come. This proposition was not alone of a religious nature, but it was also strictly philosophical. The farmer sows oats or wheat, or plants corn, and what does he expect? He expects oats, wheat or corn, as the case may be, and nothing else. There are laws and principles in nature, in the vegetable, the animal and the mineral kingdoms, as well as in all the works of God, that are true in themselves and they are eternal. There are such metals as gold, silver, copper or iron, each possessing certain distinctive elements which they always did possess; and the different bodies in their chemical relations possess principles that are always true to unchangeable laws. It is so also in regard to all the elements by which we are surrounded, and also in regard to the heavenly bodies. Because of these unchanging laws, we know precisely when the sun will rise and when it will set. We know when certain planets or comets will appear and disappear. All their movements are undeviating, exact and true according to the laws of nature.

¶ Now here is a principle of the Gospel that will admit of as strong evidence as anything in nature. What is it? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Or in other words, sow wheat and you reap wheat; plant corn and you gather corn. It was a bold position to take. I remember that on these points I questioned the Elder who brought the Gospel to me. I asked, What do you mean by this Holy Ghost? Will it cause your old men to dream dreams and your young men to see visions; will it bring to pass the scripture which saith: And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophecy? Yes. Will it give you the permeating influence of the Spirit of the living God, and give you a certain knowledge of the principles that you believe in?

¶ "Yes", he answered, "and if it will not, then I am an impostor." Said I, That is a very fair proposition. Finding the doctrine to be correct, I obeyed,

and I received that Spirit through obedience to the Gospel which gave me a knowledge of those principles which I simply believed before, because they were scriptural, reasonable and intelligent, according to that scripture which saith, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

¶ I was ordained an Elder by the proper authorities, and I went forth to preach this Gospel. Other Elders went forth as I did to the civilized nations, preaching the same doctrine and holding out the same promises. Some of them were not very learned; some were not very profoundly educated. We send a singular class of people in our Elders. Sometimes a missionary is a merchant, sometimes a legislator, a blacksmith, an adobe maker, a plasterer, a farmer, or common laborer, as the case may be. But all under the same influence and spirit, all going forth as missionaries to preach the Gospel of light, of life and of salvation. They have received the treasures of eternal life, and they are enabled to communicate them to others; and they hold out the same promises. You who hear me this afternoon, as well as thousands upon thousands of others, have listened to those principles, you have had held out unto you those promises; and when you obeyed the Gospel, you received this same spirit; and you are my witnesses of the truth of the things that I now proclaim in your hearing, and of the Spirit and power of God attending the obedience to the Gospel, and you will not deny it. This congregation will not deny it. When you yielded obedience to the laws of God, obeyed His commandments, were baptized for the remission of your sins and had hands laid upon you for the reception of the Holy Ghost, you, did receive it; and you are living witnesses before God. This is a secret that the world does not comprehend. Its people have not obeyed it and they do not know it; and the things of God, say the scriptures, no man knoweth but by the Spirit of God; and this Spirit has imparted to us that intelligence and that knowledge. This people have in their possession a hope that enters within the vail, whither Christ, our forerunner, has gone. They are living and acting and operating for eternity. God is their Father, and they know it. Some people think we are a set of ignorant boobies, who do not know what we are talking about, and they try to overrun the faith of the Latter-day Saints by sophistry, falsehood and folly. Whilst the fact is, we are in possession of the principles of eternal life, and are operating for eternity; and then we are operating to build up the Zion of God, where righteousness can be taught, and where men can be protected, and where liberty can be proclaimed to all men of every color, of every creed and of every nation.

¶ Being placed in communication with God, the sophistry, nonsense and dogmas of men have no influence upon us. We are built upon the rock of revelation, as Peter was, and on the same principle. Said Jesus to him,

"Whom do men say that I, the Son of Man, am?" The answer was: "Some say thou art one of the Prophets; some say thou art the Elias who as to come," etc. "But whom say you that I am?" Peter answered and said: "Thou art the Christ, the Son of the living God." Jesus replied, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I say also unto thee, that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." What rock? The rock of revelation—upon the intelligence communicated by the Holy Ghost to those who obey the Gospel of the Son of God; by this, men shall know for themselves, and stand as the rock of ages, invulnerable, immovable and unchangeable. That is the position which we the Latter-day Saints occupy.

¶ This, then, is the religious part of the question. What do we believe in? We believe in purity, in virtue, in honesty, in integrity, in truthfulness and in not giving way to falsehood; we believe in treating all men justly, uprightly and honorably; we believe in fearing God, observing His laws and keeping His commandments. Do we all do it? No, not quite. I wish we did. But a great majority of the Latter-day Saints are doing this; and if there are those that are not, let them look well to their path, for God will be after them, and their brethren will be after them, for God cannot look upon sin with any degree of allowance. And as we are here for the purpose of building up Zion, He expects that we will be upright and honorable in all our dealings with one another and with all men.

¶ One part of the Gospel is that we should be gathered together to a land that should be called Zion. Have we been doing this? Yes. Some people are very much opposed to it. Have we injured anybody by gathering in this way? Is this indeed the land of the free, the home of the brave, and the asylum for the oppressed? Cannot the people of this nation afford to listen to the principles of truth, and allow men who are fearing God to assemble together to worship Him according to the dictates of their own consciences? Have we violated any law of the United States in thus gathering together and in thus worshiping our God? Not that I know of. Have we been opposed to the United States? No! no! no! we never have, and we are at the defiance of all men to prove anything of the kind. There are falsehoods set afoot by low, degraded, unprincipled men. We believe that the Constitution of the United States was given by inspiration of God. And why? Because it is one of those instruments which proclaims liberty throughout the land, and to all the inhabitants thereof. And it was because of those noble sentiments, and the promulgation of those principles which were given by God to man, we believe that it was given by the inspiration of the Almighty. We have always esteemed it in this light, and it was so declared by Joseph Smith. Did we do

any wrong in coming here in the way we did? I think not. Did we transgress any of the laws of the United States? I think not. Did we transgress any of the laws of the nations we left? I think not. We gathered together simply because we were told there was a Zion to be built up. And what was that Zion? The term means the pure in heart. In connection with our gathering, I would remark, that a short time ago, at one of our public celebrations, there were twenty-seven nationalities represented. This is in accordance with the scripture which says: I will take them one of a city and two of a family, and bring them to Zion. And I will give them pastors after mine own heart, that shall feed them with knowledge and understanding. This is what we find in the Christian Bible, and there is certainly no harm in believing the Bible. The Christians send their Bible missionaries among us to circulate it, and we are always glad to receive the Bible and be governed by it.

¶ Now, then, being gathered together, we necessarily required some kind of social relations with each other, for when we came here we brought our bodies with us as well as our religion, and we brought our wives and families with us as well as our religion; and we needed to cultivate the earth and build houses, and plant orchards, and vineyards, and gardens, and attend to the common affairs of life. And then as we began to increase we began to open and build farms, hamlets, villages and cities. Is there anything wrong in this? No. Finally, when we came here we petitioned for a State government, the people held a convention and a constitution was framed, and forwarded to Washington. Congress refused our application for a State, but they gave us a Territorial form of government and named the Territory Utah; and strange to say, how men and nations change, they are trying to interfere with us because of our polygamy, and at that time the government appointed a polygamous governor, Brigham Young. People change in their sentiments and views; I suppose they call it progress. Apostle Orson Pratt, whom you all knew, as soon as that revelation was made public, went down the city of Washington, and there published the doctrine of plural marriage and also lectured upon it. The paper he published was called The Seer, which many of you brethren remember very well. They were not in ignorance in relation to these matters. It was then well understood by the nation that these were our sentiments, and that President Young was a polygamist.

¶ But passing on. Sometime after that, we had some United States officials sent out here, who were not polygamists, but one of them went so far as to show us what beautiful civilization they had where he came from, and he left his wife at home and brought with him a strumpet and took her on to the bench with him, to let the people see how intelligent and enlightened the people were in the United States. However, fortunately for him, there was no Edmunds bill then. Still, we were not much edified. It might be according

to some people's system of ethics; it may be considered beautiful or aesthetic by the admirers of this fast and progressive civilization; but we could not appreciate it, and the consequence was, that the people felt indignant, they looked upon him as a profligate, and that he had defiled and disgraced the ermine. These were the sentiments of the people then, and they are yours to-day, for you have never been taught anything else. He and some others went back to Washington, and reported that the "Mormons" were in a state of rebellion; that they were a very wicked people, very corrupt and very depraved, almost as bad as some of our truth-telling ministers make us out to be, for some of them are not very notorious for telling the truth, nobody believes them here; but then they have reverend put before their names and that, of course, covers—what is it? a multitude of sins. And therefore, the mendacious stories that they tell and circulate are received as actual truth by thousands of blind, ignorant, bigoted people, who, doubtless, are far more sincere and far more honest and pure in their lives than these specimens of fallen humanity who, in the garb of sanctity, manufacture falsehoods and prepare them specially for the vitiated taste of the age.

¶ But to return; judges and other officials were sent here, and suffice it to say, we did not like their civilization; and, then, they here not much enamored with ours, because whatever we may be in the estimation of the world generally, we are utterly averse to anything like licentiousness and debauchery; and, if there is any among us, we are indebted to our Christian friends for it, and to our Christian judges for maintaining and protecting it in our midst. We have no affiliation with such things; they cannot exit among us as a people, only by the force, the power and influence of this federal Christianity that has been introduced among us. Until these people came into our midst we had no house of ill-fame; and a lady could travel as safely in our streets at any time of night as in the day; we had no occasion to lock our doors to prevent thieves from preying upon us; we had no drunkenness, ribaldry or blasphemy in our streets; all these things have been introduced among us by our good, kind, pure, pious Christian friends, and in scores of our remote settlements where this civilization has not penetrated, they are free from these vices to-day.

¶ Now we will go back to the statement of these men. They were believed in Washington. What did they state? Among other things they said that we had burned the United States library, and the court records, and that a dreadful state of anarchy was in existence; and instead of the United States sending out a commission to enquire into these matters, they took the statement of a Lothario and his associates, and sent out an army to destroy us. And these troops were reduced to gnawing mules' legs about the vicinity of Bridger, refusing salt when we sent it to them—for we would have done them good

notwithstanding they came as our enemies. I remember writing a letter to one of the officers who had a letter of introduction to me, and forwarded it by a messenger; I told him that I was very sorry, that as a United States' officer, as an honorable man, he should be placed in the situation he was then in; because he could not help it, as an officer, any more than we could, as he was operating as a servant of the government under military rule and had, therefore, to obey orders. And that while we esteemed him and other officers as patriots and high-minded, honorable men, who had exhibited their patriotism and bravery in Mexico and other places, and while we heard of their excellent military equipments, we did not like the idea of their trying the temper of their steel upon us. I told him that republics which reflected the voice of the people were in many instances excitable and erratic, and that I looked for a reaction in public opinion, and that when that change came I expected the difficulties that the government had placed us in would be done away, and that then I would be glad to extend to him that courtesy in our city that one gentleman should extend to another, and would then be happy to see him. But we could not meet then of course; they could not come to us, and we could not very well go out to them.

¶ So that the Latter-day Saints may know the truth or falsity of the allegations made by Judge Drummond, I will have the official statement of Governor Cumming, who came out with the army, read to this congregation.

¶ It would be unfair and disingenuous to blame one administration for the acts of another, yet when we see a disposition to listen to the same kind of popular clamor that then existed, we cannot but notice a great similarity of circumstances.

¶ (Elder L. John Nuttall then read the following extracts from the official statement of Governor Cumming, which was dated Great Salt Lake City, April 15th, 1858:)

¶ "Since my arrival I have been employed in examining the records of the Supreme and District Courts, which I am now prepared to report as being perfect and unimpaired. This will, doubtless, be acceptable information to those who have entertained an impression to the contrary.

¶ I have also examined the Legislative Records and other books belonging to the office of Secretary of State, which are in perfect preservation.…

¶ The condition of the large and valuable Territorial Library has also commanded my attention: and I am pleased in being able to report that Mr. W. C. Staines, the librarian, has kept the books and records in most excellent condition. I will, at an early day, transmit a catalogue of this library, and schedules of the other public property, with certified copies of the records of the Supreme and District Courts, exhibiting the character and amount of the public business last transacted in them."

¶ Thus it appears that the allegations made by our enemies were false, and the army was sent out under false representation, and their own Governor furnishes the evidence for their own refutation. Yet we were subjected to the indignity and outrage of having an army sent among us, predicated upon these false statements.

¶ From the above and other similar actions manifested towards us as a people we have learned in the sad school of experience, and by the things that we have suffered, the excitability of the populace, and the unreasonable, savage and relentless hugs that frequently possess the people in their antagonism towards us, to be very careful, in all our acts among men, not to excite that feeling of hate which seems to be implanted in the human bosom against the principles taught by the servants of the Lord in all ages of the world.

¶ Our mission is and always has been peace on earth and goodwill to men, to all men. We have in our midst Baptists, Methodists, Presbyterians, Roman Catholics and all kinds of "ites." Does anybody interfere with them? Not that I know of. Yet there was a man, a professed minister in Sanpete County — (addressing President Canute Peterson of Sanpete Stake) Brother Peterson, did you not have a man in your Stake who got up a sensation by publishing far and wide that he had to preach the Gospel in Sanpete with a revolver on his desk, to prevent the "Mormons" from interfering with him — was not that the purport of his statement? *(President Peterson: Yes, sir.)* Do you know the man? *(Ans.: No, sir.)* Is he there yet? *(Ans.: No, sir.) (Laughter.)*

[¶] Others have stated that we were in a state of sedition, and that in our different counties there were armed bodies of men prepared to fight the United States. The person that made and published this last statement was, as I understand, also a minister, one of these reverend gentlemen. Do any of you know his name? *(A voice: Sheldon Jackson.)* I am told it was one Sheldon Jackson; a reverend gentlemen with a big R, a pious man, of course, and therefore what he says must be true. *(Laughter.)* We have a set of people that seem to be prowling about; I suppose, however, they are as necessary as anything else; I do not know but what they are. We have a species of birds called buzzards, whose natural tastes are for any kind of nauseous food; nothing suits them better than to gorge on carrion. Like them, these defamers are fond of trying to root up something against our people here. They themselves fabricate all kinds of notions and opinions, similar to the above that I have mentioned, that everybody here knows to be false, and they circulate them, and they have fanned the United States almost into a furore.

[¶] People generally are ignorant of what these men and woman are engaged in. They think these persons are honorable men and women; and they get up a lot of stories about some poor woman or some poor girl who has been crowded upon by her husband, and that in this state of polygamy there

is the most abject misery, and the greatest distress that can be found anywhere. Are they true? Some individual cases may be true. Some of our men do not treat their wives right, and then some wives do not treat their husbands right. We do not all do right by a great deal. I wish we all did right. But supposing we were to go down to the places where these people hail from, to the slums of Chicago, St. Louis, Cincinnati, Philadelphia, New York, and other cities, beginning, say, in New York, with the gilded palaces of 4th and 5th Avenues, and trace the thing down to Five Points, and then go through other cities in the same way, and what would we find there? Do you not think one could get up something as dirty and filthy as the most foul-minded person can get up about us? A thousand times more so.

¶ They say we are an ignorant people. We admit that we are not so very intelligent, and we never boast of our learning or intelligence; but then, they should not boast of theirs either. However, we can compare favorably with them any day; and while they have had millions of the public funds to sustain their educational establishments, we have been despoiled, plundered and robbed over and over again, yet we are prepared to compare notes with them on education, and also on virtue, honesty and morals, any way they can fix it. And I would be ready to say, as one said of old, Thou fool, first take the beam out of thine own eye, that thou mayest see the more clearly to take the mote out of thy brother's eye.

¶ We will have read some figures for the information of the brethren who come from a distance, who may not be acquainted with these matters.

¶ *(President Taylor then called upon his secretary, Elder L. John Nuttall, to read some extracts from a work published by an ex-United States official in New York City, which were as follows:)*

¶ Before citing from the still incomplete census reports of 1880, let us take that of 1870 and compare Utah and Massachusetts, the new theocracy with descendants of an old theocracy — priest-ridden Utah with "cultured"

Massachusetts, also adding the District of Columbia, which has the enlightening presence of the American Congress to add to its advantage, and it under its direct government.

Comparative Statistics from Census of United States 1870

School Attendance . . .
Utah 3
Mass. 25
District of Colombia 27

Illiteracy — can't read or write, 10 years and upwards . . .
Utah 11
Mass. 12
District of Colombia 40

Paupers . . .
Utah 6
Mass. 55
District of Colombia 23

Insane and Idiotic . . .
Utah 5
Mass. 23
District of Colombia 35

Convicts . . .
Utah 3
Mass. 11
District of Colombia 9

Printing and Publishing establishments . . .
Utah 14
Mass. 11
District of Colombia 11

Church Edifices . . .
Utah 19
Mass. 12
District of Colombia 8

¶ "From statistics contained in the Report of the Commissioners of Education for 1877, it is shown that in the percentage of enrolment of her School population, Utah is in advance of the general average of the United States, while in the percentage in actual daily attendance at school, she still further exceeds the average of the whole Union.

¶ In 1877, when the school population of Utah numbered 30,792, there was invested in the Territory in school property the creditable sum of $568,984, being

about eighteen and one-half dollars per capita of the school population.

¶ In contrast with this, take the amount per capita of their school population, which some of the States have invested in school property: North Carolina, less than $0 60; Louisiana, $3 00; Virginia, about $2 00; Oregon, less than $9 00; Wisconsin, less than $11 00; Tennessee, less than $2 50; Delaware less than $13 00.

¶ In respect to the amount, per capita, of her school population, which Utah has invested in school property, she exceeds several other Southern and Western States, is in advance of the great States of Indiana and Illinois, and I believe in advance of the general average of the entire Union.

¶ Thus, in the matter of education, Utah stands ahead of many old and wealthy States, and of the general average of the United States in three very important respects, namely, the enrolment of her school population, the percentage of their daily attendance at school, and the amount per capita invested in school property.

¶ From the census of 1880 I have compiled the following:

Comparison of Illiteracy:
— The United States & Utah Territory —

	United States	Utah
Total population	50,155,783	143,963
Total over 10 years of age who cannot read	4,923,451	4,851
Percentage who cannot read, 10 yrs. & over	9.82%	3.37%
Total over 10 years of age who cannot write	6,239,958	8,826
Percentage who cannot write, 10 yrs. & over	12.14%	6.13%
Total white population	43,402,970	142,423
Total white population over 10 years of age who cannot write	3,019,080	8,137
Percentage of white population who cannot write, 10 years & over	6.96%	5.71%

¶ Of all the States and Territories in the Union there are but thirteen showing a lower percentage of total population who cannot read, Connecticut having the same 3.37. The rest range all the way up 32.32. per centage of

total population in South Carolina.

¶ We will now produce some evidence with regard to crime, etc., drawn from official sources:

¶ The population of Utah by the census of 1880 is about 144,000, divided as follows:

Mormons.....		120,283
Gentiles.....	14,155	
Apostate Mormons...	6,988	
Josephites.....	820	
Doubtful.....	1,717	
		23,680
Total.....		143,963

¶ "It will be seen that the "Gentiles" constitute only ten per cent. of the population, yet from this small minority are taken the incumbents of nearly every position of influence and emolument. They have the Governor, with absolute veto power, Secretary, Judges, Marshals, Prosecuting Attorneys, Land Register, Recorder, Surveyor-General, clerks of the Courts, Commissioners, principal Post-office Mail Contractor's, Postal Agents, Revenue Assessors and Collectors, Superintendent of Indian Affairs, Indian Agencies, Indian Supplies, Army Contractors, express, railroad and telegraph lines, the associated press agency, half the jurors in law, but at least three-fourths and always the foreman in practice, in fact, every position not elective.

¶ Last winter there was a census taken of the Utah penitentiary and the Salt Lake City and County prisons, with the following result: In Salt Lake City there are about seventy-five Mormons to twenty-five non-Mormons. In Salt Lake County there are about eighty Mormons to twenty non-Mormons. In the city prison there were twenty-nine convicts, all non-Mormons in the county prison there were six convicts, all non-Mormons. The jailor stated that the county convicts for the five years past were all anti-Mormons except three.

¶ In Utah we have seen that by the United States Census the proportion of orthodox Mormons to all others is as eighty-three to seventeen. In the Utah penitentiary there were fifty-one prisoners, only five of whom were Mormons, and two of the five were in prison for imitating Father Abraham in their domestic menage, so that the Seventeen per cent. "outsiders" had forty-six convicts in the penitentiary, while the eighty-three per cent. Mormons had but five! The total number of Utah lockups, including the penitentiary, is fourteen; these aggregated one hundred and twenty-five inmates. Of these one hundred and twenty-five, not over eleven were Mormons, several of whom were incarcerated for minor offences and polygamy; while if all the anti-Mormon thieves, adulterers, blacklegs, perjurers, murderers and other criminals who are at large, were

sent to prison, the Mormons claim that their prisons could not hold them.

¶ In 1878 a Mormon publication made the following boastful statement:

¶ Out of the twenty counties of the Territory, most of which are populous, thirteen are, to-day, without a dram-shop, brewery, gambling or brothel-house, bowling or billiard-saloon, lawyer, doctor, parson, beggar, politician or place-hunter, and almost entirely free from social troubles of every kind; yet these counties are exclusively 'Mormon;' and with the exception of a now and then domestic doctor or lawyer, the entire Territory was free from these adjuncts of civilization (?) till after the advent of the professing Christian element, boastingly, here to 'regenerate the Mormons,' and to-day every single disreputable concern in Utah is run and fostered by the very same Christian (?) element. Oaths, imprecations, blasphemies, invectives, expletives, blackguardism, the ordinary dialect of the "anti-Mormon," were not heard in Utah till after his advent, nor till then, did we have litigation, drunkenness, harlotry, political and judicial deviltries, gambling and kindred enormities.

¶ This is what the Mormons assert. Let us see how the case stands to-day, and what the facts attest.

¶ Out of the two hundred saloon, billiard, bowling alley and pool table keepers, not over a dozen even profess to be Mormons. All of the bagnios and other disreputable concerns in the Territory are run and sustained by anti-Mormons. Ninety-eight percent. of the gamblers of Utah are of the same element. Ninety-five per cent. of the Utah lawyers are Gentiles, and eighty per cent. of all the litigation there is of outside growth and promotion.

¶ Of the two hundred and fifty towns and villages in Utah, over two hundred have no "gaudy sepulchre of departed virtue," and these two hundred and odd towns are almost exclusively Mormon in population. Of the suicides committed in Utah, ninety odd per cent. are non-Mormon; and of the Utah homicides and infanticides, over eighty per cent. are perpetrated by the seventeen per cent. "outsiders."

¶ The arrests made in Salt lake City from January 1, 1881, to December 8, 1881, are classified, as follows:

Men		782
Women		200
Boys		38
Total		1,020
Mormons,		
Men & Boys	163	
Women	6	
Total		169
Anti-Mormon		
Men & Boys	657	

Women.....	194	
Total.....		851
Total.....		1,020

¶ A number of the Mormon arrests were for chicken, cow and water *trespass*, petty larceny, etc. The arrests of anti-Mormons were in most cases for prostitution, gambling, exposing of person, drunkenness, unlawful dram selling, assault and battery, attempt to kill, etc.

¶ If the seventy-five per cent. Mormon population of Salt Lake City were as lawless and corrupt as the record shows the twenty-five per cent. anti-Mormons to be, there would have been 2,443 arrests made from their ranks during the year 1881 instead of the comparatively trifling number of 169 shown on the record; while if the twenty-five per cent. anti-Mormon population had as law-abiding and upright a record as the seventy-five per cent. Mormons, instead of the startling number of 851 anti-Mormon arrests during the year, there would have been but 56 made."

¶ I give these statements of facts for the information of the brethren who are here from a distance; but, then, they know them as facts; that is, they know how these *soi disant* regenerators act, but many of them do not know what their civilization is here, and what is sought to be introduced among us, and the infamous statements circulated concerning us. We are ready, as I said before, to compare notes with them or the people of this or any nation at any time. And then again, we ought to be more pure and virtuous than they, for we do profess to be the Saints of the Most High God. With this view, when this Edmunds bill was being canvassed, and there was a prospect of its passing — although we thought at first it was impossible that such a concern could pass through Congress; but when we saw the falsehoods that were being circulated, the furore that was being raised and fanned by religious fanatics and political demagogues, petitions were gotten up by the people here, one of them representing the male class, another our Relief Societies, another our young men, and another our young ladies' Improvement Societies. All of them represented that we were a virtuous people — that polygamy was a religious institution; and the young people asserted that it had been taught to them by their parents from their youth up, and that the principles of purity, virtue, integrity and loyalty to the government of the United States had been instilled into their minds and hearts since their earliest childhood; and further, that they had been taught and understood that chastity was their greatest boon, far above jewels or wealth, and more precious than life itself. In a few days we had 165,000 signatures, and they were forwarded to Washington.

[¶] The request was that Congress would not act as the government had before — first send out an army and then send commissioners to inquire,

but that they would send commissioners first to inquire into the facts of the case. But they did not choose to listen. In fact, there has been a great furore in the United States in relation to these matters, and that has originated to an extent through our Governor. Now I am very much averse to talking about official men; I do not like to do such things. They ought to be honorable men; the most charitable construction I could put upon his acts would be to say that his education had been sadly neglected, and that he was not acquainted with figures. He might have learned to read and write perhaps, but I would question his having gone so far as arithmetic; because he did not apparently know the difference between 1,300 votes and 18,500 votes. It does denote a lamentable absence of a knowledge of the rudiments of a common education; but then, a man should not, perhaps, be blamed for that which he does not know. And, indeed, it would seem that some of our lawmakers in Washington are not educated. With all due respect to them, with these facts before them and condemned throughout the United States, they did not think it was any crime for a man to be thus ignorant, or they would not have sent him back again. We hope the Commissioners will be better educated, that they will be men who can tell the difference between 1,300 and 18,500. Now we may be very ignorant — and we do not boast much of our intelligence, but when such people perpetrate such palpable, flagrant outrages, we have to resort to a political phrase in order to express our disgust towards them by saying, "There is something rotten in Denmark." I have to be a politician as well as everything else.

¶ Still, in the midst of things, what are you going to do? Do the very best we can. Are you going to rebel? That would please our enemies, but we do not have much of that spirit in us. We feel to sympathize with people who have no better judgment than to adopt so suicidal and dishonorable a course as that which has been pursued towards us. Yet notwithstanding this, we are unshaken towards the principles of our government and believe that we have got the best on the earth, these evils arising from the corruptions of men and maladministration. It is said that error and falsehood will run a thousand miles while truth is putting on its boots, but truth ultimately will triumph, as according to the old adage, "Truth, crushed to earth, will rise again." And what will you do? Contend for constitutional principles, or lie down and let the vicious, the mendacious and unprincipled run over and overslaugh you?

¶ We have peacefully, legally and honorably possessed our lands in these valleys of the mountains, and we have purchased and paid for them; we do not revel in any ill-gotten gain. They are ours. We have complied with all the requisitions of law pertaining thereto, and we expect to possess and inhabit them. We covet no man's silver or gold, or apparel, or wife, or servants, or

flocks, or herds, or horses, or carriages, or lands, or possessions. But we expect to maintain our own rights. If we are crowded upon by unprincipled men or inimical legislation, we shall not take the course pursued by the lawless, the dissolute and the unprincipled; we shall not have recourse to the dynamite of the Russian Nihilists, the secret plans and machinations of the communists, the boycotting and threats of the Fenians, the force and disorder of the Jayhawkeers, the regulators or the Molly Maguires, nor any other secret or illegal combination; but we still expect to possess and maintain our rights; but to obtain them in a legal, peaceful and constitutional manner. As American citizens, we shall contend for all our liberties, rights and immunities, guaranteed to us by the Constitution; and no matter what action may be taken by mobocratic influence, by excited and unreasonable men, or by inimical legislation, we shall contend inch by inch for our freedom and rights, as well as the freedom and rights of all American citizens and of all mankind.

[¶] As a people or community, we can abide our time, but I will say to you Latter-day Saints, that there is nothing of which you have been despoiled by oppressive acts or mobocratic rule, but that you will again possess, or your children after you. Your rights in Ohio, your rights in Jackson, Clay, Caldwell and Davis counties in Missouri, will yet be restored to you. Your possessions, of which you have been fraudulently despoiled in Missouri and Illinois, you will again possess, and that without force, or fraud or violence. The Lord has a way of His own in regulating such matters. We are told the wicked shall slay the wicked. He has a way of His own of "emptying the earth of the inhabitants thereof." A terrible day of reckoning is approaching the nations of the earth; the Lord is coming out of His hiding place to vex the inhabitants thereof; and the destroyer of the Gentiles, as prophesied of, is already on his way.

[¶] Already the monarchs of the earth are trembling from conspiracies among their own people; already has one Czar of Russia been destroyed and another holds his life by a very uncertain tenure through the perpetual threats and machinations of an infuriated populace; already have the Emperor of Germany, the King of Italy, the Queen of England, the King of Spain, the Sultan of Turkey, and many others of the honorable and noble rulers of the earth had their lives jeopardized by the attacks of regicides; already have two of the Presidents of this Republic been laid low by the hands of the assassin; and the spirit of insubordination, misrule, lynching, and mobocracy of every kind is beginning to ride rampant through the land; already [secret] combinations are being entered into which are very ominous for the future prosperity, welfare and happiness of this great Republic. The volcanic fires of disordered and anarchical elements are beginning to manifest themselves and exhibit the internal forces that are at work among the turbulent and

unthinking masses of the people.

[¶] Congress will soon have something else to do than to proscribe and persecute an innocent, law-abiding and patriotic people. Of all bodies in the world, they can least afford to remove the bulwarks that bind society together in this nation, to recklessly trample upon human freedom and rights, and to rend and destroy that great Palladium of human rights — the Constitution of the United States. Ere long they will need all its protecting influence to save this nation from misrule, anarchy and mobocratic influence. They can ill afford to be the foremost in tampering with human rights and human freedom, or in tearing down the bulwarks of safety and protection which that sacred instrument has guaranteed. It is lamentable to see the various disordered and disorganized elements seeking to overthrow the greatest and best government in existence on the earth. Congress can ill afford to set a pattern of violation of that Constitution which it has sworn to support. The internal fires of revolution are already smouldering in this nation, and they need but a spark to set them in a flame.

[¶] Already are agencies at work in the land calculated to subvert and overthrow every principle of rule and government; already is corruption of every kind prevailing in high places and permeating all society; already are we, as a nation, departing from our God, and corrupting ourselves with malfeasance, dishonor, and a lack of public integrity and good faith; already are licentiousness and debauchery corrupting, undermining and destroying society, already are we interfering with the laws of nature and stopping the functions of life, and have become the slayers of our own offspring, and employ human butchers in the shape of physicians to assist in this diabolical and murderous work.

[¶] The sins of this nation, the licentiousness, the debauchery, the murders are entering into the ears of the Lord of Sabbaoth, and I tell you now, from the tops of these mountains, as a humble servant of the living God, that unless these crimes and infamies are stopped, this nation will be overthrown, and its glory, power, dominion and wealth will fade away like the dews of a summer morning. I also say to other nations of the earth, that unless they repent of their crimes, their iniquities and abominations, their thrones will be overturned, their kingdoms and governments overthrown, and their lands made desolate. This is not only my saying, but it is the saying of those ancient prophets which they themselves profess to believe; for God will speedily have a controversy with the nations of the earth, and, as I stated before, the destroyer of the Gentiles is on his way to overthrow governments, to destroy dynasties, to lay waste thrones, kingdoms and empires, to spread abroad anarchy and desolation, and to cause war, famine and bloodshed to overspread the earth.

¶ Besides the preaching of the Gospel, we have another mission, namely, the perpetuation of the free agency of man and the maintenance of liberty, freedom, and the rights of man. There are certain principles that belong to humanity outside of the Constitution, outside of the laws, outside of all the enactments and plans of man, among which is the right to live; God gave us the right and not man; no government gave it to us, and no government has a right to take it away from us. We have a right to liberty — that was a right that God gave to all men; and if there has been oppression, fraud or tyranny in the earth, it has been the result of the wickedness and corruptions of men and has always been opposed to God and the principles of truth, righteousness, virtue, and all principles that are calculated to elevate mankind.

[¶] The Declaration of Independence states that men are in possession of certain inalienable rights, among which are life, liberty and the pursuit of happiness. This belongs to us; it belongs to all humanity. I wish, and the worst wish I have for the United States, is, that they could have liberality enough to give to all men equal rights, and, while they profess to have delivered the black slaves, [I wish] that they [would] strike off the fetters of the white men of the South, who have been ground under the heel of sectional injustice, and let them feel that we are all brothers in one great nation, and deliver all people from tyranny and oppression of every kind, and proclaim, as they did at the first, liberty throughout the land and to all people. That is the worst wish I have for them. And when I see them take another course I feel sorry for it.

[¶] I would like if I had time to talk a little upon constitutional rights; I would like a little to discuss the unconstitutionality of that Edmunds bill; but it was ably done by many senators of the United States, and by others in the House of Representatives. Very ably done; and I honor the men who maintain such sentiments. It is true that most of them apologized and said that they were as much opposed to polygamy as anybody. Well, that is a matter of their own; they have a right to their opinions as much as I have a right to my opinion. Would I deprive them of that right? No, I would not.

[¶] I preach the Gospel to the world. What is it? Force, tyranny and oppression? No: it is all free grace and it is all free will. Is anybody coerced? Did anybody coerce you, Latter-day Saints? Are any of you forced to continue Latter-day Saints if you do not want to? If you think you are, you are all absolved to-day. We know of no such principle as coercion; it is a matter of choice. The principle that I spoke of before — that is, men receive the Holy Ghost within themselves, is the cementing, binding, uniting power that exists among the Latter-day Saints.

[¶] What right have I to expect that members of the House of Representatives or the people of the United States should advocate polygamy? They would not understand it. Nor would it be reasonable for us to expect it at their

hands; but what I admired in those Senators and Members was their fealty to the government, to the Constitution and the maintenance of the freedom and the inalienable rights of man, of every color, creed and profession.

¶ I will relate a little conversation that I had with President Hayes, when he was here, on the subject of polygamy. I said to him, we are not generally understood by the people of the world, by the outsiders; and I can look with very great leniency upon the action of members of the House of Representatives and the Senate, the governors, and others who have expressed strong indignation against this principle. From your standpoint, you think we are a corrupt people; you think it is a part or portion of the thing you call the social evil, that permeates all classes of society, and is sapping the foundation of the life of so many throughout the land. You think that we are trying to introduce something that is encouraging licentiousness and other kindred evils among the people, and to legalize these things by legislative enactment and otherwise, and trying to popularize and make legal those infamies.

[¶] I continued, that is a false view to take of the subject. Mr. President, I have always abhorred such practices from the time I was quite young; when I have seen men act the part of Lotharios, deceiving the fair sex and despoiling them of their virtue, and then seeing those men received into society and their victims disgraced, ostracized and esteemed as pariahs and outcasts, I could not help sympathising with a woman that was seduced. I looked upon the man who seduced her as a villain I do so to-day.

[¶] Said I, when Joseph Smith first made known the revelation concerning plural marriage and of having more wives than one, it made my flesh crawl; but, Mr. President, I received such evidence and testimony pertaining to this matter, scriptural and otherwise, which it was impossible for me as an honest man to resist, and believing it to be right I obeyed it and practised it.

[¶] I have not time now to enter into all the details; but in regard to those honorable gentlemen in the Senate who maintained the principle of constitutional rights and who declare, as I declare to-day, that that instrument which was then gotten up was unconstitutional in several particulars, I could not expect them to advocate my religion; it is not their business, but is mine and yours. They can take what religion they please; we do not wish to force our religion nor our marital relations upon them, nor have we ever done it, nor could we do it if we wished, for this principle is connected with the Saints alone, and pertains to eternity as well as time, and is known to us by the appellation of *"celestial marriage"* It does not belong to them, nor does it pertain to all of our own people. None but the more pure, virtuous, honorable and upright are permitted to enter into these associations.

[¶] Now I speak to the Latter-day Saints, who are acquainted with what I say. If I state untruths, tell me, and I will consider you my friends, and

the friends of this community. Should we preach the doctrine of plurality of wives to the people of the United States? No; you know very well that it is only for honorable men and women, virtuous men and women, honest men and women who can be vouched for by those who preside over them, and whom they recognize as their Presidents; it is only such people as these that can be admitted to participate in this ordinance. You know it. I know it, you Presidents of Stakes know it and the people know it. There are any number of people in this Territory who are good people in many respects, but who cannot come up to that standard. That is the position we occupy in relation to this principle.

¶ If the United States were to ask us if we could give to them the same ordinance, we would say, No; no, we cannot. Why can you not? Because it is a religious ordinance as I have stated; because it connects men and women together for time and for eternity; because it associates people of this world in the next; because it makes provision for our marital associations in the other world, and that while we have our wives here we expect to have them in eternity; and we believe in that doctrine that reaches beyond time into eternity. Others make their marital relations to end in death; their covenants last only till death does them part. Ours take hold of eternity, they enter into the eternal state of existence, and contemplate an eternal union of the sexes worlds without end.

¶ We believe in that resurrection of the dead and the life in the world to come; and not only in the resurrection of the male, but also of the female. We believe also in eternal unions, union on earth and in heaven. And as the heavens declare the glory of God, and the stellar universes roll on according to eternal laws implanted in them by the Deity, and perform their revolutions through successive ages, so will man progress and increase — himself, his wives, his children — through the eternities to come. Who is injured by this faith? Cannot a great and magnanimous nation afford the privilege to enjoy these principles without passing bills of pains and penalties for the belief and enunciation of such divine, ennobling and Godlike principles?

¶ Man is a dual being, possessed of body and spirit, made in the image of God, and connected with Him and with eternity. He is a God in embryo and will live and progress throughout the eternal ages, if obedient to the laws of the Godhead; as the Gods progress throughout the eternal ages. Is it a thing incredible in this generation that God shall raise the dead? Is it a thing incredible that the finest and most exalted ties and sympathies of humanity, sanctified by family relations — pure undefiled love, should continue in the resurrection?

¶ We, have no fault to find with our government. We deem it the best in the world. But we have reason to deplore its administration and I call upon

our legislators, our governor and president to pause in their career and not to tamper with the rights and liberties of American citizens, nor wantonly tear down the bulwarks of American and human liberty. God has given to us glorious institutions; let us preserve them intact and not pander to the vices, passions and fanaticism of a depraved public opinion.

¶ Cannot the enlightenment, civilization and statesmanship of the nineteenth century in this great American nation find a more worthy object than to fetter human thought, to enslave its own citizens, to forge chains for the suppression of human progress, to bind in Cimmerian darkness the noblest aspirations of the human soul, to tear down the pillars of the temple of liberty, to inaugurate a system of serfdom and oppression, and to copy after Egypt, Russia, and the late practices of this nation in enslaving and brutalizing humanity, tearing to pieces that great palladium of human rights, the Constitution of the United States? Can they afford to do this? If there are supposed wrongs, can they not find a legal and constitutional way of correcting these wrongs? Surely the tearing down of the bulwarks, the very temple of freedom, will not aid them in the solution of this, to them, vexed question, for if they tear away the strongholds of society, they themselves will perish in the ruins.

¶ But with regard to those not of us, I will tell you what I believe about the matter. I believe it would be much better for them to have even polygamy in their state of existence than this corroding, corrupting, demoralizing and damning evil that prevails in their midst. We look upon it [and understand] that polygamy is the normal condition of man; but that has nothing to do with Mormon plurality of wives, or what is termed "celestial marriage." I would state also, that when we speak of its being the normal condition, it has so existed throughout all ages. And when we talk about polygamy, I have read the speeches of men in Congress when speaking about the Mormon position, telling us that the British in India put down suttee, which is the burning of widows on the funeral pile of their husbands; casting children into the Ganges, etc. — that the British put that down by force of law. But the British, if my memory serves me right, have about two hundred millions of polygamists under their jurisdiction, and they can afford to treat them right and to give them the protection of law; but our free government cannot. And when we talk about the suttee, that is the destruction of life, while polygamy means the propagation of human life. One tends to destruction and death, the other to the propagation of life.

[¶] I will guarantee to-day, without fear of contradiction, that there is more of the suttee in the United States to-day pertaining to infants than there ever was in India among the same number of population. It has become unfashionable in the east for women to have large families. I have heard

remarks like this: one lady was asked, How many children have you? One or two. Is that all? What do you take me for, do you think I am a cow? Why no, you are not a cow, for cows do not murder their offspring. What a terrible tale is here told! What a horrible state of affairs is here exhibited. And I am told that some of these iniquities are being introduced here. I tell you, in the name of God, if you do we will be after you. I am told of physicians who are acting as they do in the east — as the butchers of infants. Let us look after these things, you Bishops, and if you do find it out, bring them up. As God lives we will not permit such infamies in our midst; you will not commence your fashionable murders here. And I will say now, Wo to this nation and to the nations of Europe, or any people among any nation, that sanctions these things. Have you not read that no "murderer hath eternal life abiding in him?" What shall be thought of those unnatural monsters, the slayers of their own offspring? This revolting, unnatural, damnable vice may be fashionable, but God will require this crime at their hands. Wo to man and to women that are licentious and corrupt, depraved and debauched, and especially wo, tenfold wo, to the murderers of helpless innocence. I tell you this in the name of the Lord. If these things are not stopped, God will arise and shake the nations of the earth and root out their infamies.

¶ Now then what shall we do?

¶ We do not wish to place ourselves in a state of antagonism, nor to act defiantly, towards this government. We will fulfil the letter, so far as practicable, of that unjust, inhuman, oppressive and unconstitutional law, so far as we can without violating principle; but we cannot sacrifice every principle of human right at the behest of corrupt, unreasoning and unprincipled men; we cannot violate the highest and noblest principles of human nature and make pariahs and outcasts of high-minded, virtuous and honorable women, nor sacrifice at the shrine of popular clamor the highest and noblest principles of humanity!

¶ We shall abide all constitutional law, as we always have done; but while we are God-fearing and law-abiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend, inch by inch, legally and constitutionally, for our rights as American citizens, and for the universal rights of universal man. We stand proudly erect in the consciousness of our rights as American citizens, and plant ourselves firmly on the sacred guarantees of the Constitution; and that instrument, while it defines the powers and privileges of the President, Congress and the judiciary, also directly provides that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people."

¶ I have heard it boasted by British statesmen, that as soon as a slave

planted his foot on British sail, his fetters were broken and he was a free man. It is the proud boast of Americans that her flag floats for all; and while Congress claims the right of dominion and legislation over territories, with that same right is associated the right of manhood, freedom and American citizenship. We need have no fears, no trembling in our knees, about these attempts to deprive us of our God-given and constitutional liberties. God will take care of His people, if we will only do right. I am thankful to say that you are doing pretty nearly as well as you know how. There are many things among us that are wrong, many things that are foolish, but generally you are seeking to fear God and keep His commandments. Now, treat your wives right, but do not subject yourselves to the infamous provisions of the Edmund's act more than you can help, avoid all harsh expressions and improper actions, act carefully and prudently in all your social relations. Be wise as serpents and harmless as doves. A gentleman in Washington told another, who related it to me, in answer to the question, What will the "Mormons" do with their wives and children when this bill passes? he was told: Turn them out in the streets as we do our harlots. I say in the name of God we will not do any such thing, and let all Israel say Amen. (The vast congregation, amounting to from 12,000 to 14,000, persons, responded Amen.) We will stand by our covenants, and the Constitution will bear us out in it. Among other things, that instrument says that Congress shall make no law impairing the validity of contracts. You have contracted to be united with your wives in time and in eternity, and it would not do for us to break a constitutional law, would it? (Laughter.) Others may do it, but we cannot. We cannot lay aside our honor, we cannot lay aside our principles; and if people cannot allow us freedom, we can allow freedom to them and to all men. We will be true to our wives and cherish them and maintain them, and stand by them in time, and we will reign with them in eternity, when thousands of others are weltering under the wrath of God. Any man that abuses his wife or takes advantage of this law to oppress her, is not worthy of a standing in the Church of Jesus Christ of Latter-day Saints; and let the congregation say Amen. (The immense congregation responded by a loud Amen.)

¶ Now, what will we do in our relations with the United States? We will observe the law as we have done, and be as faithful as we have been. We will maintain our principles and live our religion and keep the commandments of God, and obey every constitutional law, pursuing that course that shall direct us in all things.

¶ Brethren and sisters, God bless you and lead you in the paths of life, and give you wisdom; be calm and quiet; all is well in Zion. You need not be under any fears about anything that may transpire, as though some strange thing had happened. We have met such things before; we can meet them

again. God has delivered us before. He will deliver us again, if we put our trust in Him and remain true to the covenants we have made with Him. Our trust is in God. You have heard me say before, Hosanna, the Lord God Omnipotent reigneth; and if this congregation feels as I do we will join together in the same acclaim. Follow me.

¶ (The speaker then repeated and was followed by the congregation: Hosanna! Hosanna! Hosanna! to God and the Lamb, for ever and ever worlds without end, Amen, Amen and Amen.)

A Revelation on Celestial Marriage Given to President John Taylor

25, 26 June 1882

A Revelation on Celestial Marriage given through President John Taylor at Salt Lake City, Utah, on Sunday and Monday June 25 and 26, 1882. (Unpublished Revelations Vol 1, pp. 129–132; John Taylor Papers, Church Historians Office; Annie Taylor Hyde Notebook, Special Collections, BYU Library; manuscript, H. Grant Ivins Papers, Utah State Historical Society, Salt Lake City, Utah; "Journal of Pres. J[oseph] F Smith Put in his Trunk", Deseret Historical Archives, Bluffdale, Utah)

1 ¶ Question: Is the law of Celestial Marriage a law given to this nation or to the world?

2 ¶ Answer: No. In no other sense than as the Gospel is given, and in accordance with the laws thereof. 3 So far as it is made known unto men, it is made known unto them as the Gospel is made known unto them and is a part of the New and Everlasting Covenant; 4 And it is only those who receive the Gospel that are able to, or capable of, entering into this Covenant. 5 Have I not said through my servant Joseph that "all kingdoms are governed by law," and if they receive not the law of my Gospel they cannot participate in the blessings of Celestial Marriage which pertains to mine elect.

6 ¶ No person, or people, or nation can enter into the principle of Celestial Marriage unless they come in by me, saith the Lord, 7 And obey the law of my Gospel through the medium of him who is appointed unto this power as made known unto my people through my servant Joseph in a Revelation on "The Eternity of the Marriage Covenant, including Plurality of Wives." 8 I have therein stated that "all those who have this law revealed unto them must obey the same; 9 "For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory." (D & C 132:3–4) 10 Furthermore, "And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God." (D & C 132:6)

11 ¶ It is again written that "all kingdoms have a law given." (D & C 88:36) 12 The Celestial Kingdom including the promise of eternal life pertains to "the Church of the First Born, even of God, the holiest of all, through Jesus Christ his Son;" (D & C 88:5) 13 Therefore such must be sanctified from all unrighteousness that they may be prepared for the Celestial Glory, 14 "For he who is not able to abide *the law* of a celestial kingdom cannot abide a celestial glory; 15 "And he who cannot abide *the law* of a terrestrial kingdom cannot abide a terrestrial glory. 16 "And he who cannot abide *the law* of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory." (D&C 88:22–24) 17 Each of the persons inhabiting these several kingdoms shall be quickened by the same power that pertains to the kingdom that they are destined to inherit, whether Celestial, Terrestrial, or Telestial; and shall receive of their respective glories.

18 ¶ And again it is written, "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. 19 "That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. (D&C 88:34–35)

20 ¶ It is further written, speaking of Celestial Marriage, "And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed by the Holy Spirit of Promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant, Joseph, to hold this

power in the last days, and there is never but one on the earth at a time, on whom this power and the Keys of this Priesthood are conferred) are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7)

21 ¶ This law is a Celestial law and pertains to a Celestial Kingdom. 22 It is a new and everlasting covenant and appertains to thrones, principalities, powers, dominions, and eternal increase in the Celestial Kingdom of God. 23 You are not now sent to proclaim this principle to the United States, nor to the world, nor to urge it upon them. 24 It is not for them as a nation or nations, only as many as accept the law of my Gospel and are governed thereby.

25 ¶ Behold, if you were to preach this principle unto them and they said "we accept it," could you then administer it unto them? Verily, I say unto you, nay. 26 Have I not said, "Be hold mine house is a house of order, saith the Lord God, and not a house of confusion. 27 "Will I accept of an offering, saith the Lord, that is not made in my name? 28 "Or will I receive at your hands that which I have not appointed? 29 "And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

30 ¶ "I am the Lord thy God; and I give unto you this commandment — that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord. 31 "And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection saith the Lord your God. 32 "For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed. 33 "Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." (D & C 132:9–15)

34 ¶ You ask, what shall we do?

35 ¶ Thus saith the Lord God, "Obey my law, and seek not to become a law unto yourselves, nor trust to outside influences; but seek in the way appointed to the Lord your God. 36 Ye are my spokesmen, I am your God; and as I have before said, I now again say, "Henceforth do as I shall command you."

37 ¶ Concerning the course taken by the United States, they have (the liberty), a right, to reject this law themselves, as they have (the liberty), a right,

to reject the Gospel; but it is contrary to the provisions of the Constitution, which is the supreme law of the land, for them to prohibit you from obeying it. 38 Therefore abide in my law which I have revealed unto you, saith the Lord God, and contend for your rights by every legal and constitutional method and in accordance with the institutions, laws, and Constitution of the United States. 39 Be humble, be faithful, be diligent, seek unto me and it shall be made known unto you from time to time what my will is pertaining to this matter. 40 I am the Lord your God, hearken to me, and obey my law, and your enemies shall be confounded, and my Kingdom shall be victorious. Even so, Amen.

A Statement "On Marriage" Issued to the Body of the Priesthood by President John Taylor

1882

A Statement regarding Marriage outside the New and Everlasting Covenant, written by President John Taylor; approved by the First Presidency and Quorum of the Twelve; and read to the body of the Priesthood and Saints, at Salt Lake City, Utah, some time during 1882. (On Marriage. By John Taylor, President of the Church of Jesus Christ of Latter-day Saints. Salt Lake City, Utah. Deseret News Company, Printers and Publishers. 1882; *Special Collections Vault, BYU Library)*

Note: When this statement was published, it was printed under the date of 1882, without giving the day or month. It is given its present location in this collection, because of the obvious relation which it bears to President Taylor's June, 25th &26th, 1882 Revelation on Celestial Marriage.

On Marriage

¶ Marriage is the legitimate union of the sexes. God made male and female, not only of man, but of all animals, fowls, fishes, and, as stated, every thing that creepeth upon the earth; and endued them with organs and power to propagate their own spefcies. He also endued the herbs, plants, flowers, trees, grasses, and all the vegetable kingdom with fecundity, whose seed (as expressed in the Scriptures) should be in itself. Thus everything in the Animal and Vegetable Kingdoms was prepared to propagate, increase and perpetuate its own species; that principle, and the organs and media necessary for its development, have continued intact from the commencement up to the present time; and it is a fact that all life in this creation, animal or vegetable, possesses the inherent power within itself to fully maintain and perpetuate its own species. This principle applies to the lower as well as to the higher grades of creation. The most repulsive animal and venomous reptile possess this power, as well as those that rre the most refined, symmetrical, beautiful or intellectual; and the most noxious nad poisonous weeds or plants possess this fecundity, in common with the most lovely, sweet, nutritive, aromatic, or life-sustaining species. So that this grand, life-giving, preserving and perpetuating power exists among al life, whether vegetable or animal.

¶ There are certain laws or principles regulating all these operations. The animals mingle together by their natural impulses and instincts, without any moral law or code to regulate their sexual intercourse or associations; and provision having been made for the plants, herbs and flowers to have the seed, as jexpressed, within themselves, they are also without anuy law, other than the natural law which was implanted in the originalos, which law has continued throughout all time; and impelled by which the plant struggles for its perpetuity and existence as much as do the members of the animal creation.

¶ Man stands at the head of creation. God gave unto him dominion over the fish of the sea, the fol=wls of the air, the beasts of the field, and over every creeping thing that creepeth upon the fact of the earth. He is lord of all. We are told also that man became a living soul. We are further told that "the body and the spirit is the soul of man;" he is therefore a compound being and has a dual capacity — has both a spiritual and fleshly or temporal existence, and, of course, occupies a more exalted sphere than that of the animal or vegetable creations.

¶ Pertaining to the flesh, his faculties, sympathies, instincts, fecundity, organs, and powers of propagation are similar, in many respects, to those of the animal world. A command was given to him to be fruitful and multiply, and replenish the earth. All other animals, possessing like powers of fecundity, are under no oral or written law in relation to the propagation of their species,

other than what may be termed the law of nature, implanted by the Almighty and inherent in themselves, which law, attraction, affinity, or impulse alone leads to the propagation of their kind. In this respect, man occupies a different position from that of all other created llife. In addition to his natural impulses, instincts and sympathies, a law is given to him, commanding him to be fruitful and fultiply, and to replenish the earth; and to so far replenish it that he, as the head of creation, possessing a superior intelligence, may so increase, spread and grow, that according to the eternal fitness of things he may not only have, but also retain, the domion over all created beings, as at first contemplated by his and their Creator. This command was given to Adam and Eve, before the Fall, whilst they were in the Garden of Eden, as an eternal law, emanating from the Almighty. But when man fell, he placed himself in other conditions, both in his relationship to the communication with God, his possession of the Garden of Eden, and his subjecting himself to the penalty of death. Nevertheless, the natural instincts of men, as in animals, have continued through all past time from then until the present, in all ages among all nations and peoples, extending over the whole earth. Nor has the religious or political condition of men made much difference in regard to the association of the sexes; for while one was a law of God pertaining to the eternal exaltation of the human species, the other arouse from the natiral impulses connected with the organization of the human family as it has existed in all ages.

¶ The Gospel, when introduced and preached to Adam after the Fall, through the atonement of Jesus Christ, placed him in a position not only to have victory over death, but to have within his readh and to possess the perpetuity, not only of earthly, but of heavenly life; not only of earthly, but also of heavenly dominion; and through the law of that Gospel enabled him (and not him alone, but all his posterity) to obtain, not only his first estate, but a higher exaltation on earth and in the heavens, than he could have enjoyed if he had not fallen; the powers and blessings associated with the atonement being altogether in advance of and superior to any enjoyment or privileges that he could have had in his first estate. Hence, he and his jpartner became the father and mother of lives — lives temporal, lives spiritual, and lives eternal, and were placed in the position to become Gods, yea, the sons and daughters of God, and to the increase and extent of their dominion there was to be no limit; worlds without end. But it bhecame necessary that Adam should obey, observe and keep the law of the Gospel, and it also became necessary that his posterity, who would possess the same exaltation and blessings, should also keep and observe the same law; and if they did not, they could not obtain the blessings of celestial lives and exaltations in the eternal worlds. But, while this was the law pertaining to celestial affiars, man was not deprived of the power,

the right, and the privilege, the faculties and instincts of the aswsociation of the sexes, nor of the propagation of his own species; and hence, when man had transgressed the law of God and had corrupted himself to such a degree that it is said of him that his thoughts were only evil, and that continually; and when it had become an act of justice with the Almighty, in reference to the unborn spirits, in consequence of the extreme degradation of the juman family, to introduce a better race,man possessing the power, while living, to propagate his own species, He could jonly accomplish and bring about this design by destroying that corrupt race, and appointing a slelected and chosen race for the above named purpose.

¶ The law before referred to was the law of the Gospel. When the Gospel is lived up to and enjoyed, its powers and blessings are also enjoyed, pertaining both to time and eternity; but when the law of the Gospel is not lived up to, yet the principle of procreation and the associaation of the sexes still continues as a principle separate and distince from tht of the Gospel; and the nearer we can approach pure and correct principles, whereby the chastity of the race may be preserved, in our marital relations, the more will our actions be acceptable to our heavenly Father. Hence, it has always been considered, among all intelligent and right thinking people in the nations, both in a social and political capacity, that it is in the interests of humanity that the marital relations should be sustained, that virtue and chastity should be preserved, and that in porportion as these principles are disregarded has the elevation or degradation of the race been manifested.

¶ Paul, in speaking on this subject, tells us that "marriage is honorable in all, and the bed undefiled," and in another place he says:

¶ "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry." — 1 Timothy, iv, 1–3.

¶ Whilst in writing to the Corinthians he enters into a lengthy argument on the subject of marriage. (See 1 Corinthians, vii, 1–16)

¶ Statesmen, in didderent ages, without reference to any particular law of God, have inculcated the principle of marital relations, and in some instances have compelled their peoples to marry; and thus, outside of the more elevated principles of the Gospel law, whether among Jews, Christians, or Pagans, the sanctity of the marital relations has been sacredly guarded and protected.

¶ The Lord has revealed unto us the ancient law, which was revealed to Adam through the Gospel, and which is called the law of Celestial Marriage. This, as before stated, applies only to certain conditions of men, and can only be enjoyed by parties who have obeyed the everlasting Gospel. It is one of the

eternal principles associated therewith, uniting mortal and immortal beings by eternal covenants, that will live and endure forever. Outside of this covenant, statesmen have, in many instances, enacted laws sanctioning the plurality of wives, but this, of course, has nothing to do with eternal covenants or eternal relations of man, any more than the monogamic relations have; those covenants only having a reference to time, and not to eternity; and to such an extend has this principle prevailed that it may almost with propriety be called the normal condition of man. But with regard to the law of Celestial Marriage, there are certain safeguards thrown around it, as there always were, and those safeguards are, and always were, in the hands of the proper authorities and Priesthood, delegated by God to man for the protection and preservation and right use of this most important, sacred, exalting and eternal ceremony or covenant. These things are clearly defined in the Revelation on Celestial Marriage (D&C 132), and can rightly only be enjoyed and participated in by such as are considered worthy, according to the laws, rites, privileges and immunities connected therewith. But while this is the case in relation to this everlasting covenant, men and women do now, outside of this arrangement, possess the same instincts, affinities, passions, fecundity and powers of procreation as they have done in other ages and at other times; for, as before stated, this is one of those natural laws and instincts which God has placed in the human system. It therefore has become and is a question of what shall be done with those who do not fulfil the obligations of the Gospel, and are not prepared to assume the responsibilities and obligations connected therewith. Is the order of God to be violated? Are the barriers placed around this sacred institution to be broken down and trampled under foot? And are unworthy characters who do not fulfil the requirements of the Gospel to have conferred upon them the blessings of eternal llives, of thrones, and powers, and principalities in the Celestial Kingdom of God? We emphatically answer, No!

¶ On the other hand, are men and women, who, while nothing immoral can be laid to their charge, and who are considered worthy of a standing in the Church, but who may be thoughtless, careless and indifferent in regard to many religious matters, and who either do not comprehend the Gospel, or who do not appreaciate the privileges conferred by the Celestial Law of Marriage connected therewith — are they, while they cannot enjoy the greater privileges of the Gospel, to be deprived of the privileges and blessings arising from the marital relations, and of the proper exercise of the impulses and instincts of nature? We as emphatically answer, No! There ought to be placed within the reach of the young of both sexes a full and fair opportunity of correctly fulfilling the perpetuation of their species, free and untrammelled, leaving it for themselves to embrace or reject the higher or more exalted law, as all men are left free to receive or reject the Gospel; thus preserving the free agency

of man in this as in all other things. While the parties themselves do not take a course to embrace and enjoy the higher privileges of the Gospel, it is not for us to throw barriers in their way, but to encourage, by all possible means, our youth to enter into such marital relations as they are capable or worthy of enjoying, leaving it for them in the future to receive or reject the fulness of the Gospel; and thus preserve the virtue, chastity and purity of our youth.

¶ Before the Law of Celestial Marriage was given, Joseph Smith gave instructions relative to the marital relations, as contained in the Book of Doctrine and Covenants, wherein he enjoins chastity, virtue and an adherence to the covenants entered into between men and women, according to the laws and usages that then existed in the Christian world. But these covenants and arrangements referred only to time, and had no bearing upon or relation to eternal unions. When the revelation pertaining to Celestial Marriage was given, that revelation superseded everything else that had previously been practised among the Saints, and thoroughly defined the relations of the sexes to each other pertaining both to time and eternity. John Taylor.

¶ The following is a matter of counsel and expediency under the existing state of things, in view of the situation of persons who are not prepared to fully comply with the requirements of the Gospel, yet cannot be denied, as above mentioned, the priviledge of participating in the marital relations.

¶ The question arises, What shall be done in regard to those persons, who, being members of the Church, are not worthy to enter into those sacred and eternal relations of which we have been speaking? This is probably a question that concerns our civil polity rather than our religion, but we have deemed it worthy of our consideration, and after due deliberation have determined that in cases where recommends cannot be justifiably given for the blessings of the House of the Lord, the parties desiring marriage be united by the Bishop, inasmuch as they are worthy of the recognition of their brethren and sisters and have not forfeited their right to be esteemed members of the Church, though not sufficiently valiant in the cause of righteousness to be deemed altogether worthy of those weightier blessings that belong to the New and Everlasting Covenant. But that holier order to which we have referred is the law of marriage as it exists in its fulness, in its completeness, in the strength and beauty of its purity, without end or change, but eternal as the existence of the soul, abiding forever.

¶ This recommendation, with regard to those who cannot live the higher law, who do not possess much faith, but possess a little faith, is given as a means of purification among some of our youth and others, who, while they are desirous to marry and fulfil the great law of nature and be fruitful and multiply, are not justly and consistently entitled to those blessings which the

fulness of the Gospel covenant provides. It has therefore been deemed best by myself and Council, as well as by the Council of the Apostles, under our present circumstances, to place them in the hands of the Bishops, rather than to have them go for the performance of the marriage ceremony to justices of the peace and others, who, in their operations, do not carry the weight of blessing and responsibility which belongs of right to the Priesthood in all its ministrations and labors.

¶ The foregoing ideas and considerations were submitted by me to the Council of the Apostles, and were approved by that body, and have already been read from the manuscript to assemblies of the Priesthood or Saints in Salt Lake City and other places. They are now presented to the presiding authorities in the various Stakes and Wards, that unity of action and concord of feeling may exist on this as on all other subjects in which we, as the servants of the Lord, and all the Saints, are directly concerned.

John Taylor,

President of the Church of Jesus Christ of Latter-day Saints.

A Revelation on the Council of Fifty or Kingdom of God Given to President John Taylor

27 June 1882

A Revelation on the Kingdom of God in the Last Days given through President John Taylor at Salt Lake City, on June 27, 1882. (John Taylor Papers, Church Historians Office; see also Annie Taylor Hyde Notebook, Manuscripts division, University of Utah Library and Special Collections, BYU Library; see also "Journal of Pres. J[oseph] F Smith", Deseret Historical Archives, Bluffdale Utah)

1 ¶ Verily, thus saith the Lord, I have instituted my Kingdom and my laws, with the keys and power thereof, 2 And have appointed you as my spokesman and my Constitution, with President John Taylor at your head, whom I have appointed to my Church and my Kingdom as Prophet, Seer and Revelator unto my Church and unto my Kingdom, and to preside over my Church and over my Kingdom, and to be my mouthpiece unto my Church and unto my Kingdom, 3 And I will honor him, and he shall speak forth

the words that I will reveal unto him from time to time by the whisperings of my Spirit, by the revelation of my will and my word, or by mine own voice, as I will, saith the Lord; and ye shall listen to his words as my words, saith the Lord your God.

4 ¶ Thus saith the Lord God who rules in the heavens above and in the earth beneath, 5 I have introduced My Kingdom and my government, even the Kingdom of God, that my servants have heretofore prophesied of, and that I taught my disciples to pray for, saying, 6 "Thy Kingdom come, thy will be done on earth as it is in heaven," for the establishment of my rule, for the introduction of my law, for the protection of my Church, and for the maintenance, promulgation and protection of civil and religious liberty in this nation and throughout the world; 7 And all men of every nation, color and creed shall yet be protected and shielded thereby; 8 And every nation and kindred, and people, and tongue shall yet bow the knee to me, and acknowledge me to be Ahman Christ, to the glory of God the Father. 9 And my law, and my rule, and my dominion shall extend over the whole earth, and no one shall stay my hand, or question my authority; 10 For I rule by right in the heavens above, and in the earth; and my right, and my rule, and my dominion shall yet be known and extended to all people.

11 ¶ And now, behold, I speak unto you through my servant John, whom you have acknowledged and shall acknowledge as my spokesman.

12 ¶ Thus saith the Lord God, the Maker of heaven and earth, the Ruler of the Universe, whose right it is to rule in the heavens above, and in the earth beneath, 13 Behold, I raised up my servant Joseph Smith to introduce my Gospel, and to build up my Church and establish my Kingdom on the earth; 14 And I gave unto him wisdom, and knowledge and revelation, and intelligence pertaining to the past, the present, and the future, even to that extent which was not known among men;

15 ¶ And I endowed him with power from on high, and conferred upon him the Priesthood of Aaron, and also the Priesthood of Melchizedek, which is after the order of the Son of God, even the holiest of all, and after the power of an endless life, and administereth forever in this world and the world to come.

16 ¶ He was called and ordained to this office before the world was. 17 He was called by me, and empowered by me, and sustained by me to introduce and establish my Church and Kingdom upon the earth; 18 And to be a Prophet, Seer, and Revelator to my Church and Kingdom; and to be a King and Ruler over Israel. 19 He was slain for the testimony of Jesus and for the word of God; but he yet lives, and is with me where I am.

20 ¶ And now I speak unto you who are members of this council and of my Kingdom, and I say unto you, as I said unto my disciples of old, Ye have not chosen me, but I have chosen you. 21 I called you by my servant Joseph,

and by my servant Brigham, and by my servant John. 22 You did not teach and instruct me; but I have taught and instructed you and organized you according to my eternal laws.

23 ¶ Ye are my Constitution, and I am your God; 24 And I will be acknowledged; and my will and my word and my law shall bear rule in my Kingdom, saith the Lord. 25 If it does not, then it is not my Kingdom, and then are ye not my spokesmen; 26 For if it is by the wisdom of man, by the intelligence of man, and under the direction of man, then it is a Kingdom of man, and it is not of me, and I will not acknowledge it, saith the Lord God.

27 ¶ Have I not instructed you in all that you know, and is not this Kingdom organized and directed by revelation from me? 28 Is it not called the Kingdom of God? If, therefore, it is not my Kingdom, why do you make use of my name and invoke my authority and my aid? 29 Is this Kingdom not called, "the Kingdom of God, and His laws, with the keys and power thereof, and judgment in the hands of his servants, Ahman Christ."

30 ¶ And because I am kind and beneficent to all peoples, and because I have given to man his free agency and have always maintained that free agency among all peoples, and have treated all men alike among all nations, and made the sun to shine on the evil and the good, on the just and the unjust, and have never controlled the consciences of men, think ye, therefore, that I have no rights, and will yield up all my authority to the dictates and caprices of wicked and corrupt men? 31 Verily, I say unto you, Nay.

32 ¶ Behold, Satan sought to take away the free agency of man in the beginning, for which cause he was thrust out of heaven, and has sought to introduce the same principles upon the earth, which principles are opposed to me, to my institutions, and my laws, and to the freedom, the welfare and happiness of man, 33 And by which principles the Government of the United States sought to deprive my people of their free agency;

34 ¶ And because men have been under the influence and power and dominion of Lucifer, and because tyranny and oppression and evil have abounded by him, and not by me saith the Lord your God, shall righteousness and justice, and judgment, and truth, and virtue, and holiness be forever trampled under foot? And the principles of tyranny, oppression and misrule, and anarchy, deception, and fraud forever prevail?

35 ¶ Verily, I say unto you Nay; 36 And for this cause have I introduced my Church and my Kingdom, that pure and righteous principles might be inculcated, and man, by his free agency, yield a willing obedience to my law; 37 For after this testimony and the rejection thereof, I will sweep the earth of evil doers as with the besom of destruction; 38 For this is my right, and while man has his free agency, judgment belongs to me, saith the Lord. 39 And I will come out of my hiding place and vex the nations of the earth because of their iniquities,

their misrule, their tyranny, their oppression, their corruption, their murders, their adulteries and fornications and all their abominations;

40 ¶ And because my servant Joseph, whose soul was pained because of their cruelties and oppressions, the injustice, fraud and corruption, and the inhumanity of men, proclaimed himself the advocate of human rights, the advocate of liberty, and the friend of man; 41 And because, according to my eternal decrees, the free agency of man should be guaranteed to all men, I moved upon him to introduce into my Kingdom certain parties not in my Church, for the purpose of exhibiting unto my Kingdom that I would still maintain the free agency of man, and that I hold inviolate that principle and will still maintain it to the end,

42 ¶ Think ye, therefore, that because they are thus admitted to a share in my Government and my laws that they shall be permitted to break their covenants, violate their obligations, and reject me and my laws and authority, and seek to overthrow the Kingdom of God, and deprive my freedom, and who shall yet maintain it, of their agency, and of my laws?

43 ¶ Verily, I say unto you, Nay. 44 They may be admitted to the rights of representation in the manner appointed, after subscribing to my covenants and commandments, and have a full and free opportunity of presenting their views, interests and principles, and enjoying all the freedom and rights of this council; 45 But they shall acknowledge me and my laws in this council, saith the Lord God; 46 For my people's rights and immunities and free agency shall be acknowledged as well as those of all other people, and my laws and government shall be sustained, or I will not acknowledge you, saith the Lord.

47 ¶ I have invested you with the keys and power of my Kingdom and they cannot be bartered away to others.

48 ¶ Shall all men be free? Yes, free to do right, free to express their sentiments and opinions, and have a full, fair and free representation; 49 But no man shall violate his covenants, pervert my laws, subvert others' free agency, and trample upon mine authority in this council, saith the Lord your God.

50 ¶ Again I say unto you as I said before, Henceforth do as I shall command you, saith the Lord your God. Even so, Amen.

A Speech by President John Taylor

20 Aug 1882

*A Discourse by President John Taylor, Delivered at Ephraim, Sanpete County, Sunday Morning, August 20th, 1882. (Reported by Geo. F. Gibbs — **Journal of Discourses** Vol 23:235–241)*

The Work of God and Building up of Zion
— Preaching, Temple Building and other Duties —
Corruption and Hypocrisy of Christendom
— Rights of the Latter-day Saints as American Citizens —
The Saints Counseled to be Pure, Honest, Upright, Charitable,
Long-Suffering, and Forgiving
— Difference Between Bigamy and Polygamy —
— Unjust Legislation and American Justice —
God for Israel as Long as Israel is for Right

¶ The work of God is onward, and we as His servants and people propose with His help to carry it on to completion. Some people do not like it very well, but we cannot help that. I do not think Lucifer likes it, but we can-

not help that either. We are here as the representatives of God upon the earth to accomplish his purposes, and to carry out his designs, to spread forth his Gospel, to build up his kingdom, to establish his Zion, and to promote the welfare and happiness of all people of every color and of every clime, according to the mind and will of the Lord as it shall be made known to us from time to time. This is what we are here for, as I understand it, and this is what we will do, God being our helper, and no man nor set of men can stay the purposes of Jehovah, for the enemies of God will wither and weaken from this time forth and forever. I will say that in the name of the Lord. The lord is with his people, but he does not approve of all our acts. Still we are, generally, striving to do what is right and observe his laws.

¶ We have a great work before us, a very great work to accomplish. God has laid it upon us and we expect to do it with his assistance. We have the Gospel to preach to the nations, a message that the Lord has given unto us to promulgate to all peoples; and to accomplish this purpose the Church of God is organized with Presidents and Apostles, with Seventies, High Priests, Elders, etc. A large amount of this labor is being done, and has already been done by my brethren around me as well as by myself. We have been among the nations of Christendom traveling without purse or scrip, trusting in the living God, to make known to the peoples of the earth the great things which he has revealed for the salvation and exaltation of the world.

¶ Our mission has principally been to preach the first principles of the Gospel, calling upon men everywhere to believe in the Lord God of heaven, he that created the heavens and the earth, the seas and the fountains of water; to believe in His Son Jesus Christ, repenting of their sins, to be baptized for the remission of the same; and then we have promised them the Holy Ghost. In doing this the Lord has stood by us, sustaining those principles that we have advanced; and when we have ministered unto men the ordinances of the Gospel, they have received for themselves the witness of the Spirit, even the Holy Ghost, making known to them for a surety that the principles that they had received were from God. And in regard to this I can say as Paul said on a certain occasion — "Ye are my witnesses," for this whole congregation, with few exceptions, know this to be true. The Twelve and the Seventies, the High Priests and the Elders are called upon to visit the various nations of the earth and see that the word and will of God pertaining to them is carried out. For we are all the offspring of God (Acts 17:28–29; Luke 3:38), and as we are interested in the welfare of our children, so our heavenly Father is interested in the welfare of all his children. He has sent forth the light of his truth and the spirit of revelation to gather together his sheep, and in this respect, as it was in the days of Jesus, so it is to-day. "My sheep (he said) hear my voice; they know me and follow me, and a stranger they will not follow, for they

know not the voice of a stranger." Under the influence of this spirit and Gospel we have been gathered together in one in our Stake organizations, in our Ward organizations, in our Priesthood organizations, and in all those principles that God has revealed for the guidance, protection and instruction of the Saints, that we may be prepared to operate and co-operate with God in all things in the interests of his people, in the interest of the nations, in the interest and welfare of all men who will listen to the words of life, and then to do the very best with others, as God does. That is about the position we occupy to-day.

¶ We are gathered here to the place we denominate Zion. There have been Zions before. Enoch had a Zion which was translated and which is reserved till the latter days. And we have a Zion to build up, which we shall do with the help of the Lord. We certainly shall accomplish these things no matter what the ideas and feelings of men may be in regard to it. Zion is onward and upward, and the Lord is directing and manipulating the affairs of His Church.

¶ We have our Temples to build, and we are doing it, and I certainly have no complaints to make, and I do not think that the Lord has. I think that the Lord is well pleased with the actions of the people in this respect, and with their zeal in carrying out some of these leading principles which he has had in his mind from the commencement of the world.

¶ We are living in the latter times, in the dispensation of the fullness of times when God will gather all things in one, whether they be things in heaven or things on the earth. We are living in a time when we have to operate and co-operate with the Almighty, and with the Priesthood, that has existed upon the earth before we came here for the benefit, blessing and salvation of the human family. Many of the purposes of God have been spoken of and pre-figured, in some instances darkly and dimly, in other more vividly and plain, pointing out and portraying the purposes of God pertaining to the human family; and these purposes will all be fulfilled. They will not be thwarted; God will not permit them to be. He has his work to perform and he is interested in the welfare of his Israel, and in the accomplishment of those things spoken of by all the holy prophets since the world was; and he will carry out his own purposes in his own way and time as he sees best.

¶ Now, what are we doing? We are sending the Elders abroad and they have been and are still going; the Twelve and the Presidents of Seventies are selecting and calling upon them and they are going to the different nations, and I am pleased to see the spirit generally manifested; I think that the brethren begin to comprehend the nature of their missions and calling from the fact that there are very few excuses made now-a-days. The tenor of the letters that I receive now in answer to those sent to brethren calling them

to perform a mission, is something like this: I have received your letter and am grateful to be considered worthy to be called. I will be ready at the time appointed." When men comprehend their position they feel it an honor to be engaged in building up the kingdom of God and of being heralds of salvation to the nations of the earth.

¶ When we build our Temples, what then? The brethren of the Twelve have been calling some men and women to go and labor in them. The old men whose heads are whitened with the passage of time are not without zeal, but they have not the strength to cope with the hardships attending a foreign mission; and therefore some of them will be called to minister in Temples. I should esteem it a very great privilege, if my time were not engaged in other things, to be engaged in such a labor, because there is a spirit and influence about that kind of work that is happifying, producing peace and joy, and tending to enlarge the mind of those that engaged in ministering for others as Saviors on Mount Zion, whilst the kingdom is to be the Lord's.

[¶] We feel in our hearts a desire to bless and benefit mankind, and to present the Gospel to all to whom the Lord gives us the power. That is one work that we have to perform. Another is, the building of Temples. Another is, the rearing of our children in the principles of righteousness. And in doing this, do we need the assistance of outsiders? I think not. When our Elders go abroad, they are sent to teach not to be taught; and if they should need teaching, the ministers of Christendom could not teach them for they are not competent to do so.

[¶] That reminds me of a statement that I heard in which a pious minister figures conspicuously. It was this: He stated, and his statement was published widely throughout the United States, in the religious journals, that whilst preaching to some of you Sanpete people, he held the Bible in one hand and was obliged to hold a pistol in the other. Where is this said to have occurred? *(Pres. Peterson answered, "In this house over here," pointing to the old meeting house.)* But then he was a pious man, and other pious men published it, and it was copied in all the pious newspapers and published as truth; and probably many pious men made it the text for their Sunday sermon. What a fortunate thing you did not hurt him. *(Laughter.)* Now, do we want our children taught by such people? I think not. We want something of truth; we want something of integrity and honor; we want something after the character referred to by David: "Lord, who shall dwell in the holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. * * * He that swareth to his own hurt, and changeth not. He that doeth these things shall never be moved." We want men and women of integrity and truth as the teachers of our children, in order that our children may grow up in the fear of the Lord and full of integrity and righteousness.

¶ Then they talk to us about our virtue. I think that some of these people had better attend to their own affairs. We do not want their system of what they call morality introduced amongst us; we can do without it very, very well. Why do we speak of these things? Because they are matters which concern us. Whilst men and women come here ostensibly to promote your welfare, they hail from places where the most outrageous infamies are perpetrated. Do we wish these corrupting influences introduced into our midst? I think not. Let them cleanse their own Augean stables where they come from, and then [after this they can] talk to us if they wish about purity. Do we want them to teach our wives and daughters how to murder their children — a practice that is prevalent in the places they came from? I should rather think not, nor do we wish the influence of people so educated, to introduce their contaminating, corroding and damning practices amongst us, the emanations from such a source are like a pestiferous plague, endangering, polluting and contaminating everything that comes within its reach. Newborn children are murdered by the thousands in the large cities of the east; and do they stop this evil? No. I have been told over and over again that it is not fashionable for women of the places where many of our would-be "Christian" teachers hail from, to have more than one or two children. And what do they do with the rest? To tell it in plain terms, they have a fashionable way of murdering them — either before or after they come into the world. This started with what was called Restellism; It was then denounced as infamous; the plague has now spread until nearly the whole nation is inoculated with it. Are these the kind of people that we wish to correct our morals.

[¶] I speak of these things for your information. But what will you do with these people, would you persecute them? No; but we do not want them for our teachers. I would not introduce such people to my family, neither would I introduce them to our schools to contaminate our children with the vices that prevail in the places they come from. I do not know anything about the persons that are among you, neither have I heard anything about them excepting this heroic minister of pistol notoriety. *(Laughter.)* I am reminded too of a move that a number of these so-called ministers of the Gospel made a short time ago in appealing to the nation to help them root out the abominations which they affirm exist here. Why do I speak of this thing? Because I have a duty to perform as your teacher. We observe all laws and principles that are correct, true and virtuous, and if there is anything else contrary to this we have from time to time called upon our Bishops to purge themselves and their wards from it, and I call upon them here to do the same thing.

[¶] I have been abroad among the nations of the earth, and so have many of my brethren, and did I ever go into England, Scotland, Frances, Wales,

Germany, or any other nation where I have been, and attempt to stir up sedition and trouble, or defame the people I was among? No, never. The Elders of this Church have been taught differently and they have acted in accordance with the teaching they received. We came to this land as religionists to serve God, fleeing from the face of persecution; We came here because we could not be protected in the places we left. Now that we have come here have we practiced anything that is contrary to correct principles? Not that I know of.

[¶] Have we the rights of American citizens? We most assuredly have. Has any person in this nation any more rights than we? Not if we have our rights given unto us. As American citizens we possess as many rights and privileges as any other citizen in these United States. What have we to do? We do not propose to barter them away, nor to relinquish them without a struggle. Do you mean to get up a revolution? Oh, no. We mean to contend for all principles that belong to free American citizens; and while there is law, justice or equity in the land, we design to contend for our rights inch by inch, and we do not mean to be despoiled of our rights without a struggle. We propose to maintain our franchise in this boasted land of liberty. This is the position we propose to take. If they disfranchise us as they did Brother Cannon; if we have men who do not know the difference between 1,300 and 18,000 we do, and we will contend for those principles that God has committed to us.

[¶] In reading some of the histories pertaining to the dealings of God with man and the dealings of the devil with him, you will find that Satan sought to rob man of his free agency, as many of his agents are seeking to do to-day; and for this cause Satan was cast out of heaven. God will have a free people, and while we have a duty to perform, to preach the gospel, we have another to perform, that is, to stand up in the defence of human rights — in the defence of our own rights, the rights of our children, and in defence of the rights of this nation and of all men, no matter who they may be, and God being our helper, to maintain those principles and to lift up a standard for the honorable of this and other nations to flock to, that they may be free from the tyranny and oppression that is sought to be crowded upon them.

[¶] This is a duty we have to perform, and in the name of Israel's God we will do it. It is a duty that our families demand of us; it is a duty that the honest in this nation demand of us, and that God demands of us; and we will try and carry it out, God being our helper. And if other people can afford to trample under foot the sacred institutions of this country, we cannot. And if other people trample upon the Constitution and pull it to pieces, we will gather together the pieces and rally around the old flag, or what is left of it, and proclaim liberty to the world, as Joseph Smith said we would. Is that treason? I do not know; no matter, it is true. Are we going to hurt anybody?

No. If they were hungry I would feed them; if they were naked I would clothe them, and learn to do good for evil as Jesus did. But I would say, "O my soul, come not thou into their secret, unto their assembly, mine honor be not thou united." Do them good? Yes, but do not enter into the associations referred to. We want to mix up with honorable men and women.

¶ I have made some plain remarks, but they are nevertheless true, and I have nothing to take back. Will we rebel against the nation? No. This nation has done a very great deal towards propagating human liberty. We read it in our schoolbooks, and we hear it sometimes proclaimed on the 4th of July, when we talk of the brave things the fathers of this nation performed in the defence of human rights, and it is a great pity, I think, that it should have been so short lived, for while the altar of liberty is yet stained with the blood of the patriots who fought for human rights, it seems almost too bad to make that same altar a forge whereon to make chains to fetter the human mind, to retard the progress of freedom, and to deprive man of his inalienable rights. It is a lamentable thing to reflect upon, yet it is true. It was a sad spectacle that we noticed some time ago in Mr. Evarts, secretary of the nation, calling upon the nations of Europe to assist the United States in crushing out a religious people. We have seen a great may things of a similar kind. Judge Poland and his operations; then the course pursued by Senator Edmunds against an innocent and persecuted people will place him in a very unenviable position.

¶ What course shall we pursue? We purpose to contend for human rights, for the Constitution of the United States, and for the rights and privileges of man and the freedom of humanity. We will try to live our religion and keep the commandments of God. People are wondering what the Commissioners will do. They will do what the Lord will permit them to do and nothing more. Shall we trouble ourselves about the action of Congress? No. We will put in a word for the liberty of man, equal rights and constitutional principles, and this we will maintain so far as God gives us the power. When we have done that we will live our religion; we will cleave unto God and unto truth, maintain virtue, purity and righteousness, and seek for the Spirit of the Lord; we will be humble, faithful and diligent, and we will pray for our enemies and for all men. Jesus when he was put to the test and men were clamoring against him, not only clamoring but they had nailed him to the cross, used these words: "Father, forgive them, for they know not what they do;" they are ignorant, besotted and dark, not acquainted with the principles of righteousness; they know not what they do, Father, forgive them. Then we find the Apostles speaking, calling upon them to repent and be baptized that their sins might be blotted out. When? Then? No. When? When the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who was before preached unto you;" and not till then.

¶ What more have we to do? To become saviors upon Mount Zion: To be full of kindness and long-suffering and contend against the sins and corruptions of the world, and cherish purity and holiness in the Lord our God.

[¶] What else? Some people tell us we ought to proclaim polygamy. We have no such mission. Further, if we were to proclaim the principle that they call polygamy, they could not obey it. We believe in celestial marriage, in celestial covenants, in men and women being united for time and for all eternity. Are we going to suffer a surrender of this point? No, never! No, never! We intended to be true to our covenants in time and in the eternities to come.

[¶] They call it bigamy. What is a bigamist? A man who marries one wife promising to be true to her, and afterwards representing himself as an honorable man, marries another one and deceives both of them. He is a breaker of covenants. A polygamist does not do that. Abraham, Jacob, David and Solomon did not perpetrate such infamies. Nor do we. Bigamy is an institution of a perverted Christianity and not ours. We make covenants with our wives, and we will be true to them and they to us in time and in eternity.

[¶] Supposing, I say, we were to preach this doctrine to the world, and tell them what David and Abraham and the Patriarchs did, and they were to say we accept it; could we administer in it? No, and they could not enter into this thing. There are only a few in Utah associated with this matter, comparatively, and those none but the most honorable, pure and virtuous, yet our nation has seen fit to condemn everybody, the non-polygamists as well as the polygamist, because the non-polygamist happen to live in the same place as the polygamists. Thus nine-tenths are proscribed for what the other tenth are alleged to have done. That is the kind of justice we have administered now-a-days.

¶ But if the nation can stand this kind of legislation, we can as long as they can. We will try to do right and fear God, and observe His laws, and seek to pursue that course that our Heavenly Father will approve, and we will have His Spirit to be with us and rejoice together in the fullness of the Gospel of peace. And we will build Temples; and we will build up the kingdom of God, and God will be on the side of Israel, if Israel will only be on the side of right, laying aside covetousness, corruptions and follies of every kind, [—] and [if Israel] will cleave to the truth, He will bless us and we will be blessed in time and throughout the eternities to come. Amen.

An Epistle from President John Taylor
&
Counselors Cannon and Smith

29 Aug 1882

*An Epistle from President John Taylor and Counselors George Q. Cannon and Joseph F. Smith, to the Members of the Church of Jesus Christ of Latter Day Saints, issued on 29 August 1882. (**Millennial Star** Vol 44: <No. 39, 25 Sept 1882> 611–614; **Deseret Evening News**, 31 Aug 1882)*

¶ An Address to the Members of The Church of Jesus Christ of Latter-day Saints.

¶ Dear Brethren and Sisters, — There have been many times in our past history when great exigencies have arisen, and it has been the imperative duty of the First Presidency of the Church of Jesus Christ of Latter-day Saints to give plain and pointed counsel to the people over whom, in the providence of God, they have been called to preside. A condition of affairs exists at the present time, which makes it eminently proper that we, as the First Presidency of the Church, should address you this epistle.

¶ We hear from many quarters, that many of you are not clear in your minds as to the course you should take in view of the extraordinary

circumstances in which you are placed by the action of Congress and the Executive at Washington, and of the Commissioners created by the Edmunds law since their arrival in this city — some viewing the requirements which are proposed as iniquitous; others having scruples about taking an oath which embodies all the odium of a religious test; and, still others, who feel so indignant that they would rather suffer the loss of citizenship than to seek to maintain it by such a method as has been proposed by the Commissioners. It is as a religious community that we are assailed; it is your religious belief and practices that are the objects of attack; because you belong to a religious body. Nearly nine-tenths of you, who have never been guilty of even alleged crime, and whose only offence is a belief in a doctrine which the Prophets and holy men of God practiced, and the fruits of which was the Redeemer of the world himself, are deprived of the most precious rights of freemen; therefore, it becomes your duty, as believers in religion, to defend yourselves by exercising to the proper extent the few privileges left to you, among which are those of registration and voting, and not yourselves and your own rights alone, but the right of every man, woman and child in this broad land to believe and practice their religion, as their consciences may dictate, so long as such practice shall not interfere with the rights of their neighbors.

¶ The Edmunds law, designed for the repression and destruction of a portion of your religion, by disfranchising all persons in the territories or other places over which the United States have exclusive jurisdiction, who had adopted, in obedience to the requirements of their religion, the principle of celestial marriage — became the law of the land on March 22, 1882. As that law required, five Commissioners, selected by the President and confirmed by the Senate, were sent to this Territory to enforce its provisions. These Commissioners reached Salt Lake City on the 18th of this present month. Since their arrival they have, in interviews with prominent citizens, given assurances of their intention to carry out the law, line by line, strictly and fairly. Their first public announcement was that, in accordance with the law of Congress, an election of a Delegate to Congress would be held on the seventh of November next. Following this announcement, the Commissioners have published nine rules, which they have adopted for the appointment and government of Registrars, Judges of Election, etc., for that November election. The second of these rules contains the following oath or affirmation, which the registration officer of each precinct is required to administer to every one who applies to have his name placed or retained on the registration list:

Territory of Utah, ss.
County of Salt Lake,

I, _____, being first duly sworn (or affirmed), depose and say that I am over twenty-one years of age, and have resided in the Territory of Utah for six

months, and in the precinct of _____ one month immediately preceding the date hereof, and (if a male) am a native-born or naturalized (as the case may be) citizen of the United States, and a tax-payer in this Territory, (or if a female) I am native-born, or naturalized, or the wife, widow or daughter, (as the case may be) of a native-born or naturalized citizen of the United States; and I do further solemnly swear (or affirm) that I am not a bigamist nor a polygamist; that I am not a violator of the laws of the United States prohibiting bigamy or polygamy; that I do not live or cohabit with more than one woman in the marriage relation, nor does any relation exist between me and any woman which has been entered into or continued in violation of the said laws of the United States, prohibiting bigamy or polygamy, (and if a woman) that I am not the wife of a polygamist, nor have I entered into any relation with any man in violation of the laws of the United States concerning polygamy or bigamy.

Subscribed and sworn to before me this _____ day of _____, 1882.

Registration Officer, _____ Precinct.

¶ It will be perceived by all who have read the Edmunds law, that the words "in the marriage relation" incorporated in this oath, are not to be found in that law. The language of the Edmunds law itself is: "That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such territory or other place," etc.

¶ Whatever the intention of the author of this law may have been, this is certain, the words, "in the marriage relation," are not a part of the law. If the law, therefore, were strictly enforced according to its literal tenor, not only would those who have obeyed the doctrine of celestial marriage, as a divine command, be excluded from voting and holding office, but it is more than probable that many persons who have urged legislation against the Latter-day Saints, and made war upon this feature of their religion, would also be disfranchised and disqualified for holding office.

¶ As a Church, we have repeatedly testified in the most solemn manner that the institution of marriage, which this law is aimed at, has been revealed to us by the Almighty, and that it is a part of our religion; that it is interwoven with our dearest and holiest hopes connected with eternity; and that — not from any lustful motives, but because we believe we should incur the eternal displeasure of our Heavenly Father if we did not comply with its requirements — we have espoused this doctrine. It has been argued by those who are ignorant of the true nature of this doctrine, and how inseparably connected it is with all our hopes of eternal happiness in that world beyond the tomb, that this is not a part of our religion; that this system of marriage is not religion; that it is an immoral and an odious practice; that it is shocking to the religious sense of the nation and to the civilization of our age; and that

legislation, framed for its repression and extirpation, should be enacted. The Federal legislature has, therefore, passed this act, and the Federal Executive has affixed to it his signature.

¶ If proof were needed respecting the truth of our protestations and testimonies, that this is a part of our religion, and that the object of this law is not the eradication of immoral practices, but that it is intended as a direct blow at our religious faith and practice, we have it furnished in this oath prescribed by the Commissioners. It is marriage under the forms of religion, and not immortality, which disfranchises and disqualifies the citizen under this oath. Every man and woman, who, in good faith, in all solemnity, and in strict accordance with the requirements of their holy religion, have entered into sacred covenants for time and all eternity, according to the patriarchal order of marriage, are excluded by this oath from registration; while those of both sexes, who may be living the vilest of lives, in adultery, fornication, or the practice of licentiousness of any kind, can take oath and be registered, vote and hold office! This oath is expressly framed so as not to interfere with or disturb them — one class of citizens to be stripped of citizenship for obeying divine law, while the violation of the most sacred of divine laws on the part of another class does not render them ineligible to hold the highest office in the Territory!

¶ It has been with feelings of profound regret that we have seen the Commissioners, men of high position and bearing honored names, take this view of the law, and frame such an oath as this to be administered unto the people; yet on the other hand, it is with unmixed satisfaction we perceive that the oath draws the line so sharply and distinctly between marriage and licentiousness. By the attempt in the construction of this oath to shield from injury those who, by their illicit connections with the other sex, might, under the provisions of the Edmunds law, be disfranchised, the Latter-day Saints, who, in all sincerity and honor, have obeyed a revelation from God, are not reduced to their degraded level.

¶ Our counsel, then, is to the Latter-day Saints who can truthfully take this oath, there is no reason that we know of in the Gospel, or in any of the revelations of God, which prevents you from doing so. You owe it to yourselves; you owe it to your posterity; you owe it to those of your co-religionists who, by this law, are robbed worse than even many of yourselves, of their rights under the Constitution; you owe it to humanity everywhere; you owe it to that free and constitutional form of government, which has been bequeathed to you through the precious sacrifices of many of your forefathers — to do all in your power to maintain religious liberty and free, republican government in these mountains, and to preserve every constitutional right intact, and not to allow, either through supineness or indifference, or any

feeling of resentment or indignation because of wrongs inflicted upon you, any right or privilege to be wrested from you. Very many of you can take this oath with conscientiousness and entire truthfulness, as you could even if it were in a form which many of your traducers could not take without perjury; and yet there would be no impropriety, while you do take it, in protesting against it as a gross wrong imposed upon you. Then having done this, and everything else in your power to preserve constitutional government and full religious freedom in the land, you can safely trust the Lord for the rest. He has promised to fight your battles. His word has never failed. You have proved Him in times of trial and fierce persecution in the past, and He is the same God to-day that He was then. He has neither gone to sleep, nor is He upon a journey; and if you are faithful to Him, He will as surely deliver you in the future, and fulfill all His promises to Zion, as He has delivered you in the past.

¶ In regard to our religion, or our eternal covenants, we have no compromise to make, nor principles to barter away; they emanate from God and are founded upon the rock of eternal ages; they will live and exist when empires, powers and nations shall crumble and decay; and with the help of the Almighty we will guard sacredly our covenants and maintain our interests and be true to our God, while time exists or eternity endures.

¶ In regard to your political arrangements, the Territorial Central Committee is an organization that has for its object the preservation of the rights of every citizen of this Territory, without regard to party or sect. They will doubtless issue such instructions, from time to time, as circumstances may demand. It is in the interest of every patriot to faithfully observe and practically carry out the suggestions that they may make.

¶ Let us guard well our franchise, and in one unbroken phalanx, maintain and sustain our political status, and, as patriots and freemen, operate together, in the defence of what few liberties are left us, in the defence of the Constitution, and in the defence of the inalienable rights of man; which rights always exist and are before and above all constitutions, and thus perpetuate to posterity the inestimable blessings of freedom, including the right to live, the right to be free, and the right to pursue happiness, unmolested by any influence, power, or combination. Your brethren in the Gospel, John Taylor, Geo Q. Cannon, Jos. F. Smith. Salt Lake City, Utah Territory, August 29th, 1882.

A Conference Address of President John Taylor

8 Oct 1882

— 279 —

*A Discourse by President John Taylor, Delivered in the Tabernacle, at Salt Lake City, on Sunday Afternoon, 8 October 1882. (Reported by John Irvine — **Journal of Discourses** Vol 23:256–270)*

The Mighty Mission of the Saints—God's Dealings With the World in Ancient and Modern Times—God's Authorship of Creation and Right to Rule—Man's Agency, the Gospel and the Gathering—Its Attempted Suppression, Contrasted Statesmanship—The Mother of Harlots and Her Daughters —The Political Situation in Utah—The Rights of Man, the Supporters and Subverters of Law and Order—Religious Intolerance and Political Injustice—The Latter-Day Saints the Future Saviors of America—The Edmunds Act and Its Unjust Operation—Reverend Falsifiers and Their Dupes— Exhortation to the Priesthood and the People

¶ We have had a very interesting Conference, and a great many thoughts, ideas and reflections have been presented to the people in a clear and pointed manner, and I have been pleased to see the unanimity and harmony that

have existed in our midst. And while I attempt to speak to you I shall ask an interest in your prayers that I may be strengthened to perform the labor. It is difficult for a people to understand and to retain everything that may be said in a Conference like this, where there are so many subjects dwelt upon and so many principles enunciated; but it is a great blessing for us that we are situated as we are, and that we possess the intelligence which has been communicated from time to time. Many great and precious principles having been revealed unto us, it becomes necessary for us to try to comprehend them, that we may understand the position we occupy before God, before the world in which we live, and before the intelligences that exist behind the veil in the eternal worlds. We have a great and important mission committed unto us, and it is for us to seek to comprehend that mission and fulfill the various duties and responsibilities devolving upon us. The Lord has given unto us a form of government, an organization, priesthood and authority to enable us to perform these several duties, and he has certain plans, purposes and designs to accomplish pertaining to us, pertaining to this nation, to other nations, and to the world in which we live, — pertaining to those who have lived and are now in another state of existence, and also pertaining to those who shall yet live.

¶ The time in which we live is denominated in Scripture "the dispensation of the fullness of times," wherein it is said God will gather together all things in one, whether they be things in the earth or things in the heavens. This dispensation embraces all other dispensations, all principles and powers, rights, privileges, immunities and developments that have existed among men in the various ages that are past. This globe did not originate with man, nor was it constructed, designed or manipulated by him, nor were any of its organisms, sentient or inanimate; for we are told that in the beginning God created the heavens and the earth and all that in them is: nor did this dispensation with which we are associated, nor have any of the dispensations associated with the works, plans or designs of the Almighty originated with man. After man had fallen, and it became necessary that he be driven from the garden, it needed the interposition of the Almighty, for as is said in the Book of Job, it was necessary to "deliver his soul from the pit; I have found a ransom." That ransom was the Only Begotten Son of God who offered himself in the beginning to meet the demands of justice, to carry out the purposes of the Almighty, and to be a Savior and Redeemer to man. Adam was perfectly helpless in this respect, and it needed the direct interposition of the Almighty for the accomplishment of this object. In the patriarchal, or antediluvian age, when men were put in possession of any hope, any intelligence, any knowledge, or any revelation pertaining to God, these things did not originate with man, they came from the Lord and were given by inspira-

tion; and when on account of the wickedness and corruption of mankind the old world had to be destroyed, a way was provided for a small remnant to be spared, By whom? By man? No. God dictated it. The Prophets prophesied about it. They taught the antediluvian as the people of this day are being taught, they warned them of the impending ruin that would overwhelm them, of the prison house to which they would go, and of the wrath and indignation of Heaven which would be poured out upon the peoples of the earth. It came to pass as they had declared. But God provided a way for the perpetuation of the human family. It was foretold to Methuselah that his seed should be preserved to perpetuate the human family upon the earth, and it was so, Noah, who was one of his descendants, fulfilled that decree.

¶ Again, in later ages when the children of Israel were in bondage in Egypt, they did not originate the method of their own deliverance, or point out the way for its accomplishment. They were in a state of bondage and vassalage. God raised them up a Moses, revealed His will to him, set him apart for this mission, told him what to do, and after some little difficulties arising from human weaknesses were removed, Moses was accepted, and the Lord became his instructor, and pointed out in all instances the course that he should pursue, and in what manner the children of Israel were to be delivered, and He, the Holy One of Israel, gave them His law and ordinances, and revealed unto them His will, and stood by and sustained, guided and directed them. This salvation did not come from the people, it did not originate with them, they owed it all to God, the source of all truth, all light, all intelligence, all power and blessings. The time at length arrived that the Son of God was to come. Neither the Scribes and Pharisees, the High Priests and Saducees, nor any of the sects and parties of the day comprehended the things that were about to transpire, and had nothing to do with bringing them to pass. His advent was announced to His mother by an angel, and His birth was heralded to shepherds by an angelic host, and the wise men of the East were led by his star to Bethlehem of Judea, where they found the infant Savior, whom they recognized as the Messiah, and to whom they brought presents of gold, frankincense and myrrh; and whom they worshipped.

¶ It is said in speaking of the Son of God, that he did not come to do His own will, nor to carry out His own purposes, nor to fulfill any particular plan of his own, but he came to do the will of his Father who sent him. Jesus in selecting his disciples, took one man here and another there — a tax gatherer, a fisherman, and others who it was thought were the most unlikely of any men to carry out the purposes of God. He left the great men out of the question, that is the High Priests and the popular and pious of all classes, and he selected his own laborers to perform his own work; and he subsequently told them, You have not chosen me, but I have chosen you

and set you apart unto this mission. When a message had to be proclaimed to the world in these last days the agents were chosen on the same principle. There was any amount of teachers of divinity, any amount of professors of theology, any amount of reverend, and right reverend fathers and all classes of religious men and religious teachers; but God did not recognize them. He chose a young uneducated man and inspired him with the spirit of revelation, and placed upon him a mission and required him to perform it; and he was obedient to that requirement. I speak of this to show that we none of us had anything to do with the introduction of this work, but that, as in all other dispensations in the various ages of the world, God was the originator of everything that tended to develop a knowledge of Himself and of his plans and purposes; to unfold the past, to develop the present, and to make manifest the future.

¶ To whom are we indebted for this book, called the Bible. We are told that holy men of old spake as they were moved upon by the Holy Ghost. And from whence did they receive that Holy Ghost? Not of man, nor by man, but by the revelations of God, through our Lord and Savior Jesus Christ. We sometimes feel to exalt ourselves a little in the position that we occupy pertaining to the Priesthood, pertaining to our organization, and pertaining to ordinances, etc. What have we to glory in? Nothing. None of us knew anything until it was revealed. None of us could comprehend any of these principles only as they have been made manifest. But by obedience to the Gospel we have received the Holy Ghost, and that Spirit takes of the things of God, and shows them to us. We have received this and hence have been baptized into one baptism, and all partaken of the self-same Spirit, as Paul expressed it, "dividing to every man severally as he will." The question arises, What is the object of this? It is that the world should be visited from time to time and communications made to the human family. Because light cleaves to light, truth cleaves to truth, intelligence cleaves to intelligence; and as we are all made in the image of God, and as God is the God and Father of the spirits of all flesh, it is His right, it is His prerogative to communicate with the human family. We are told that there is a spirit in man and the inspiration of the Almighty giveth it understanding. God having made the earth, made the people to inhabit it, and made all things that exist therein, has a right to dictate, has a right to make known His will, has a right to communicate with whom he will and control matters as he sees proper: it belongs to him by right; and he has seen proper in these last days to restore His Gospel to the earth, and, as I said before, intelligence cleaves to intelligence. We read in the Scriptures concerning man being a son of God. We read in the Scriptures about men becoming the adopted sons of God through obedience to the Gospel. Hence it is said: "Now are we the

sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." By what means? Through the atonement of Jesus Christ and by the medium of the Gospel, which has been introduced in different ages for that purpose. God having felt disposed to reveal the Gospel in these last days, has given the same principles and powers, the same light, revelation and intelligence that he did in former ages, for the accomplishment of the same work, and for the fulfillment of his purposes relating to the human family who are his children. Hence we occupy a very peculiar position in relation to God, in relation to the earth in which we live and the people thereof — in relation to both — to the living and to the dead.

¶ It is proper for us to comprehend the position that we occupy. We sometimes arrive at curious conclusions pertaining to the wickedness of the world, and a variety of other things associated therewith. And permit me to say here, that we had no more to do with the peoples of the world, or the placing of them in the position they occupy, than we had in restoring the Gospel. We find ourselves a few people mixed up with the world. We find too that when the word of God is made manifest and the revelations of God are developed, that many things as they exist amongst mankind are out of order. There is a great amount of priestcraft, idolatry, corruption, oppression, tyranny, murder, bloodshed, covetousness, licentiousness, and every kind of iniquity that can be conceived of; and that is more clearly made manifest to us because the Lord has been teaching us through the Prophets, and inspiring us with other feelings, and given unto us to comprehend things more clearly then others do. But what have we to do with the people of the world? We complain sometimes that they do not treat us exactly right. Well, they do not in all respects, and I do not think this is very difficult to understand. But there is nothing new about that, God has revealed unto us His law, and they do not comprehend it, neither do they want to; nor did the antediluvian. They were very wicked. Very corrupt and very depraved, very immoral and very dishonest; but that was a matter between them and the Lord, and he dealt with them; and it is his business to deal with the nations of the earth at the present time and not ours further than we are directed by him. What is the mission that we have to perform to this nation? It is to preach the Gospel. That is one thing. That was the mission given to the disciples of Jesus in his day: Go ye into all the world and preach the Gospel; he that believeth and is baptized shall be saved; and he that believeth not shall be damned. This mission is being carried out in the fact of our sending representatives of this latter-day work to all the civilized nations that will receive our missionaries. But we are not placed here to control people; we are not placed here to use any improper influence over the minds or consciences of men. It is not for us

to attempt to do what Mahomet did — to say that there was but one God, and Mahomet was his prophet, and by force compel all others to acknowledge it. To attempt to do that would be to attempt to interfere with the agency of man; and anything of that kind is altogether foreign to the character and spirit of our mission. We preach the Gospel to the people, and it is for them to receive or reject as they may choose. We have done this to a great extent. Many of you Elders who are before and around me — and there are some thousands — have been engaged preaching this Gospel, but none of you ever used coercion, none of you ever attempted to force any man to obey the message you had to declare. If you did, you did not understand your calling. And when you have been among the different nations preaching this Gospel, have you sought to interfere with their governments or with their laws, or endeavored to stir up commotion or rebellion or trouble of any kind? No. I am at the defiance of the world to prove any such statement. That does not belong to our faith. When the Elders are sent forth, they go as servants of God with a message from the Lord, to unfold the Scriptures, and to bear testimony of the things that they themselves are witnesses of; and to administer the ordinances of the Gospel to all those who believe on their words. This is the position that we occupy in these matters. And what else do we do? We gather the people together; and they no sooner receive this Gospel than they are anxious to gather with the people of God. Why? Because the Scriptures say that they would? Because the Scriptures say, "gather my people, those that have made covenant with me by sacrifice?" No, but because they have obeyed the Gospel and received the Holy Ghost, and that Holy Ghost, has instructed them pertaining to these matters, as it instructed the prophets in former times that such an event would transpire. The people have gathered together, and you could not keep them back if you were to try to. They have been trying. You know that Mr. Evarts wrote communications to the European ministers requesting them to use their influence by way of putting a stop to the "Mormon" emigration. It is rather a sorry comment upon the government of this nation, that boasts of being "the land of the free, the home of the brave, and the asylum for the oppressed," and that a little over a hundred years ago the chief complaint against the nation from whence the colonists came, was the lack of religious tolerations, to think that they should so far forget their original conditions as to call upon what they term the effete monarchies of Europe to assist them in suppressing religious liberty and controlling human freedom. And when this subject was brought before Mr. Galdstone, the Prime minister of Great Britain, a short time ago by some pragmatical zealot in the British Parliament, calling his attention to the request of the American Secretary, he very distinctly told him that "he was unable to interfere with the operation of the Mormons in England,

as he presumed their converts went with them willingly." Thus while the American government is trying to exert force and to interfere with religious matters and bind the consciences of men, the British government pleads for and guarantees to its subjects religious and social liberty. I am told that Mr. Evarts is a great-grandson of Roger Sherman, one of the signers of the Declaration of Independence. I should not have thought that that gentlemen would have so soon forgotten the position occupied by his ancestor. But it seems that such is the fact, nevertheless.

¶ I repeat, our mission is to preach the Gospel, and then to gather the people who embrace it. And why? That there might be a nucleus formed, a people gathered who would be under the inspiration of the Almighty, and who would be willing to listen to the voice of God, a people who would receive and obey His word when it was made known to them. And this people in their gathered condition are called Zion, or the pure in heart. I wish we were pure in heart; that is, I wish we were more so than we are. And this is something that we all need to reflect upon, to consider the pit from whence we were dug, and the rock from whence we were hewn. I have heard people say, they were born in sin, and cradled in iniquity. It is probably very true. Many of us have been rocked in these cradles, and we have been nurtured amidst infamies, and we have been surrounded by and enveloped in evils of all kinds. We talk some times about Babylon — "Come out of her O my people, that ye partake not of her sins, nor receive of her plagues." We need not say too much about those people, for we came out from them ourselves; and it would not be becoming on our part to speak badly about our former status. That reminds me of a conversation I had some years ago with some Protestants who were abusing the Catholics. I reminded them of the fact that they descended from them. They were calling the Catholic Church the Mother of Harlots. Well, said I, if that be true, she has brought forth a scurvy offsprings. History certainly informs us that the Protestants came out from the Catholics, and therefore, if the Catholic Church is the mother, they certainly must be the daughters, and one would think there should be some affinity between them. It is not considered proper for persons to rail against their mother.

¶ It is well for us to comprehend our position with regard to the nation. Being gathered together, as a people, we have assumed a political status, for we not only brought our religion and our spirits with us, but our bodies also; and by thus being gathered in this land we become naturally an integral part of the United States. We have received by the act of the government of the United States a territorial form of government, in which we are authorized to perform certain functions of a political nature, and to enjoy, as do all other Territories, the free and full rights of American citizens therein, and thus have

become a part of the body politic of these United States, with all the rights, privileges and immunities pertaining thereto, as exercised and enjoyed by all American citizens throughout this broad land; and these are guaranteed unto us in the Constitution of the United States and by the Congress of the United States, in an instrument denominated the Organic Act. And I will say this much for the United States; with all her faults and infirmities, I do not believe there is a nation upon the face of the earth to-day, where we could have as much liberty as we here enjoy, and that is precious little, God knows. We are told sometimes that we live under popular government, and that the voice of the people rules. It used to, but who rules now? Well, no matter, we have got to make the best we can of it. We have a territorial form of government, with a governor appointed by the administration. I was going to say, God save the mark. We have judges and other officers; and we have a nominal legislature that makes our laws, but those laws can be vetoed by one man. There is a great deal of absolutism about it. But these are the circumstances in which we are placed; and I suppose it is thought by a great many that we ought to consider it a great privilege to be allowed to live. We do think so, but we are not indebted to any officials for it; they did not give us our life, neither did the government. There are certain principles that are inherent in man, that belong to man, and that were enunciated in an early day, before the United States government was formed, and they are principles that rightfully belong to all men every where. They are described in the Declaration of Independence as inalienable rights, one of which is that men have a right to live; another is that they have a right to pursue happiness; and another is that they have a right to be free and no man has authority to deprive them of those God-given rights, and none but tyrants would do it. These principles I say, are inalienable in man; they belong to him; they existed before any constitutions were framed or any laws made. Men have in various ages striven to strip their fellow-men of these rights, and dispossess them of them. And hence the wars, the bloodshed and carnage that have spread over the earth. We therefore are not indebted to the United States for these rights; we were free as men born into the world, having the right to do as we please, to act as we please, as long as we do not transgress constitutional law nor violate the rights of others.

¶ Being organized, then, into a government such as it is — that is, the name of a government, the name of a legislature, the name of a free people — being organized as we are, what next? We are necessarily obliged to look after our affairs as men, our political affairs. Our mission to the world is a mission of peace, the Gospel proclaims peace on earth and good will to man. Then, being organized in a governmental capacity, we have certain rights. They profess to give them to us, but they don't. They try to deprive us of

them while professing to impart them. I might enter into a long line of argument here; no matter, I am merely speaking upon some general principles. What then is our duty here, say as a people — leaving religion out of the question altogether? As men and as American citizens, we have the right to all the privileges, and immunities, protection and rights of every kind that any men in these United States have, and no honorable man or men would seek to deprive us of them. When we talk about rights, these are the rights, as I understand them, that we possess in this nation. Is it proper, therefore, for us, as men and as citizens of the United States to look after our rights? I think it is. Do we want to violate law? No, we do not, although we know many of these laws are wrong, corrupt and unconstitutional. We have no right to find fault with others about their religion. We preach the Gospel; they receive or reject it as they please. If we have found the benefit of embracing it, let us be thankful; but we will not interfere with them in their religion. Are they Methodists? They can worship as they please — Presbyterians, Catholics, Baptists, or any other "ists" can worship as they please, that is none of our business, that is a matter between them and their God. But when they interfere with our rights as citizens of the United States, it becomes our business to look after our liberties.

¶ As religionists we call upon them, as a duty committed to us, as we aver, by the Almighty. Our mission is to call upon this nation and all nations to repent of their sins, of their lasciviousness, adulteries, fornications, murders, blasphemies and of all dishonest and corrupt practices. But in this we use no force; having laid these matters before them, they have their free will to receive or reject. As religionists they may proclaim us bigamists or polygamists or what they please, that is their business, and they must answer for their own acts; as politicians or statesman they must at least give us the benefit of the Constitution and laws; these, as a portion of the body politic, we contend for as part of our political rights. We do not claim, nor profess, nor desire to interfere with any man's religion or conscience. We have nothing to do with their religion, nor they with ours. Religious faith or belief is not a political factor. The Constitution has debarred its introduction into the arena of politics; and every officer of the United States has pledged himself under a solemn oath to abide by and sustain that Instrument, and not one of them can interfere with it without a violation of his oath.

¶ What have we done in defense of our liberties? I have heard several people say that we are inclined to be aggressive. I think we are not aggressive, but some of the laws are very aggressive. We have a grand jury organized of some fifteen men. How many of them are Latter-day Saints? Two, I think. So I suppose there is one-tenth of the citizens of this Territory loyal, patriotic and honorable, and the rest are considered to be unpatriotic, disloyal, etc.

But we ought at least to be tried before we are condemned; that is the law as I understand it. Now this one-tenth of loyal, good and virtuous people get thirteen men empaneled, and the nine-tenths get but two to represent them. But unfortunately for these loyal and patriotic people carefully prepared statistics show that this ten percent of population supplied eighty percent of the criminals. How is it in other things? There is considerable said about offices and officers. Where is there a man appointed from among the people to hold any office in the gift of the national government? To use the words of a thoughtful non-"Mormon" observer, though the 'Gentiles' constitute only ten percent of the population, yet from this small minority are taken the incumbents of nearly every position of influence and emolument. They have the governor, with absolute veto power, secretary, judges, marshals, prosecuting attorney, land register, recorder, surveyor-general, clerks of the courts, commissioners, principal post-office mail contractors, postal agents, revenue assessors and collectors, superintendent of Indian affairs, Indian agencies, Indian supplies, army contractors, etc."

¶ According to the common usages of men, we have at least a reasonable right to our proper proportion, but it is evident we do not have it. And then our educational interests are interfered with by these very men who state how ignorant we are. For instance, the Legislature of Utah appropriated the means of the people to help build a university. Who was to furnish the means? The people of this territory. Who said they should not do it? The Governor, and through his action the appropriation was vetoed. These are some of the things we have to contend with. On the other hand, laws are enacted inimical to the interests of this people. And then His Excellency goes to work and appoints a set of officers contrary to the law of the land; goes beyond the act of Congress and appoints officers to fill nearly every office in the Territory, vacant or not, as the case may be. I am not going to enter into the details of it, but we have generally found that there were people in those offices; that they had a right there, and that the law provided that they should hold over until their successors were elected and qualified. I believe the law so reads; indeed, I am told that the law not only reads so, but that the Governor's commissions to many of these officers also reads so, and hence his present action is violative of his own commission.

¶ These are some of the things we have to contend with. — Do we wish to fight the government of the United States? No. What shall we do? Stand up for the rights granted to us by the laws and constitution of the United States as American citizens. We have ex post facto laws, religious inquisitorial laws, we have laws which smack strongly of bills of attainder, and we have test oaths presented, all of which and many others are unconstitutional and are violative of our constitutional rights. I have the opinion of some of the

best jurists of the nation to the effect that all these things are a violation of law, and that men have no business to be subjected to such infamies, nor become their own accusers. An eminent jurist speaking of this queried how this kind of thing would apply in Washington, where miscegenation has prevailed to so great an extent. Suppose some of those who practised this thing were placed under such a law, how would it operate with them? Why several members of Congress have said that if the Edmunds law had been made applicable to adulterers, and men had to become their own accusers, it would unseat three fourths of the members of Congress. *Ex post facto* laws, have been passed, which are clearly unconstitutional, and it is for us to test them in the courts, and we mean to do it; for although as religionists we go as messengers of peace to the nations, yet as American citizens we mean to contend for our rights, inch by inch legally and constitutionally, God being our helper.

¶ Another thing God expects us to do, and that is to maintain the principle of human rights. I have felt sorrowful in watching the action of Congress towards us — sorrowful, not only on our own account, but on theirs. We fear no evil arising from those things, for we are anxiously performing our duty before God. But we owe it to ourselves as men, we owe it to our families, our children, and to posterity; we owe it to the lovers of freedom in this land, of which there are thousands, yea, millions, who despise acts of oppression and tyranny; we owe it to all liberty-loving men, to stand up for human rights and protect human freedom, and in the name of God we will do it, and let all the congregation say Amen. *(The immense congregation responded, Amen.)*

¶ Joseph, the despised of his father's house became their deliverer. Moses, the foundling and outcast of Egypt, became the deliverer and lawgiver of Israel. Jesus, the despised Nazarene, introduced principles that revolutionized the moral ideas and ethies of the world. And it may not be among the improbabilities, that the prophecies of Joseph Smith may be fulfilled and that the calumniated and despised Mormons may yet become the protectors of the Constitution and the guardians of religious liberty and human freedom in these United States.

¶ Now these are some of my feelings upon some of these points. And I will proceed a little further and say that I do not blame many men for entertaining the sentiments which they do towards us. There is a feeling and desire to see fair play and honesty deep down in the hearts of millions of the people of these United States, who ardently desire to see justice equally and honorably administered to all people within the nation. That was manifested very clearly during the passage of the Edmunds bill, and while many of those venerable Senators and honorable members of the House could

not conscientiously with their limited information and the false statements made by our enemies sustain Polygamy, yet, to their honor be it spoken, they endeavored to maintain human rights, free toleration and religious liberty, and the rights of man without distinction of party throughout the realm. We honor, appreciate and respect such men as honorable representatives of the founders of this nation, and of the thousands who to-day embrace similar opinions. It is the debauched, the corrupt, the violators of principles and law and desecrators of the sacred principles of liberty, it is their pernicious practices which are striking at the foundation of the institutions of this country and which are demoralizing and destroying the nation, and there are thousands of high-minded and honorable men to-day who, on account of trickery, hypocrisy, dishonesty and crime stand aloof from the filthy pool of politics. They have seen honor, truth, integrity and virtue trampled under foot, they have seen corruption and crime like a repulsive octopus pushing its Bri[g]arean arms into every department of State; they have seen corruption and crime like a deadly simoom permeating every department of the body politic, and debauching and corrupting the nation, and they have shrunk from the disgusting contact; how far they can reconcile this with their ideas of patriotism it is for these aggressors to say. It is not the honorable and upright, the men of virtue and integrity that we would proclaim against; it is the vicious, the untruthful, the calumniators, the corrupt and debauched, the stirrers up of sedition and strife, and the enemies of law, order, virtue, righteousness, justice, human liberty and the rights of man to whom our remarks would apply.

¶ Again, Presbyterians, Baptists, Methodists, Catholics, and all classes have come among us, and who has interfered with them? Has anybody interfered with their worship? No. Has any violence of any kind been offered them? No, you cannot find it. We are at their defiance to show any such thing here. What have we done? We have fostered them, as has been referred to; we have treated them courteously and kindly and gentlemanly as honorable people ought to do. What have they done? Combined together to publish some of the most abominable falsehoods that were ever circulated with regard to any community. Now, this becomes rather a serious matter. Talk about love for these people! I would do them good. If they were hungry I would feed them; if they were naked I would clothe them; if they were sick I would administer to them; but if they lied about me and about this people I would tell them they were liars and defamers; I do not care how pious they are, or how much religion they have got, I would tell them the naked truth in relation to these matters.

¶ They are the avowed advocates of moral reform, profess to be shocked at our moral obliquity and complain of us as being licentious and corrupt.

Even every prominent Christian minister in this city joined in a protest against customs inculcated in the Scriptures by the Almighty, and practised by Abraham, Jacob, David, and hosts of the most venerated and honorable men that ever lived, practices which they aver are lascivious and corrupt; and these same ministers issued a circular calling upon their fellow-ministers and brother Christians throughout the United States to petition Congress for legislation which should stop, as they claim, the "foul system of polygamy," and hypocritically inserted, to blind the eyes of those not familiar with Utah matters, a request for legislation for the suppression of "adultery, seduction, lewd and lascivious cohabitation and kindred offences," that they might "be punishable as in the States and other Territories of the Union;" and political demagogues joined with them in the crusade.

¶ Predicated upon these solicitations scores of petitions were forwarded to Congress to this effect. They obtained their legislation and in their frantic Christian zeal to stamp out polygamy, a Bible institution, Congress, under this priestly influence so far forgot the inalienable rights of man, constitutional guarantees and forms of jurisprudence, as to disfranchise nine-tenths of this community for the alleged crime of the one-tenth, and that too, without trial; thus making the innocent suffer for the alleged acts of the guilty. And to-day an infamous, expurgatory test oath is introduced, at variance with all precedents in this nation, which as stated by Judge Black, is altogether "odious, unjust and unconstitutional," which "reverses those rules of evidence which lie at the foundation of civil liberty," and is a flagrant, violent and direct attack upon the inherent rights of man. Thus in their intemperate, religious zeal making a direct onslaught upon the bulwarks of republican institutions, jeopardizing the safety of the state, and thoughtlessly, recklessly and inconsiderately ignoring every just principles; assailing the fundamental doctrines of political and religious freedom; and exerting all their energies in attacking a phantom to tear down the pillars of state and to destroy the Temple of Liberty, though they themselves, as a Samson, perish in the ruins.

¶ What is the moral effect? This same test-oath, while it assails a scriptural usage practised by the most renowned, revered and honorable men of antiquity, who are denominated men of righteousness and the friends of God, protects and sustains the degraded, corrupt and licentious who are supposed to be good Christians and not polygamists.

¶ A very honorable, upright and virtuous gentleman, whom no one will accuse of immorality or vice — the respected ex-mayor of this city, who has filled that office with dignity and honor for the last six years, has a son who was appointed registrar for the Fifth Precinct in this city; this son had the painful and humiliating duty to perform of refusing to register his father's name, because many years ago he had had more than one wife, but

who, through death, was for some time without a wife at all, and has lately married one wife; and yet this young man had to perform the disgusting task, according to the provisions of said test-oath, of registering a notorious keeper of bagnio, and many of her harlot associates. Another circumstance occurred of a gentleman who came to be registered, but thought it would be impracticable for him to take the test-oath. More honorable than many of his pious associates, he suggested that he did not know that he could take the prescribed oath, for he not only had a wife, but kept a mistress, but on examination he found the oath exempted all those who might engage in illicit intercourse, provided the association was not, as expressed in the oath, "in the marriage relation." On discovering this, he observed, "I can take that oath, for I am only married to one;" and he was accepted. Another young man in this city, whilst having the test oath read to him, said he could not take it, as he could not swear that he had not cohabited with more than one woman; but when the reading was continued and the words "in the marriage relation" sounded in his ears, he said, "I can go that," and was duly sworn.

¶ Thus these moral and religious reformers and teachers, these professors of high moral ideas, these inveighers against a scriptural practice professedly because it is immoral, have introduced safeguards to protect the libertine, the voluptuary and the harlot, whilst they have made criminals of those who have been observing a law instituted by the Almighty. Perhaps it would be considered too severe to call these "reverend gentlemen" and those "venerable seigneurs" who occupy honorable positions in Congress by the harsh name of hypocrites, yet it is very humiliating to the sensitive and virtuous to contemplate the result of their ill-timed and intemperate acts, for they have thus made themselves, while professing purity, the advocates and abettors of vice, licentiousness, immorality and crime.

¶ I wish here to apologize a little for the people of the United States, for I think sometimes we carry the thing too far in relation to them. Here are men supposed — would be in any other community — to be honorable men, reverend men that are teachers of religion, combining against us. And because they are considered honorable men, people say, why there is the Reverend Mr. So and So and So and So, they have requested us to send petitions to Congress, to do this and that because of the wickedness and abominations of this people, and their misrepresentations and falsehoods have been circulated in the religious magazines and in the political papers, until the people abroad hardly know what to think. Many of them think we are a very infamous people; they think we are a great deal more corrupt than they are, and that we need not be. And they go to work to legislate to correct our morals. Now, with thousands of papers circulating these falsehoods, and these falsehoods coming from supposed religious and honorable men, is it any wonder that the

people should be deceived with regard to us. I read to-day an account of an attempt to drive our Elders from some of their fields of labor? What for? Because they are "Mormons." They are so wicked and so corrupt, and all because the papers and reverend ministers said so and so; and thus thousands of honorable men are deceived; but many of them, when they come to a knowledge of the truth, will rejoice in it. I want, then, to stand in defence of many of the people of the United States who are thus deceived. It is said in the scriptures that the serpent cast out of his mouth water as a flood. We have certainly had floods of falsehoods, originating, many of them, with these pious people. Do we want much association with these people? I think not. If they circulate falsehoods about us, can we respect them very much? I think not. We cannot hold communion with people who are corrupt, low and degraded. We were down in the sloughs a little while ago ourselves; we have come out from among them and know what they are. We know the infamies which exist there, the licentiousness, the corruption, the social evil, adulteries, fornication, sodomy, child murder, and every kind of infamy. And they come here and want to teach our children these things. We have got to be careful how we guard our homes, our firesides, our wives, our sons and our daughters, from their association. We don't want these practices insidiously introduced among us. We want to preserve our purity, our virtue, our honor, and our integrity.

¶ The time is hastening on, and I shall have to stop. I wish to make some further remarks, and would have liked to have talked some time longer. But what shall we do? I will tell you what I will try to do. I will try and humble myself before the Lord and seek for his blessing, and say as one of old said: "Search me, Oh God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." I have talked with my counselors in the same way, and they are of the same mind. We have talked with the Twelve about these things, and they are of the same mind. Now, we call upon all you Seventies, High Priests and Elders, you Bishops, Priests, Teachers and Deacons individually and your quorum capacity upon the head of famiys, upon the various organizations in the Church, upon all the Saints who profess to revere His name, to humble yourselves before God, to lay aside your covetousness and your evils of every kind. And when you have done so, you that meet together for prayers in your holy places, call upon God for guidance, direction and deliverance, and he will hear your prayers and deliver you, and your enemies shall have no power over you, for God is on the side of Israel, and he will preserve his people. No power can stay the progress of this work, for it is onward, onward, onward, and will be, until the kingdoms of this world become the kingdoms of our God and His Christ, and until every creature in heaven and in the earth and under the earth shall be heard to exclaim, Blessings and glory and honor and

power and might and majesty and dominion be ascribed to Him that sitteth upon the throne and unto the Lamb for ever.

¶ We will leave the wicked in the hands of God: He will deal with them in his own way. We are told that the wicked shall slay the wicked; and one thing that I am sorry over in this nation is this: that they are striking at the tree of liberty and trying to fetter humanity and bring men into bondage, they are laying the axe at the root of this government, and unless they speedily turn round and repent and follow the principles they have sworn to sustain — the principles contained in the Constitution of the United States — they will be overthrown, they will be split up and divided, be disintegrated and become weak as water; for the Lord will handle them in his own way. I say these things in sorrow; but as sure as God lives unless there is a change of policy these things will most assuredly take place.

¶ Let us be pure, let us be virtuous, let us be honorable, let us maintain our integrity, let us do good to all men, and tell the truth always, and treat everybody right, no matter their profession or creed, and love our religion and keep the commandments of God, and it shall be well with Zion in time and throughout eternity.

¶ God bless you. God bless all the Latter-day Saints. God bless all rulers and all men everywhere in responsible situations who seek to do right and to preserve law and justice and equity, and to maintain the rights of all men, and let his wrath and indignation rest upon the perverters of justice and those who seek to bind down the human conscience and enslave their

A Revelation Given to President John Taylor

13 Oct 1882

*Revelation given through President John Taylor, on Friday morning, 13 Oct 1882, in the Gardo House, at Salt Lake City, Utah. (**Unpublished Revelations** Vol 1: <13 Oct 1882> 138–140)*

***Editors Note:** Five days after receiving this Revelation, on 18 Oct 1882, President Taylor addressed a letter to President Albert Carrington, in England, wherein he stated that "This revelation was submitted to the Twelve and by them accepted, and was afterwards read to the Presidents of Stakes, First Presidents of Seventies and a few others." (**Millennial Star** Vol 44: <13 Nov 1882> 732–733) B. H. Roberts states that: "The revelation complete was published, and will be found in L. D. S. Pamphlets, Vol. lxv, collection in Historian's Office." (**A Comprehensive History of The Church of Jesus Christ of Latter-day Saints Century** I, Vol 6:105) In keeping with this, in the years that followed this Revelation was printed in several of the European Editions of the Doctrine & Covenants — however none of these were in English.*

In the above letter, President Taylor states that "This revelation was submitted to the Twelve and by them accepted, and was afterwards read to the Presidents of Stakes". President Woodruff wrote an account of this meeting in his journal. According to Woodruff, the meeting occured the following day after the Revelation was given, on 14 October 1882, at which time President Taylor presented the Revelation to the First Presidency, the Quorum of the Twelve and the Presidents of Stakes. The following is Woodruff's account of the meeting:

"We held a meeting with the Presidency, Twelve Apostles and the Presidents of Stakes. Remarks were made by President Taylor. Then the Revelation was read. G. Q. Cannon spoke to us and said how can we teach the people [to live] any law or principle that we do not [live and] keep ourselves? Joseph F. Smith spoke upon several subjects upon the Patriarchal order of Marriage. President Taylor told what Joseph Smith said to him upon that subject & said if we do not embrace that principle soon, the Keys will be turned against us, for if we do not keep the same law that our Heavenly Father has, we cannot go with him. The word of the Lord to us was that if we did not obey that Law we could not go where our Heavenly Father dwells. A man obeying a lower law is not qualified to preside over those who keep a higher law.

*"W. Woodruff said he was glad the Quorum of the Twelve & Seventies was now to be filled and said that the reason why the Church & Kingdom of God could not progress if we did not receive the Patriarchal Law of Marriage was that it belonged to this dispensation as well as the Baptism for the Dead [—] and any law or ordinance that belongs to this dispensation must be received by the members of the Church or it cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the Law of Abraham or they will have to stop [i.e. Resign their positions]." (**Wilford Woodruff's Journal** 8: <14 Oct. 1882> 126; For more on this see **Doctrine of the Priesthood** Vol 13: <January 1996> 54–62.*

Woodruff's report of President Taylor's remarks in the above meeting, are commenserate with what Taylor said at another meeting a year earlier:

"Pres. Taylor spoke 52 minutes. The Prophet Jos. Smith said to me at Nauvoo, in regard to celestial marriage, ["] These things of which I have told you have got to be entered into or the Keys will be turned [against us."] He had previously said the Kingdom could not go any further unless this law was observed. Prest. Cannon read the revelation on Celestial Marriage [i.e. D&C 132]. Prest. Taylor again spoke 20 min." (The Journal of L. John Nuttall, Sat. 13 Aug. 1881, Special Collections, BYU Library)

Not only does President Taylor's Revelation speak to the point the necessity of the Leaders of the Church entering into the practice of plural marriage, but it also speaks to the point of the Elders and members of the Church doing the same.

not only so but it does it in the language of revelations given to the Prophet Joseph Smith years before

The first intimation that the Latter Day Saints would one day live Plural Marriage is to be found in the Book of Mormon, in Jacob chapter 2. As it is there stated:

"for if I will saith the Lord raise up seed unto me, I will command my people, otherwise ye shall hearken unto these things." (Jacob 2:30)

The above passage was written in 1828, and published to the world a year later in 1829, a year before the Church was formally organized in 1830. However, in accordance with the Testimony of the Prophet Joseph Smith, the original stimulous which led him to inquire of the Lord respecting the Marriage Law of Heaven occured during his work on the Inspired Version. It was what he read in the Bible regarding the Patriarchs and Prophets having more than one wife that forced the question to the forefront of his mind. The Prophet did not write the revelation down at the time he received it, however years later when it was finally committed to writing, this is the context in which it is written:

1 Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. 3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. 4 For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. 5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. 6 And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God. (D&C 132:1–6)

To be sure there was much interjected into the revelation that followed, that had to do with the day and time when it was finally committed to writing, nevertheless this does not deny the premise, that the Prophet's initial stimus was

the first revelation which he had received years before.

Inasmuch as the initial date when he received the Revelation on Plural Marriage is not known, we are left with no choice but to examine the Prophet's work on the Inspired Version in order to come up with an approximate date. The Prophet commenced his labor on the Inspired Version of Genesis in the month of June of 1830, and by the 7th of March 1831 he had gone through Genesis to chapter 24, verse 41. Not only so, but probably he had read in Genesis chapter 25. Genesis chapter 16 tells of Abraham's plural marriage to Hagar and their son Ishmeal, and chapter 25 relates to Abraham's plural marriage to Keturah and the 6 sons which he was given through her. Even though there is no apparent break in continuity, it may be significant that after telling of Abraham's marriage to Hagar and the birth of their son Ishmeal, the Prophet's "Old Testament Manuscript 1" skips from page number 37 to page number 40.

The Prophet's work on Genesis stopped in March of 1831, and apparently did not resume until more than a year later in July of 1832. However it is evident that as of September 1832 he had progressed through the Old Testament at least as far as Exodus chapter 34, and even to Deuteronomy chapter 10, for in September of 1832, the Prophet received a Revelation wherein there are strong connections to both of these. Not only so but he also speaks of Moses receiving the Priesthood through his fatherinlaw Jethro, who was a descendant of Abraham through Keturah (see D&C 84:6–25, 35–41; JST Exodus 34:1–2; JST Deut 10:1–2).

Again inasmuch as there is a lack of contemporary records where it concerns the Prophet's Teachings and Practice of Plural Marriage during the Kirtland period — for this reason we are obliged to resort to a reconstruction of the Prophet's first efforts in the Joseph Smith Translation of Genesis. It is clear that the year is 1831. practice of Plural during the early years of Church History

cryptic reference D&C 93

personal purity and obedience to the laws of God was the issue constantly pushed to the front of the Revelations given to President Taylor.

to the reception of the Revelation on Plural/Celestial Marriage was what he read in the Bible with regard to the Patriarchs and Prophets having more than one wife. The Prophet commenced his Inspired Version of the Bible in 1830

Revelation given through President John Taylor, at Salt Lake City, Utah Territory, October 13th, 1882. Friday Morning.

1 ¶ Thus saith the Lord to the Twelve, and to the Priesthood and People of my Church: 2 Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform; 3 And then proceed to fill up the presiding Quorum of Seventies, and assist in organizing that body of my Priesthood who are your co-laborers in the ministry.

4 ¶ You may appoint Seymour B. Young to fill up the vacancy in the presiding Quorum of Seventies, if he will conform to my law: 5 For it is not meet that men who will not abide my law shall preside over my Priesthood; 6 And then proceed forth with and call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the Gospel among the Lamanites throughout the land. 7 And then let High Priests be selected under the direction of the First Presidency, to preside over the various organizations that shall exist among this people; 8 That those who receive the Gospel may be taught in the doctrines of my Church, and in the ordinances and laws thereof, and also in the things pertaining to my Zion and my Kingdom, saith the Lord, that they may be one with you in my Church and my Kingdom.

9 ¶ Let the Presidency of my Church be one in all things; and let the Twelve also be one in all things; and let them all be one with me as I am one with the Father.

10 ¶ And let the High Priests organize themselves, and purify themselves, and prepare themselves for this labor, and for all other labors that they may be called upon to fulfill.

11 ¶ And let the Presidents of Stakes also purify themselves, and the Priesthood and People of the Stakes over which they preside, 12 And organize the Priesthood in their various Stakes according to my law, in all the various departments thereof, in the High Councils, in the Elders' Quorums, and in the Bishops' and their Councils; and in the Quorums of Priests, Teachers and Deacons, that every Quorum may be fully organized according to the order of my Church;

13 [¶] And then let them inquire into the standing and fellowship of all that hold my Holy Priesthood in their several Stakes; 14 And if they find those that are unworthy, let them remove them, except they repent, 15 For my Priesthood whom I have called and whom I have sustained and honored, shall honor me and obey my laws, and the laws of my Holy Priesthood, or they shall not be considered worthy to hold my Priesthood, saith the Lord.

16 [¶] And let my Priesthood humble themselves before me, and seek not their own will but my will; 17 For if my Priesthood whom I have chosen

and called and endowed with the Spirit and gifts of their several callings and with the powers thereof, do not acknowledge me I will not acknowledge them, saith the Lord; for I will be honored and obeyed by my Priesthood.

18 [¶] And then, I call upon my Priesthood, and upon all of my people to repent of all their sins and shortcomings, of their covetousness and pride and self-will, and of all their iniquities wherein they sin against me; 19 And to seek with all humility to fulfill my law, as my Priesthood, my saints, and my people.

20 [¶] And I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their house holds. 21 And I will bless and be with you, saith the Lord;

22 [¶] And ye shall gather together in your holy places wherein ye assemble to call upon me [in Prayer Circles], and ye shall ask for such things as are right, 23 And I will hear your prayers, and my spirit and power shall be with you, and my blessing shall rest upon you, upon your families, your dwellings and your house holds, upon your flocks and herds and fields, your orchards and vineyards, and upon all that pertains to you; 24 And you shall be my people and I will be your God; 25 And your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, 26 And they shall not have power nor dominion over you; 27 For my word shall go forth, and my work shall be accomplished, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me. Even so, Amen.

Letter of President John Taylor

19 Jan 1883

*A Letter written by President John Taylor, from Salt Lake City, to Mrs. Malinda J. Merrill, of Fremont, Piute Co, Utah, on 19 January 1883. (**Most Holy Principle Vol 1**:314–316; John Taylor Papers Vol 2:280–281; Doing the Works of Abraham Mormon Polygamy Its origin, practice, and demise <Norman, Oklahoma 2007> 319–321; John Taylor Papers, Church Historians Office; Journals of Thomas Memmott, Quotation Book, Book of Genealogy, reel 3 LDS Archives 98–100)*

Dear Sister:

¶ In regard to the question which you have proposed pertaining to plurality of wives you say: 'According to my understanding of the revelation, I thought it was sealing, but some say it is plurality.' Permit me to say that it is both, you will find that the revelation is on ["]The Eternity of the Marriage Covenant, including Plurality of Wives["], and the first paragraph reads: 'Verily thus saith the Lord, unto you my Servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I the Lord justified my Servants, Abraham, Isaac and Jacob; as also my servants Moses,

David and Solomon, as touching the principle and doctrine of their having many wives and concubines.' The question that was asked was evidently in relation to those people, and especially in relation to the plurality of wives. In the 4th verse it is said: 'For behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hand shall abide the law which was appointed for that blessing, and the conditions thereof as were instituted from before the foundation of the world, and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory, and he that receiveth a fulness thereof, must and shall abide my law, or he shall be damned, saith the Lord God.'

¶ You ask: 'If a man and woman go to the House of the Lord and get their Endowments and are sealed for time and all eternity, and they two live together quietly and peaceably and teach their children the principles of life and salvation, and bring them up in the fear of the Lord, will they gain an exaltation in the Celestial Kingdom with a continuation of their seed or not? I have been sealed to my husband, and my patriarchal blessing says: "I shall raise children in the Millenium," and I would like to live so as to gain that blessing. I hear men say that one cannnot gain an exaltation and a continuation of their seed in the eternal world unless they take more wives than one, and I am anxious to understand it.' In fulfilling this, you have entered so far into the everlasting covenant, which is so far acceptable before the Lord, but in regard to the Law, it is further said, verse 32: 'Go ye, therefore, and do the works of Abraham.' The question is: What is the Law? The 34th verse says: 'God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law: and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.' In the 37th verse it is said: 'Abraham received concubines, and they bore him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode my law; as Isaac also, and Jacob did none other things than that which they were commanded.' 'David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the bginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.' 38th verse.

¶ You seem desirous to take part of the Law and reject the other part, but it is plainly stated as above quoted, that they were 'to do the works of Abraham, and that if ye enter not into my Law, ye cannot receive the promise of my Father which was made unto Abraham.' It is further said: 'God commanded Abraham and Sarah gave Hagar to Abraham to wife, and that

the reason why she did it was because it was the Law.' It is evident therefore from the whole of the above that other wives were included in this Law as well as the one. You further inquire: 'What is the difference in a man having dead wives sealed to him than living women, so that he has one living wife; will they gain as great an exaltation if they have dead women sealed to them as they would if they had living women sealed to them?' This Law pertains more particularly to the living, and on this point I refer you to verse 52 wherein it is said: 'And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God,' and in the 64th verse: 'And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her this law of my Priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.' 'This is the Law of Sarah, who administered unto Abraham according to the Law, when I commanded Abraham to take Hagar to wife.' You seem to be desirous of having dead women sealed to your husband instead of living ones, where as the law pertaining to these matters does not put things in that shape. We read that the Lord commanded and Sarah gave Hagar to Abraham to wife, and it is for wives as well as husbands to perform their part in relation to these matters as explicitly stated in verse 64 wherein it is said: 'If he teaches unto her the law of my Priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God.' Circumstances do not always place it in the power of man to enter into this Covenant and these matters are left with the Lord to adjust, but no man or women has authority to point out any other way than that which the Lord has appointed.

¶ Respectfully your Brother in the Gospel. Signed: John Taylor. (Letter taken from a private collection, also a copy is on file at Brigham Young University.)

A Conference Address of Presient John Taylor

8 April 1883

— 305 —

*A Discourse by President John Taylor, Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, Annual Conference, 8 April 1883. (Reported by Gibbs and Irvine — **Journal of Discourses** Vol 24:123–130)*

The Gospel Like Leaven — Labor Required of the Elders — Promises to Abraham — Honorable Men in the American Nation Formerly and Now — Liberty in Religion and the Elective Franchise Claimed As Rights — The Saints Cannot Afford to Do Wrong — Relationship to God — Exhortation.

We have had a very interesting Conference, and a great many very excellent principles have been presented to the people. As I told the Priesthood last evening we are occupying a very peculiar position in the earth, a position that has not been of our own seeking. God has set His hand to accomplish His purposes upon the earth, and for this purpose He has revealed Himself from the heavens, as we have heard since this Conference commenced. In pursuance of this He has manifested Himself and His Son Jesus Christ, and

has restored the Holy Priesthood by and through the medium of a Priesthood, or various parts of a Priesthood that existed in former ages — those holding that everlasting Priesthood, which administers in time and in eternity, have been commissioned from the heavens to come to the earth to bring to pass the very things of which they themselves had prophesied.

[¶] Although we are, comparatively speaking, a small people, few in number, yet as it was in the days of Jesus so it is to-day. The Gospel is like a little leaven put into a certain portion of meal, and it is working and operating, and the ultimate result will be that the whole lump will be leavened. Not that everybody that is in the world will obey the Gospel; but the Lord will have His own way in manipulating His affairs, and great tribulation will overtake the inhabitants of the earth. As you have heard, many of the wicked will slay the wicked; but after these things have taken place the good, the honorable, the virtuous, the pure, those that are desirous to serve God will all have their position, and that thing will be fulfilled which was spoken of by Jesus — "Blessed are the meek for they shall inherit the earth." The time will yet come when the Saints of the Most High will take the kingdom and hold dominion under the whole heavens. These are principles that are familiar to us all.

[¶] In the meantime, however, many important events have to take place, and a great labor has to be performed, and will be performed by the agencies which have been introduced by the Lord, and which will be hereafter introduced by Him for the accomplishment of His purposes, and the bringing to pass of His righteous will. For this purpose the Holy Priesthood has been restored; for this purpose the message of life and salvation has been proclaimed to the nations of the earth; for this purpose after the reception of the Gospel, the people have been gathered together in order that the Lord might have a people who would be under the influence of His Holy Spirit.

[¶] We have all been baptized by one baptism, and have all partaken of the same Spirit, and wherever these ordinances have been administered according to the order of God, and have been received by the faithful among the nations of the earth, these effects have always followed. I have been among the nations myself, and I have baptized people and confirmed them at least in three different languages, and the same spirit rested upon all of those different peoples, and so it is throughout all nations. The Lord has said he would gather together His elect from the four quarters of the earth. And how does He do it? By operating upon the minds of those who obey the Gospel. Jesus said in His day and it is true to-day—"My sheep hear my voice and know it, and follow me and a stranger they will not follow because they know not the voice of a stranger." It is under the influence of this Spirit that we have been gathered together. We used to sing:

Whither shall we follow, follow, follow;
Whither shall we follow, follow thee?
All the way to Zion, all the way to Zion,
All the way to Zion,
We will follow thee.

¶ What made you gather here? The impulse of the Spirit of the living God, and you could not keep away. We have representatives here from very many nations to-day. Here are Elders who have preached the Gospel in many nations. A few years ago we had some twenty-five nationalities represented at one of our public demonstrations. And thus our work is to go on and spread and increase. The Apostles, the Seventies, the Elders, and men who have received the light of truth, will spread forth that light to others of the family of God throughout the world. This is a labor resting upon the Elders of Israel, and until it is accomplished we shall not have fulfilled our mission here upon the earth. Then, again, we have other works to perform associated with the Church, with the Kingdom, and with the Zion of God. I think sometimes that we as a people are a good deal sectarian in our feelings, and it is necessary for us occasionally to look at the pit from whence we were dug, and the rock from whence we here hewn. We are all too ready to cry out, as the sectarians do in their different orders,

"The temple of the Lord, the temple of the Lord,
The temple of the Lord are we."

And we are apt to forget sometimes the mission that God has placed upon us, which is a mission of mercy, a mission of light, a mission of intelligence, a mission that is calculated to elevate the world of mankind, even all those who will receive and obey it. It is not intended for us alone; it is intended for all men. Who are the world, and who are we? We say we are the children of God our Heavenly Father. That is true; we are the children of God our Heavenly Father. And is God our Father? The Scriptures say so. But what of the rest of the world — say of this nation, and all other nations — what of them? Whose children are they? They are also the children of our Heavenly Father, and He is interested in their welfare as He is in ours; and as a kind and beneficent father towards His children, He has been seeking from generation to generation to promote the welfare, the happiness, and the exaltation of the human family. And let me say here, that He is the fountain of life, the fountain of light, and the fountain of intelligence, as we used to say in the Church of England when I was a little boy, and I suppose they say so now; it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture," He provides for us. We sometimes talk about the hand of God being over us. Of course it is, and will be over us forever, if we will

only serve Him, for He is always true. But His hand is over the nations of the earth also. He is interested in the welfare of this nation and all other nations and all other peoples as well as in our welfare. What was the greatest blessing conferred upon Abraham? One was that his seed should be numerous as the stars of heaven, and as the sand upon the sea shore. I do not know that he would have got along very well in this land now-a-days; they would have been after him for polygamy. People do not believe so much in these things now as they did formerly. Nevertheless, the Lord told him to take another wife; but then, perhaps the Lord made a mistake, He had not studied modern Christianity; He was, to use the language of the advanced Christian, behind the times. But whatever may be thought or said about it, according to the record that has come down to us, He used to talk to people in that day.

¶ But let me refer you to another blessing connected with Abraham, namely, that in him and his seed should all the nations of the earth be blessed. Or, in other words, that God would honor him by making of him and his seed agents through whom He would communicate truth, intelligence and salvation to the world. It is said "the glory of God is intelligence," and He is desirous to impart this intelligence to the human family, that through it they may be exalted to the Godhead. Abraham's posterity were to stand as messengers of God, as legates of the skies, commissioned of the great Jehovah to proclaim His word to fallen man, even to His children; for God has made, we are told, of one blood all the families of the earth, and has given unto them a portion of His Spirit, if haply they would feel after Him, although He is not far from any one of us. For in Him we live, and move, and have our being. And under the influence of His Spirit man has accomplished very much good; and to-day there are hosts of honorable, upright men who in their hearts fear God, but they have not yet found the right way. But in the providences of His mercy He has gathered a people from the nations that they may be taught and instructed in regard to the laws of life and salvation. And this has been brought about in fulfillment of ancient prophecy. Jeremiah, for instance, in referring to it said, that he would take them one of a city and two of a family, and bring them to Zion. And what was He to do with them when He should get them there? He would give them pastors after His own heart who should feed them with knowledge and understanding. And the same great event is referred to by other Prophets.

¶ I was very much pleased with the remarks made by Brother Erastus Snow, with regard to our own nation, in which he said that it had been by and through the power of Almighty God, and in accordance with the words of the Lord as contained in the Book of Mormon, that the people were, in the first place, impelled to come here, and after coming here, to contend for human freedom upon this land; and it was by and through the power of God,

that the fathers of this country framed the Declaration of Independence, and also that great palladium of human rights, the Constitution of the United State. There is nothing of the bigoted, narrow, contracted feeling about that instrument; it is broad and comprehensive. And they had a bell in Philadelphia, which I, and perhaps many of you have seen, upon which was written, "Proclaim liberty throughout the land, and to all the inhabitants thereof;" but I was sorry to see that the bell was cracked. I suppose it got cracked after the grand effort that was made to proclaim liberty throughout the land; and I have thought since that it has not been soldered up yet.

[¶] But with all the weaknesses and imperfections associated with men, the government of this nation has been a great bulwark for human freedom, and I felt proud at the time when Mr. Edmunds, with his colleagues, introduced his bill, known as the Edmunds' bill, that there was such a number of gentlemen who had the manhood and the moral courage to oppose it in the bold and manly way in which they did, showing plainly that they cherished in their bosoms the principles contained in the Constitution. I respect such men, and they command the respect and esteem of all honorable, right-thinking people. They could afford to render themselves unpopular in the eyes of religious bigots and fanatical politicians, but they could not afford to be amongst those that are ready to tear down the bulwarks of human freedom, and trail in the dust the flag of our country. They did not believe in our religion. Of course, that is a matter of their own, it is none of our business, neither is our religion any of their business, which they understand and appreciate.

[¶] There are two things that I have felt very decided upon ever since I could comprehend anything; one was that I would worship God as I pleased without anybody's dictation; and that I would dictate to no man his faith, neither should any man dictate to me my faith; and the other was that I would vote as I pleased. And I entertain the same sentiments to-day. When the Commissioners, operating under the Edmunds' law, made their extraordinary rulings and authorized the administering of the test oath, declaring who should vote and who should not, I could not help remarking that people were acting very foolishly, that they did not know what they were doing; but whether they knew it or not their attempts to wrest from this people their rights and liberties, were no more or less than indirect attempts to tear down the bulwarks of American liberty. But in this inexcusable attack upon human rights and the principles of liberty we can take no part.

[¶] What then will we do? They have no right, it is true, to interfere with us in the way they have done; they have no right, it is true, to prohibit us from voting without a hearing and without a trial; they have no right, it is true, to present to us a test oath, it being illegal and contrary to our rights as

American citizens. But we will submit gracefully for the time being, withdraw from the polls, rather than act in the capacity of obstructionists; and when the time comes we will test these proceedings according to the laws of the land, and the principles of liberty guaranteed by the Constitution of the United States, which we recognize and respect. Have we yielded up our franchises? No, we have not. Will we ever do it? No, never; NO, NEVER. Have we in the least backed down from the principles by which we have been guided from the beginning? No, we still mean to live by them and to maintain them, and to contend for our rights, not by dynamite or nitro-glycerine, but to do so legally and constitutionally, not only in defense of our own rights, but the rights and liberties of our children and those of every free man throughout the land. This is the course we purpose taking.

¶ As I before stated we have been called from the nations of the earth by Him who is our Father, we being His children. And He has told us to ask, and we shall receive. He has told us to seek and we shall find; to knock and it shall be opened to us. Very well. What shall we do? We will use the best means we can to defend our rights; and after we have done this we will then go to our Heavenly Father and ask Him to help us. Will He do it? Yes. Has He done it? Yes, and we acknowledge His hand in regard to these things. He has heard our prayers without noise, without tumult. He has told us thus far that if we will continue to obey Him and to observe His laws, He will deliver us and direct us even to the end. And we need have no fears whatever about the result. He has promised us that inasmuch as we do His will and keep His commandments, ***He will fight our battles***. And I feel confident and perfectly easy, and I felt just as easy during the furore and commotion that raged through the land a few months ago as I do to-day; knowing, as I do, that if we will perform our part, the Lord will not fail to do His. Because others act foolishly we cannot afford to imitate them. We profess to be the Zion of God, the pure in heart. We profess to be men and women of integrity, of truth and virtue, and to have faith in God. This must not only be our profession, but our practice; we must carry out and fulfill the word and will and law of God.

[¶] Jesus taught His disciples how to pray. Said He: "Our Father who art in heaven." That is, your Father and my Father, the God and Father of the spirits of all flesh. "Our Father who art in heaven, hallowed be thy name," O, God, we reverence thee; we observe thy law, and we wish to keep thy commandments, and purge ourselves from all evil, that we may be acceptable to thee. "Hallowed be thy name; thy kingdom come." We reverence thee, O, God, and attribute to thee all that we have in this world, and all that we expect to have in the eternities to come. "Hallowed be thy name. Thy kingdom come." Thy what? Thy kingdom come. That is the rule of God, the

government of God, the dominion of God, the time when men will not be ashamed to acknowledge God as their Father, their friend and benefactor. "Thy kingdom come." When all will submit to thy rule, to thy law, to thy jurisdiction, to thy dominion; that thy will may be done on earth as it is done in heaven. How was it done in heaven? God spake, chaos heard, and this world rolled into existence; and so did other worlds under the same divine impulse and power. And all those systems that revolve around us were made and are upheld by the mighty power of God, who governs in the heavens above, and upon the earth beneath, and among the worlds.

[¶] Whether men acknowledge that or not, the time will come on this earth when every knee shall bow to Him, and every tongue shall confess that Jesus is the Christ, to the glory of God the Father. That time will come. It is not here now; but as I have said He has introduced this Gospel as the entering wedge, as the little leaven by which he can operate, that He may have a people under the influence of the Holy Ghost, a people that can hold communion with him, like so many thousand strings penetrating the eternal worlds and drawing down blessings from the Almighty, drawing fire, and life, and intelligence from Him; for we ourselves are sparks struck from the blaze of His eternal fire, emanating from God our Father, and we wish to operate with Him and for Him and under His guidance, for the accomplishment of His purposes here upon the earth. This is what we are here for.

[¶] Now I come to another point. We pray "Thy will be done on earth as it is done in heaven." How is it done there? As I said, God spake, chaos heard, and the world rolled into existence, and it is supported by the mighty power of God, and who can stay His hand. Do you think that if all the Legislatures, all the Congresses, all the Parliaments, and all the Reichstags, all the Chambers of Deputies and Senates of the earth were to get together and pass a decree that the sun should rise five or ten minutes or half an hour later or earlier than it does — do you think it would have any effect upon it? I do not think it would — I think it would still go on in its usual course, and they would feel that they were dependent upon God. Do the world know that in Him we live and move and have our being? Does this congregation know that there is not one of them could leave this house unless God permitted it and sustained them in so doing? Do the nations of the earth comprehend that they are in His hands, and that he puts down one nation and raises up another according to the counsels of His will, and none can say, "Why doest thou thus."

[¶] What have we to do? To begin with, we should deal justly and honorably with all men, and should seek to protect all men in their rights so far as we have the power to do so, and then to maintain our own on the same principle. And what then? Fear God and observe His laws, and we ought

every one of us to place ourselves in communication with the Lord, and He has tried to make us understand this, but it seems very difficult for us to do so. It was in former times, and it is now. He says, "ask and ye shall receive." Is it not a very simple thing? "Seek and ye shall find." Is it not very easy. "Knock and it shall be opened unto you." But says He, you do not understand it aright. Now, let me mention a thing to you. If a child ask of you bread, would you give it a stone — you fathers and you mothers? I think not. If the child asked a fish would you give it a scorpion." Why, no. The mother would say, "Sammy, or Mary," as the case might be, "you want some bread — well I will give you some with butter and molasses." The mother would try to meet the wishes of the children, and sometimes give them a little candy to boot. Now, then, says the Lord, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give His Holy Spirit to them that ask Him."

[¶] It is very plain when you get at it, and it is very simple, and people wonder sometimes, they think it an astonishing thing that God should hear people's prayers. Why, bless your souls, that is the strongest fort we have, and when we get into any difficulty in the nation or anywhere else, we humble ourselves before the Lord — and we all need to do this, for we all have our weaknesses and imperfections; and it is necessary that He should be very merciful to us. And He is, and knows how to bear with us. We need also to know how to bear with one another, and to place ourselves in communion with God, and in doing this to purge ourselves from everything that is wrong and evil.

[¶] And I tell you — you Elders of Israel, you brethren and you sisters, that if you will begin to do the will of God on the earth as it is done in heaven, the power and blessing of God will rest upon you and upon this people, and no power will be able to injure you from this time forth. God expects us to do His will, to carry out his purposes, and if His will is ever done on the earth as it is done in heaven, where in creation will it start, if it does not start here? Let every man put himself right, and every woman and every family do the same, and all the Priesthood in all its various departments and ramifications, and let every one walk up to the line and perform his duty, and in the name of Israel's God, Zion shall arise and shine, and the glory of God shall rest upon her. Our progress is onward and upward, until the kingdoms of this world become the kingdoms of our God and His Christ, and loud anthems be sounded from among the nations — glory and honor and power and might and majesty and dominion be ascribed unto Him that sitteth upon

A Stake Conference Address given
by
Thomas Grover, Joseph B. Nobel,
President John Taylor & George Q. Cannon

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11 Jun 1883—

*Speeches given by Elder Thomas Grover, Joseph B. Nobel, President John Taylor and George Q. Cannon, at the Stake Converence held in Centreville, Davis Co., Utah on June 11th, 1883. (**Millennial Star** Vol 45: <**XXXX**> 454–455; **Historical Record** Vol 6: <May 1887> 232–233*; **for more on this by Noble, see an article written by him titled "Plural Marriage",** *Millennial Star* **Vol 16: <22 July 1854> 454)**

Elder Arthur Stayner read an affidavit made by Elder Thomas Grover. The substance of the document was that the affiant was a member of the High Council of the Church, that in 1843 [i.e. August 12th, 1843] Hyrum Smith, the Patriarch, appeared at the meeting of that body and presented the revelation on celestial marriage, at the same time declaring it to be from God.

¶ After the reading of this paper Elder Grover made a statement to the effect that Hyrum there and then asserted that those brethren who received the revelation should be blessed and preserved, while those who rejected it would go down. Nine members of the Counil accepted and three took a stand against it [i.e. William Marks, Austin Cowles and Leonard Soby]. Those three sebsequently apostatized, were excommunicated from the Church and are all now dead (except one [i.e. Leonard Soby]).

¶ Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. Subsequently, he stated, the angel of the Lord appeared to him and informed him that the time had fully come. Elder Noble sealed his wife's sister to Joseph, that being the first plural marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

¶ President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo at which the subject of the Revelation on Celestial Marriage was laid before them and unanimously received as from God, Joseph declaring that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

¶ Elder Charles W. Penrose spoke a short time. He advised the young people especially who were present to store the facts that had been elucidated in their minds, that they might be able to refute the baseless stories afloat, the object of which was to show that the Prophet did not receive the revelation, and did not practice plural marriage. He showed that the revelation that had been the subject of attention was only one published on Celestial Marriage, and if the doctrine of plural marriage was repudiated so must be the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other. He also showed that the most severe troubles of the Church had been before the introduction of that doctrine, comparatively no success having attended the efforts of opposition since, its practice having been accompanied by 'blessing and not cursings.' . . .

¶ President George Q. Cannon delivered a thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule, been greatly blessed, men

who had tampered with the other sex outside of the 'marriage relation,' had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had not confined His blessing to any class, or special families, but men of humble origin had been selected as His instruments to forward his purposes. It would yet transpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform mighty works in His name. The discourse was reported in full.

Discourses Delivered by President John Taylor

12–19 Aug 1883**??CHECK JOURNAL HISTORY**

*Selections from President Taylor's Discourses, Delivered in the Various Settlements during his Trip to Bear Lake. (Perhaps 12– 19 Aug 1983) (Reported by John Irvine — **Journal of Discourses** Vol 24:227–235)*

The Work of God — The Events of the Times — Gathering — Temple Ordinances — The Object of Marriage — Plural Marriage — A Terrible Lesson—Laws of God Must Be Enforced— The Priesthood—Parties, Cliques, Rings, Murmurers—God is on the Side of Israel

¶ We are occupying a position which is different from that of any other people upon the face of the whole earth. We have a great work to perform, and there are duties and responsibilities resting upon us that rest upon no other people. There is no man living or that has lived that could have organized and set in order the work in which we are engaged. There are no men living, unaided by the Almighty, who are able to carry out this work to its consummation. All that have operated in it have had to trust in the living God for instruction, guidance and support, and all that will hereafter operate in it or that are operating in it now will have to trust to the same source. This work is one which is associated with the purposes and designs of God which

He contemplated and planned from before the foundation of the world. The day in which we live has been spoken and prophesied of by all the Prophets that have existed since the world was, and it is in the Scriptures emphatically denominated "the dispensation of the fullness of times," wherein God will gather together all things in one, whether they be things on the earth or things in the heavens. Neither Joseph Smith, nor Hyrum Smith, nor Sidney Rigdon, nor Brigham Young, nor myself, nor anybody associated with the Church at the present time, have had anything to do with the origination of these things. This work was commenced by the Almighty; it has been carried on by Him, and sustained by His power, and if it is ever consummated it will be by the power, and direction and sustenance of the Lord Jehovah, of Jesus, the Mediator of the new covenant, and then through the medium of the Priesthood here upon the earth. These things originated in the heavens, in the councils of the Gods; and the organization of the Priesthood and the power thereof, and everything pertaining thereto, has been committed from the heavens through Joseph Smith, principally, and through others who have been associated with him in this great work.

¶ The times in which we live are pregnant with great events, and there will things come to pass that will affect all people — wars and rumors of wars, pestilence, earthquakes, the waves of the sea lifting themselves beyond their bounds; these and other judgments will go forth among the nations of the earth until, as the Scriptures say, it will be a vexation to hear the report thereof. I would simply remark, however, in relation to these things, that they are the decrees of the Almighty. They are not anything which has originated with us. We find them referred to in the Holy Bible, the record of the Jews; we find them referred to in the Book of Mormon, the record of the Nephites, and also in the revelations given unto us from the Lord through the Prophet Joseph Smith; and there are many now living that know that these events will transpire by things that have been manifested unto them. (*Unpublished Revelations* Vol 1: <16 Dec 1877> 119–123)

¶ Associated with this great work of God is the principle of gathering, and the labor of building temples. We have been gathered from the different nations of the earth to the land of Zion that we might be taught of God, and be subject to the will of God, the word of God, and the law of God. A temple was built in Kirtland, Ohio, at a very early stage in the history of the Church, in the year 1836, or six years after the organization of the Church. Some of the ordinances of God's house were revealed and practiced therein, and many revelations, visions, and great manifestations of the power of God were given unto the people. Afterwards there was a temple built at Nauvoo, wherein further developments were made, and other and more advanced ordinances were revealed and administered. It was by a great struggle and

indomitable energy that these things could be accomplished at all. Previous to the completion of the latter temple, Joseph and Hyrum were killed. But finally the temple was finished and dedicated to God, and a great many principles that had been revealed to Joseph Smith — and which he communicated to the leading authorities of the Church previous to his death — were there carried out and administered in by the Holy Priesthood. We are now building other temples. There is one that was completed several years ago in St. George, and many thousands of people have been administered to and for in that temple, pertaining both to the living and the dead. We have another temple in Logan, also another in Manti, both of which are progressing very favorably, as well as the one in Salt Lake City. Now, in regard to the use of these temples, neither we nor anybody else living had any idea until it was revealed to us from God — just the same as the first principles of the Gospel were revealed, for they were nowhere to be found on the earth. Joseph Smith said to the Twelve in my hearing prior to their departure for Great Britain, "If you come across a people who have even the first principles of the Gospel of Christ correctly you need not baptize them, for the possession of those principles will be a sign that they have some portion of the Holy Priesthood." And to this the Apostle John bears testimony when he says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." But I never found anybody — and I have traveled many thousands of miles — who had even the first principles of the Gospel correctly, nor did and of my brethren—the Twelve, Seventies, Elders, High Priests, etc., ever meet with such a people. We knew nothing about these things ourselves until they were revealed from the heavens unto Joseph Smith. No people outside of the Latter-day Saints know how to build temples. The world would not know what to do with them to-day if they had them. Neither religionists, scientists, politicians, statesmen, philanthropists, nor any others would know how to administer in those temples if they had them. They would know no more how to administer therein, than this table that stands before me; and then we should be just as ignorant on this subject as they, only for the intelligence imparted unto us by the Almighty. But He has given us revelation in relation to this matter; He has told us what to do and how to do it, and what will be the result of our action in the performance of these ordinances.

¶ But the world are ignorant in regard to a great many other things. They do not know anything even about marriage nor the object of it. What do they know about eternal union? Nothing. Is there any man living outside of this Church who will have a claim upon his wife on the other side of the veil? No. Why? Because in all their marriages, no matter by what church or denomination they are celebrated, the ceremony distinctly states, "until

death do you part." This is the acme of perfection in the Christian world in relation to this matter! Nothing else can be found anywhere, among any of the professed religionists of the world; the nearest approach can be found, not among ministers, but in the yellow-backed literature of the period, for they do sometimes refer to the prospect of "eternal unions" hereafter, while the churches recognize no such principle. God has revealed, through His servant Joseph Smith, something more. He has told us about our associations hereafter. He has told us about our wives and our children being sealed to us, that we might have a claim on them in eternity. He has revealed unto us the law of celestial marriage, associated with which is the principle of plural marriage. I will speak a little upon this subject. It is very seldom that I refer to it, but there is need for it occasionally. I speak of it as that law given to us of God. I do not know, but I have been informed that there are those who seem to be opposed to this law in one or two places where we have been traveling. Now, I dare not oppose anything of the kind. I dare not violate any law of God. And I will tell you what Joseph Smith said upon the subject. He presented this principle to the Twelve, and called upon them to obey it, and said if they did not, the kingdom of God could not go one step further. Why could it not go one step further? Because we had a religion to live by, but none that placed our associations upon eternal principles or gave us a claim upon each other in the family relations in the eternal worlds. But through this principle we could be sealed to one another through time and eternity; we could prepare ourselves for an exaltation in the Celestial Kingdom of God. It is one of the greatest blessings that ever was conferred upon the human family. It is an eternal law which has always existed in other worlds as well as in this world. I will here call your attention to the revelation itself, which reads:

> "Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines:"
>
> "Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter:
>
> "Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same." (D&C 132:1–3)

¶ This you will see is strictly in accordance with what I have told you Joseph Smith told the Twelve — that if this law was not practiced, if they would not enter into this covenant, then the kingdom of God could not go one step further. Now, we did not feel like preventing the kingdom of God from going forward. We professed to be the Apostles of the Lord, and did not

feel like putting ourselves in a position to retard the progress of the kingdom of God. The revelation, as you have heard, says that, "all those who have this law revealed unto them must obey the same." Now, that is not my word. I did not make it. It was the Prophet of God who revealed that to us in Nauvoo, and I bear witness of this solemn fact before God, that He did reveal this sacred principle to me and others of the Twelve, and in this revelation it is stated that it is the will and law of God that "all those who have this law revealed unto them must obey the same." And the revelation further says:

¶ "For behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned." Think of that, will you. For it is further said: "no one can reject this covenant, and be permitted to enter into my glory."

¶ There are many people who try to excuse themselves in this matter, and who essay to do as they please, but as the Lord God liveth, He will not excuse them. He expects those who profess to be his people to carry out that law. The revelation continues to say:

> "For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world;"
>
> "And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God." (D&C 132:5–6)

¶ I thought I would have a little of this revelation read. The whole revelation is quite lengthy. But it goes [on] to say that all covenants heretofore entered into amount to nothing, and that they will be of no benefit to people beyond the grave.

¶ Now, as I have already said, the reason was very obvious why a law of this kind should be had. As a people we professed to be Latter-day Saints. We professed to be governed by the word, and will, and law of God. We had a religion that might do to live by, but we had none to die by. But this was a principle that God had revealed unto us, and it must be obeyed. I had always entertained strict ideas of virtue, and I felt as a married man that this was to me, outside of this principle, an appalling thing to do. The idea of my going and asking a young lady to be married to me, when I had already a wife! It was a thing calculated to stir up feelings from the innermost depth of the human soul. I had always entertained the strictest regard for chastity. I had never in my life seen the time when I have known of a man deceiving a woman — and it is often done in the world, where notwithstanding the crime, the man is received into society, and the poor woman is looked upon as a pariah and an outcast — I have always looked upon such a thing as infamous, and upon such a man as a villain, and I hold to-day the same ideas.

Hence, with the feelings I had entertained, nothing but a knowledge of God, and the revelations of God, and the truth of them, could have induced me to embrace such a principle as this. We seemed to put off, as far as we could, what might be termed the evil day. Some time after these things were made known to us, I was riding out of Nauvoo on horseback, and met Joseph Smith coming in, he, too, being on horseback. Some of you who were acquainted with Nauvoo, know where the graveyard was. We met upon the road going on to the hill there. I bowed to Brother Joseph, and having done the same to me he said; "Stop;" and he looked at me very intently. "Look here," said he, "those things that have been spoken of must be fulfilled, and if they are not entered into right away, the keys will be turned." Well, what did I do? Did I feel to stand in the way of this great, eternal principle, and treat lightly the things of God? No. I replied: "Brother Joseph, I will try and carry these things out," and I afterwards did, and I have done it more times than once; but then I have never broken a law of the United States in doing so, and I am at their defiance to prove to the contrary.

¶ I have related this to show why these eternal covenants are entered into; and that man among you who would seek to pervert these things and teach them to others and seek to frustrate the designs of God in regard to them, I tell you God will lay His hand upon him unless he repents, and speedily takes another course. I don't know when I have talked so plainly as I have done today; but these are the feelings of my heart and they are true. It is for us to magnify our callings and not to tamper with the things of God. We must sustain and maintain the principles that God has committed to us inviolate. And about this nation and its ideas and feelings, we ask very little of unreasonable men who are not acquainted with the principles of which they speak. This nation will have enough to do by and by without troubling itself about us. It is for us to learn the ways of God and to place ourselves in subjection to His law. And then it is not enough for men to be married to wives and be sealed according to the order of God, they must treat them aright when they have them; they must treat them as they would treat angels of God; they must be full of kindness and mercy and long-suffering; they must provide for them and make them happy and comfortable, and take care of the families they have by them, and in this way gain the favor of God, and the respect of all honorable men. The laws of heaven must not be violated. We must keep sacred the holy covenants we have entered into. I will here relate a circumstance that came under my notice a short time ago, which will serve to show the terrible consequences following a violation of the law of God.

¶ A certain Bishop wrote to me to know what should be done in the following case: A man had been away from home on a mission, and during

his absence his wife had committed adultery. I replied that the woman would have to be severed from the Church; but requested that the aggrieved husband should call upon me. He did so, bringing with him his delinquent wife and three beautiful little boys — three as beautiful little boys as I ever saw. He also brought with him the villain who had done the damage. But I told him to take him away, I would have no communication with such a contemptible wretch. The husband explained that he wished to talk with me in the presence of his wife, if it was agreeable. He wanted to know what was to be done in the case. I told him I should be under the necessity of confirming the Bishop's decision in the case, but I will have read to you what the law says upon the subject. George Reynolds, who is one of my secretaries, was present, and I asked him to read certain portions of the revelation on celestial marriage; for they had been married according to that order. That revelation states that, "If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed." And in another place it says, "they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." Now, said I, I did not make that law. I find it in the word of God. It is not my province to change it. I cannot make any change. I am sorry for these little children. I am sorry for the shame and infamy that has been brought upon them; but I cannot reverse the law of God. I did not commit this crime; I am not responsible for it; I cannot take upon myself, the responsibility of other peoples' acts. Well, it made my heart ache. The husband wept like a child, so did the woman; but I could not help that. I speak of this for the purpose of bringing up other things, and of presenting them before the people. And the principle I desire to impress upon their minds is, that we have no right, any of us, to violate the laws of God.

¶ The President of a Stake has no right to violate these laws; his Counselors have no right to do it; the Bishops have no right to do it; the Priests, Teachers and Deacons have no right to do it. God has called us to stand in holy places, and has placed upon us the responsibility of the Priesthood. He expects us to be as true to that Priesthood and to the administration thereof as the Gods are in the eternal worlds. We may think we can do this, that and the other irrespective of the word of God, but let it be understood that we cannot hide anything from the Lord; the Scriptures say, "hell and destruction are before the Lord: how much more then the hearts of the children of men." We may succeed in hiding our affairs from men; but it is written that for every word and every secret thought we shall have to give an account in the day when accounts have to be rendered before God, when hypocrisy and fraud of any kind will not avail us; for by our words and by our works

we shall be justified, or by them we shall be condemned. It is for us to walk uprightly before God. And it is for the Priesthood — the Presidents of Stakes, Bishops, Priests, Teachers and Deacons — to be governed by the law of God, and to see that there is no iniquity prevailing in the Church, and if there is, it must be dealt with according to the law of God, and not according to the notions and opinions of men. We have no right to condone this and to change the other, and to think that we are going to save men by permitting all kinds of iniquity to abound. It is the duty of those in authority to see things straightened out. Matters are sometimes allowed to go on to that extent that hard feelings, division, contention and strife arise, and all this because Teachers, Bishops and others do not do their duty. In our Bishops' Courts, and in our High Councils, we must be governed by the law of God, and not by our notions and sympathies, or anything of that kind, and not because it is somebody's son, or somebody's brother, or somebody's relative. If I have any sons, brothers or relatives, and they do something wrong, bring them up and adjudge them according to the law of God, and do the same with me and with everybody else. We sometimes think we will bear with this, that and the other thing. Perhaps a man may be a drunkard, and being a pretty good sort of a fellow, we think we will bear with him. I tell you he ought to be dealt with according to the law of God, and the same for Sabbath breaking, adultery, and other violations of His laws. The Saints cannot violate any of the laws of God with impunity, and the officers of the Church ought to see that they do not do it. We must not be governed by sympathies. My sympathies in the case that I related were very strong; but I must not be governed by sympathies — I must be governed by the law of God.

¶ "The law of the Lord is perfect, converting the soul." God has organized His Church after the pattern that exists in the heavens, and has given us laws for the government thereof, and placed at the head of it the holy Priesthood, which is after the order of Melchisedek, which is after the order of the Son of God, and which is after the power of an endless life, and then He has also introduced the Aaronic Priesthood as an appendage to the other. And what are these Priesthoods? The Priesthood is the rule and government of God as it exists, whether in the heavens or on the earth, and wherever that Priesthood is introduced, and the Gospel is introduced, life and immortality are brought to light; so that men can be placed in communion with God; so that by the spirit of light, truth and revelation, they can roll back the mists of darkness, gaze down the vista of future ages, and contemplate the purposes of God as they roll forth in all their majesty, power and glory. This is the position that we as Priests of the Most High God ought to occupy. We should feel that we are not living for ourselves, but that we are living for God — living to accomplish His purposes. We are here to build up His Church and to purify

it from all evil, that it may be presented before the Father as the bride, the Lamb's wife without spot or wrinkle. We are here to build up a Zion unto the Lord of Hosts — a Zion, which signifies the pure in heart — a people who will be prepared for the great events that are about to transpire upon this earth, and who will be able to stand the convulsions that will overthrow the world — and He has given us the Priesthood for that very purpose.

¶ But there are those in our midst, who, although they have a name and a standing in the Church, disregard the authority of the Priesthood, both local and general. I hear sometimes of parties, and of cliques, and of rings in our midst. What! what, a party in the Church and kingdom of God? What! rings associated with the principles of eternal truth — associated with the celestial law that emanates from our Heavenly Father? The devil got up a ring and was cast out of heaven for getting it up, as also a third part of the spirits who associated themselves with him. They were cast out because they devised principles that were in opposition to the word and will and law of God, and every man who follows in their footsteps, unless he speedily repent, will be placed in the same position — will also be cast out. The law of God must be put in force against the transgressor. No man who professes to be a Latter-day Saint can transgress with impunity. The Priesthood of God cannot be disregarded with impunity. We have men in our midst who are not afraid to speak against the authorities of the Church in the localities in which they live. Jude, in his general epistle, refers to such men. He alludes to them as "filthy dreamers who defile the flesh, despise dominion, and speak evil of dignities. Yet," he says, "Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not…clouds they are without water, carried about of winds…wandering stars, to whom is reserved the blackness of darkness for ever. These are murmurers, complainers, walking after their own lusts; and their mouths speaketh great swelling words, having men's persons in admiration because of advantage." So also Peter speaks of such characters, "But these as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." Now, we have such men as these up and down. I think Brother Hosea Stout describes them as "smart Alecs." They think they are wiser and better than other people, and they want to regulate the affairs of God, when God has given them no authority to do it. But it is woe to those who fight against the authorities of the Church of God. Let such be brought up before proper tribunals; for no back-biting, nor anything of that kind can be sanctioned in the Church and kingdom of God. These are things that prevail more or less in various parts of the Territory. I suppose we have them to meet.

They have always been, to a greater or less degree, mixed up with the Church and kingdom of God upon the earth; but it is for the authorities to purge the Church of all such things, and to have a people who will be united, who will be one, and who will be governed by the law of God. If I violate any law of the Church, bring me up for it; if any one else does, bring him up for it; but don't go sneaking around back biting and misrepresenting. Let us act as men, at least, if we won't be Saints; but we should be true to our calling and profession, and honor our God. there is nothing new in all this. The spirit of rebellion has gone on ever since the devil and his angels were cast out of heaven. He and they have been making war against the Saints, and will continue to do so; but Satan will finally be overcome. Before that, however, Satan will be bound for a thousand years, and during that time we will have a chance to build temples and to be baptized for the dead, and to do a work pertaining to the world that has been, as well as to the world that now is, and to operate under the direction of the Almighty in bringing to pass those designs which He contemplated from the foundation of the world.

¶ It is for us to live holily, justly, purely and righteously before God, that we may have a legitimate claim upon Him. If we will do this, then I tell you, in the name of Israel's God, that you shall call upon the Lord and He will hear and answer you; that you shall draw nigh unto Him and He will draw nigh unto you, and will pour upon your heads blessings that it has not entered into your hearts to conceive of; and if all Israel will do this, and fear God and work righteousness before Him, there is no power in existence can injure the Saints; for God is on the side of Israel, and He will put a hook in the jaws of our enemies. And I will say here, woe to them that fight against Zion, woe to them that plot against Zion, for God will fight and plot against them! And woe to the hypocrites in Zion and those that profess to fear God and are wallowing in transgression; God will be after you, for ere long the sinners in Zion will be afraid, and fearfulness will surprise the hypocrite. Now, let us purge ourselves from unrighteousness, for God is going to roll forth His work, and whether you or I do right or not, it will make no difference, the work will go on: it is onward, onward, onward, and will continue to be onward, until the kingdoms of this world shall become the kingdoms of our

An Address of President John Taylor
to
The Priesthood Conference

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— 327 —

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Privilege of meeting Together — We are Here to Do our Father's Will — All Dependent Upon God for Assistance, Guidance and Direction — The Lord Revealed to Adam the Purpose of Sacrifice — Adam, Before His Death, Called His Family Together and Blessed Them and Prophesied — Many Spirits Have Been Destined to Hold Certain Positions Among Men — Why We are Gathered — We Must Follow the Teachings of the Spirit, and Honor the Priesthood in All Its Callings — Prepare Ourselves to Enter Holy Places — The Priesthood Must Not tolerate Iniquity — the Church Must Be Purified — Concluding Exhortations

¶ It is quite a privilege for us to meet together in such assemblies as this — to associate with the Priesthood of the Son of God, which Priesthood is

also after the order of Melchisedec, and after the power of an endless life. It is a great privilege for us to meet together, to talk over the things pertaining to the Kingdom of God, and to reason and reflect upon those things that God has revealed for our salvation in time and throughout the eternities that are to come. It is proper that we should comprehend the various positions of men in relation to this Holy Priesthood, and further that we should understand the various orders, callings, ordinances and organizations associated with the Church and Kingdom of God upon the earth; that we each of us may be prepared to magnify our calling, to honor our God, and to pursue that course always which shall be acceptable in the sight of our Heavenly Father.

¶ We are here as Jesus was here, not to do our own will, but the will of our Father who sent us. He has placed us here; we have a work to do in our day and generation; and there is nothing of importance connected with any of us only as we are associated with God and His work, whether it be the President of the Church, the Twelve Apostles, the Presidents of Stakes, the Bishops, or anybody else, and we can only thus be of any service by placing ourselves in a position to act as God dictates us; as He regulates and manipulates the affairs of His Church in the interests of humanity, in behalf of the living and of the dead, in behalf of the world in which we live, and in behalf of those who have lived before us, and who will live after us. We can none of us do anything only as we are assisted, guided and directed by the Lord. No man ever lived that could. Adam could not. Noah could not. Even Jesus could not. Nor could the Apostles. They were all of them dependent upon the God of Israel to sustain them in all of their acts. And in regard to Adam himself, as we are, so was he very ignorant of many principles until they were revealed to him. And if they were revealed to him they did not originate with him; and so it was with others. We find that Adam was directed of the Lord to do a certain thing — that is, to offer up sacrifices — and when the angel of the Lord came to him and said: "Adam why do yo offer up sacrifices?" Adam replied, "I do not know; but the Lord commanded me to do it, and therefore I do it." He did not know what those sacrifices were for until the Lord revealed unto him the doctrine of the atonement and the necessity of the fall of man, and pointed out to him the way and manner to obtain an exaltation. Then he and Eve his wife rejoiced exceedingly at the mercy and kindness of the Almighty, and realized that even in their fall they were placed in a position to obtain a higher glory, and a greater exaltation than they could have done without it. Now, who revealed this to them? the Lord, through the ministering of an holy angel; and in relation to the dealings of God with all of the human family it has been precisely the same. We are told, for instance, that when Adam had lived to a great age — that three years before his death he called together his family — that is, some of the leading

branches thereof who held the Holy Priesthood, mentioning the names of many of the more prominent that had received certain peculiar blessings from the hand of God — and there was manifested to him all things that should transpire to his posterity throughout all the future generations of time, and he prophesied of these things; and also upon those who were with him, rested the spirit of prophecy, and he blessed them, and they turned around and blessed him and called him Michael the Archangel, the Prince of Peace, etc. By what spirit then did Adam prophesy, and under what influence was he operating at that time? We are told in Scripture that the testimony of Jesus is the spirit of prophecy, and he in common with his sons who were then associated with him were in possession of that spirit which enlightened their minds, unfolded unto them the principles of truth, and revealed unto them the things that would transpire throughout every subsequent period of time. Who manifested these things? The Lord. Who organized the world? The Lord. Who made man upon it? The Lord. Who placed upon it the fowls of the air, the beasts of the field, and the fish of the sea? The Lord. Who sustains all things by his power? The Lord. Who controls the affairs of the world? The Lord. To whom are we indebted for life, for health, and for every blessing that we enjoy? To the Lord. He is the God of the earth, and the giver of every good and perfect gift which we enjoy, and He desires to gather together a people that will observe His laws, that will keep His commandments, that will render obedience to His will, that will submit to His authority, and for this purpose, in different ages of the world, He has introduced the Gospel and has placed man in possession thereof.

¶ Now, what about the positions of men? Why, it is a good deal as spoken of in the Scriptures and in the revelations which have been given to us pertaining to these matters — that many have been called and chosen, and that many were elected and selected to fulfill certain offices. It was so revealed to Abraham. He was told that there were a great many spirits, many of whom were noble, who were destined to hold particular positions among the children of men, and it was said to him, "And thou Abraham wast one of these."

¶ Now, there are events to transpire in this day as there have been in other days; and we, the Elders of Israel of the Church of the living God, have to build up the Church of God, the Zion of God, and the kingdom of God, and the Church has to be purified according to the law, order, rule and dominion which God has appointed. It is not for us — as the brethren have expressed it — to receive certain portions of light and intelligence, and with regard to other portions, [to] follow the desires of our own hearts, thus laying aside God, His rule, His dominion and His authority. "Having begun in the spirit," as Paul said, "are ye now made perfect by the flesh?" No, that is the

wrong way about; but on the contrary we ought to add to our faith virtue, to virtue brotherly kindness, to brotherly kindness charity, to charity godliness, that we may be full of the light and life, and of the spirit and power of God, and approach more closely to the law of God, and be governed thereby.

¶ Why are we gathered here to the land of Zion? This is called the land of Zion. We are called the people of Zion. What does Zion mean? The pure in heart. Why are we gathered here? One of the Prophets in talking about it, says: "I will take you one of a city, and two of a family, and I will bring you to Zion." What then? "I will give them Pastors according to mine own heart, which shall feed you with knowledge and understanding." That is what we are here for. That we may be fed with knowledge and understanding, that we may learn the law of the Gospel, the law of the Zion of God, the laws of the Kingdom of God, and that we may be instructed in all things tending to promote the welfare, exaltation and happiness of ourselves, our wives, our children, the people with whom we are associated, and the world in which we live and act; and that we may operate for the benefit of those who have lived, and stand as "saviors upon Mount Zion."

¶ In all this, as has been said, there is an order. We are all dependent the one upon the other. The head can not say to the foot I have no need of thee, nor the foot to the head I have no need of thee, nor the hand, the arm, the leg to the body, I have no need of thee. We are formed into a compact body according to the law of God in the organization of His Church, and it is for us to magnify the callings unto which we are called, and unless we all of us are placed under the guidance and direction of the Almighty, we cannot do so — that is, those who do not yield themselves subject to the law of God, cannot do that thing. But those who yield themselves subject to the law of God, can do it and do it quite easily, for Jesus says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Now, if we yield obedience to God and to the spirits that dwell within us, then will our light become like that of the just that shineth brighter and brighter unto the perfect day; but if we do not yield an obedience to the law and word and order of the Church and Kingdom of God upon the earth, the light that is within us will become darkness, and then, as it is said, how great is that darkness! We see sometimes men of that character. They are occasionally referred to as cranks, or, as the Germans use that term, sick. They lose the light, spirit and power of God, and they do not comprehend the order of the Church and Kingdom of God, nor do they place themselves in the way to obtain a knowledge of these things. The first thing they begin to do is to try to pervert the order of God, and to find fault with their brethren in the Holy Priesthood — with their Bishops, with their Bishop's Counselors, with

the High Council, perhaps with the Presidents of Stakes, as the case may be, or with the Apostles, or with the First Presidency; no matter which, or how, or when, or where. Now, if these men were walking in the light as God is in the light they would have fellowship one with another, and the blood of Christ would cleanse them from all sin; but when they begin to murmur and complain, to find fault and to give way to improper influences, they give place to the devil, and he takes possession just as fast and as far as he can, and forces upon them feelings, ideas and principles that are at variance with the law and order, and word and will of God.

¶ What, then, are we here for? What did Jesus come to do? He tells us that He "came not to do His own will, but the will of His Father who sent Him." How are we to obtain a knowledge of that will? I will tell you what Joseph Smith told me. I have frequently mentioned it. Between forty and fifty years ago he said to me this: "Elder Taylor, you have received the Holy Ghost. Follow its teachings. Sometimes it will seem to you as though it was hardly the right way. No matter, follow its teachings, and it will always lead you right, and if you do so it will, by and by, become to you a principle of revelation, so that you will know all things that are necessary for you to become acquainted with." Now, I know that is true. I know that he spoke the truth. And I would say that it is the privilege of every Elder in Israel who has received the gift of the Holy Ghost, to follow its teachings. What was said by one of the old Apostles? "As many as are led by the Spirit of God are the sons of God." Follow its teachings, therefore, and do not give way to your own feelings, nor to covetousness, to pride, nor to vain glory; for we none of us have anything to boast of. We have none of us received anything but what God has given us. If we possess light, or intelligence, or a knowledge of the things of God — which we do — form whence did it emanate? From God our Heavenly Father, thorough the medium that He has appointed. I do not wish to dictate to Him the way these things shall be done. I never did. While Joseph Smith was on the earth I looked to him as a Prophet of God, and I do not believe I ever disobeyed Him in one solitary thing that he ever required at my hands, and I have been put in some pretty tight places. But that was my feeling, that was the idea I entertained towards the Priesthood of the Son of God.

¶ I have also lived in wards. I do not know that I have ever disobeyed the requests of a Bishop. Why? Because he presided over me in a ward capacity, and if he had a right to respect me as an Apostle, I had a right to respect him as a Bishop, and I always felt a desire to comply with all the requirements that were made of me by any of the proper authorities. I feel and always have felt the same towards Teachers. If a Teacher came to my house — or Teachers, they generally come two at a time — if I happened to be there I have told

them that I felt happy to meet with them, and I called together the members of my family that were within my reach, and told them that the Teachers had come to instruct us. Permit me here to ask, have not I a right — say as the President of the Church, or as an Apostle, which I was for many years — have not I a right, or my family a right to possess the same privileges that others possess, and to have the Teachers come to inquire after my welfare and that of my family, and to see that there is no wrong existing — have not I that right? I think I have. If they are the servants of God, have not I a right to listen to them? Yes, I have, and I feel it my duty to receive them kindly, treat them properly and listen to their teaching.

¶ On the other hand, when the Teachers got through, I might give them a little instruction, say as an Apostle, or as a brother — put it any way you like; that while I and my family were receiving benefits from them, it was my duty, on the other hand, to teach and instruct them in some things that I thought might benefit them.

¶ Now, these are correct principles in the Church and Kingdom of God. The Teacher occupies his place; the Priest and Deacon occupy their places; the Elder occupies his place; the Bishop his place; the High Councils their places; the Presidents of Stakes their places, and every one in this position ought to be honored — the Twelve in their place, the First Presidency in their place — each one yielding proper respect and courtesy and kindness to the other. And when we talk about great big personages, there is no such thing. We are none of us anything only as God confers blessings upon us, and if He has conferred anything upon us, we will give Him the glory.

¶ Having been called to these positions, God expects that we will honor them; that we will esteem it an honor to be the messengers of salvation, the legates of the skies, to the nations of the earth. We have a great work to perform both at home and abroad, We are preaching the Gospel to the inhabitants of the earth. Israel is being gathered home to Zion. And in Zion we are rearing temples to the name of the Most High God. And I will tell you how I feel — that as these temples are advancing, while we are preparing holy places in which to administer the ordinances of God pertaining to the living and the dead — I feel that we ought to begin to prepare ourselves to enter into these holy places, and to feel that we are the sons of God without rebuke in the midst of a crooked and perverse generation. We ought to wake up and put our houses in order, and our hearts in order; we ought to conform to the word, the will, and the law of God; we ought to let God rule in Zion, to let His law be written upon our hearts, and to feel the responsibility of the great work we are called upon to perform. We should see that our bodies and our spirits are pure, and that they are free from contamination of ever kind. We are here to build up the Zion of God, and to this end we must subject

our bodies and our spirits to the law, to the word, and to the will of God. Being here in Zion we want to see that thing that Jesus told His disciples to pray for take place. "Thy Kingdom come, thy will be done on earth as it is in heaven." How was it done in heaven? God spake and the worlds were formed according to His word. God said let us do this, and that and the other, and it was so. Was there anybody in heaven to object and say, "Don't you think you had better put it off a little. Would not this be a better way?" Yes, the devil said so, and he says so yet, and he is listened to sometimes by sinners and sometimes by Saints; for we become the servants of those whom we list to obey.

¶ There are besides these, other considerations in connection with these matters.

¶ The brethren who have preceded me this evening have referred to the celestial, terrestrial, and telestial kingdoms, and the laws pertaining thereunto. We are told that if we cannot abide the law of the celestial kingdom, we cannot inherit a celestial glory. (D&C 88:21–24; 130:20–21; 131:1–4; 132:3–6, 20–25; Unpublished Revelations Vol 1: <25, 26 June 1882> 130) Is not that doctrine? Yes. "But," says one, "Are not we all going into the celestial kingdom?" I think not, unless we turn round and mend our ways very materially. It is only those who can abide a celestial glory and obey a celestial law that will be prepared to enter a celestial kingdom. "Well," says another, "are the others going to be burned up, etc?" No. Do you expect everybody to walk according to this higher law? No, I do not. And do I expect those that do not, are going into the celestial kingdom? No. I do not. Well, where will they go? If they are tolerably good men and do not do anything very bad, they will get into a terrestrial kingdom, and if there are some that cannot abide a terrestrial law, they may get into a telestial kingdom, or otherwise, as the case may be, etc., etc. did you ever read in your Bibles that "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Did you ever read of the parable of Jesus, where He speaks of the sower going forth to sow, and some seed fell by the wayside, some among thorns, and some on stoney ground, etc.? "But," says one, "we thought we had got it all." Yes; but the thorns have grown up in many places and choked the good seed. Sometimes you keep down your weeds in the field, but do they come up again? Yes; fresh crops keep coming all the time; and I think, too, that the wheat and the tares were to grow together for a certain length of time.

¶ Well, what shall we do? Shall we go to work and get angry against people that do not do exactly right? No. They can only do right as God helps them to do it. They can only do right as they seek to God for His help to enable them to do so; they can only do right as they are sustained by the power of God; and if we allow covetousness, pride, envy, jealousy,

hatred, malice, lasciviousness, drunkenness, Sabbath-breaking, or any other influence to corrupt and lead us astray from the light of truth and the sweet consoling influences of the Spirit of God, we shall get into darkness, and then, as I said before, if the light that is within us becomes darkness, how great is that darkness! It is for us to do right — to observe the law and to keep the commandments of God. It is right also for the Presidents of Stakes and for the Bishops to see that none of these things that I have referred to be permitted among the people over whom they preside. What! Shall we not let the drunkard wallow in his drunkenness? No; deal with him according to the law of God. Shall we not let the lascivious man wallow in his corruption? No. According to certain principles that are laid down in the book of Doctrine and Covenants in regard to those things, those who have entered into the new and everlasting covenant, and have taken upon themselves certain obligations, if they commit adultery it is positively said they shall be destroyed. Now, can you change that, or can I change it? No, I cannot, and you cannot; and you have no right to permit men to break the Sabbath, nor to do many of those acts that many of the Saints are doing. What are Apostles, Prophets, Pastors, Teachers, Evangelists, etc, placed in the Church for? What were they for in former days? For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Jesus Christ. What are the High Councils and Bishop's Counsels for but to adjudge all these things? What are the Teachers and the Priests for? To assist the Bishops in their endeavors to promote purity and virtue, holiness and righteousness among the people. That is their office, and if they do not fulfill that office they are not magnifying their calling. They have no right to condone the sins of men. The law of God is perfect converting the soul, and we must be governed by that law and carry it out, or be made amenable unto the Lord our God for the course we pursue, or for neglecting to perform our duties. That is the way I look at these things, and if that is not the case, why are these laws given to us. Are they the laws of God? We so understand them. Then let us perform out duties and seek to magnify our callings that we may stand approved and acknowledged of the Lord.

¶ When I speak if these things, I do not believe in any kind of tyranny. I believe in long-suffering, in mercy, in kindness, in gentleness, and in the love and fear of God. I do not believe that the Priesthood was given to man to exercise dominion and authority over the souls of other men. Everything ought to be done with kindness and long-suffering, yet with fidelity to God. The Church must be purified from iniquity of every kind, that we may stand before God "a glorious Church, not having spot or wrinkle, or any such thing;" that when we get our temples finished we may enter therein, approach the living God, and call upon Him for blessings, for life and salvation for

ourselves and others, for deliverance from our enemies, and God will hear our prayers if we will only be obedient and observe His law. God is on our side. All heaven is on our side. The ancient Prophets and Patriarchs, and the Son of God and God the Father, are enlisted in the cause of Zion. It is for us to be true to ourselves, and I ask no odds of this world or of its powers. ("Amen") God will take care of His Saints, but we must be careful to be Saints.

¶ "Arise! therefore, ye Elders of Israel — ye Priests, Teachers and Deacons, ye Presidents of Stakes, Bishops and High Counselors, ye Apostles and First Presidency, and all of us — Arise! and let us go to work with a will to do the will of God on earth as it is done in heaven: for if ever that is done, where is it to start, do you think if it does not begin here among us? God expects it at our hands. We are full of weaknesses and imperfections, every one of us; but we want to learn the word, the will, and the law of God, and to conform to that word and will and law. Let that law be written upon our hearts. Let us seek to magnify our callings and honor our God, and the Lord will take care of the balance. We need not trouble ourselves much about our enemies. They have their ideas, we have ours. We will do as we have done. We will do the best we can with them, put our trust in the living God, and pursue a course that is wise, prudent and intelligent. We will glory not in ourselves, but in the Lord of Hosts. We will dedicate ourselves, our wives, our families, our houses and our lands, and all that we possess to the Lord, and feel that we are His children. If we do this, He will bless us with life, health and prosperity. He will control the efforts of our enemies in the future as He has done in the past. And here I feel to call upon every soul to bless and magnify the God of Israel for His mercies extended to us in the past; for putting a hook into the jaws of our enemies that they have not had power to harm us, and He will continue to do it, if we will continue to be faithful, only much more so; and woe unto them that fight against Zion, for the Lord God of Hosts will fight against them. Amen.

A Conference Address of President John Taylor
together with a few
Remarks by George Q. Cannon

7 Oct 1883

*A Discourse by President John Taylor, together with some Remarks by George Q. Cannon, Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, October 7th, Semi Annual Conference, 1883. (Reported by John Irvine — **Journal of Discourses** Vol 24:287–296)*

The President Feeling a Little Weak in Body Asked the Considerate Attention of the Congregation — God Interested in the Welfare of All the Human Family — The Organization of the Church, and the Responsibility Resting Upon the Priesthood — God Has Given to Evey One a Portion of His Spirit — The Promptings of that Spirit — The Wickedness of the Inhabitants of theEarth in the Days of Noah — Why the Flood Came — The Ante-Diluvians Would not Repent — The Gospel Again Preached As a Warning — Persecution — Our Relationship to this Nation in a Political Point of

View — A Commonwealth Has Been Built Up in These Mountains by the "Mormons" Under the Blessing of God — Unfairly Treated as a People By the Parent Government — The Latter-Day Saints Have Rights which they Will Seek Legally to Maintain — Conclusion

Permit me to say that in consequence of the immense multitude that has assembled on this occasion, it will be absolutely necessary that the strictest order and quietude should be maintained, in order that all may hear; for it is a great labor to address so many thousands of people. As I feel a little weak in body I hope, therefore, you will give me your quiet and considerate attention.

¶ We have listened to a great many interesting principles since the commencement of this conference.

¶ We occupy to-day a very peculiar position, and it is proper that we, as Latter-day Saints, should comprehend that position and our various responsibilities in relation to the world in which we live, the nation with which we are associated, and the duties and responsibilities which devolve upon us as messengers of salvation to proclaim the Gospel to mankind. It is further necessary that we should comprehend the past, that we should comprehend the present, and that we should also — under the influence and by the direction of the Spirit of the living God — comprehend the things of the future; for we, as Latter-day Saints, have to do with the past, we have to do with the present, and we have to do with the future.

¶ In relation to the inhabitants of the world generally, I sometimes think that we entertain very erroneous notions concerning them — that our ideas are too narrow and too contracted, that we do not comprehend the relationship in which they stand to God our Heavenly Father — and we are apt to fall into an error which was indulged in by the Jews in former ages, and to cry out, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." Because God has conferred upon us light and intelligence, and revealed His will unto us, we are too apt to look down upon the rest of mankind as aliens and undeserving of Divine regard; but we are told that God has made of one blood all the families of the earth, and that He has given unto them a portion of His Spirit to profit withal. We are also informed, that God is the God and Father of the spirits of all flesh. We are given to understand that He feels interested in the welfare of all the human family, for it is written that they are all His offspring. Therefore, we as Latter-day Saints, ought to feel towards the world and the inhabitants thereof, as God our Heavenly Father feels towards them; for we are told that God so loved the world, that He gave His only begotten Son to atone for their sins,

that whosoever believeth on Him might not perish, but have everlasting life, and if this is the feeling of our Heavenly Father towards the inhabitants of the earth, we ought to entertain the same sentiment. When Jesus was on the earth, when He established the Gospel upon it, as it has been established in these last days, He said: "God sent not His Son into the world to condemn the world; but that the world through him might be saved." And when He commissioned His Apostles, His command was: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The damnation or condemnation of the people who rejected the Gospel He could not help; He offered unto them the words of life, and according to eternal laws that exist in the heavens, men must be governed by certain principles, if they desire to associate with the Gods, and if when the Gospel was preached they did not receive it, the condemnation rested with them. And the condemnation grows out of this: that light had come into the world, but men loved darkness rather than light, because their deeds were evil.

¶ The Lord Jesus has given us a commission of the same kind to the world of mankind, and you have heard during this Conference of the manner in which these things were introduced, so that it is unnecessary for me to repeat them. Suffice it to say, that they were introduced by the opening of the heavens, by the appearance of God our heavenly Father and His Son Jesus Christ, by the administering of holy angels, by the restoration of the Priesthood, and by the revelation of His will to man. You comprehend very well the nature of the organization, and the duties devolving upon certain individuals and quorums in this Church. The Twelve are set apart as special witnesses to the nations of the earth, and are empowered and authorized to open up the Gospel, to introduce it, and to turn the keys thereof to all people, and the word to the Apostles — and to others associated with them — to the Elders of Israel generally is, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." This is just as it was in former ages. To assist the Twelve in the labors in which they are engaged, are the Seventies, who are called as special witnesses to the nations of the earth. What for? Who organized these Seventies, and these Twelve, and who dictated their duties and responsibilities? The Lord. Why did He do it? Because, as in former ages, He felt interested in the welfare of the human family, and it is not and never was the will of God, that mankind should perish, but that they all might be brought to a knowledge of the truth, and to an obedience thereof, if they saw proper, and if not, when the Twelve, the Seventies, the Elders, and the various officers who have been ordained and set apart to preach the Gospel, have fulfilled their missions to the nations of the earth; they have

done just what the Lord has required at their hands, and no more. I further wish to state to the Twelve and to the Seventies, and to the Elders, that they are not responsible for the reception or the rejection by the world of that word which God has given to them to communicate. It is proper for them to use all necessary diligence and fidelity, and to plainly and intelligently, and with prayer and faith, go forth as messengers to the nations, as the legates of the skies, clothed upon with authority from the God of Heaven, even the authority of the Holy Priesthood, which is after the order of the Son of God, which is after the order of Melchisedek, which is after the power of an endless life. He has endowed them, as you have heard, with authority to call upon men to repent of their sins, and to be baptized in the name of Jesus for the remission of sins, and then He has told them to lay hands on the people thus believing, and thus being baptized, and to confer upon them the gift of the Holy Ghost, and when they have performed their labors, and fulfilled their duties, their garments are free from the blood of this generation, and the people are then left in the hands of God their Heavenly Father. For the people, as before stated, will be held responsible to God for their rejection of the Gospel, and not to us.

¶ I will talk a little further about the people of the earth, who have in their midst Christianity, and other religious professions. I have quoted what is stated in the Scriptures — that God has given to every man a portion of His Spirit to profit withal. But that has nothing to do with the Gospel particularly. It is a principle which is implanted in the heart of every human being outside of the Gospel; and under its influence there are and have been many great and good principles in existence on the earth and among the peoples thereof. All men almost everywhere, possessing any degree of intelligence, feel that it is right to be honest; and all civilized nations, influenced by that feeling, pass laws to punish the thief, the rogue, and the man who possesses himself of other people's property in any unjust manner, and these feelings and principles are generally sustained by the honorable of all countries, and operate more or less among all nations. Chicanery, deception and fraud are looked upon as evils in the moral world; and men influenced by that principle—which as I stated, is planted in the bosom of every individual—feel to abhor acts of deception and fraud of any kind, although some people practice them to a very great extent. Men under the influence of this spirit in the mercantile world, for instance, consider it a disgrace not to keep their engagements, not to pay their honest debts, and laws are made to reach offenders in those cases. So strong is the feeling of honor among many,—in this nation, in England, in France, in Germany, and in other European Nations,—that very many of those people who would be esteemed honorable in their feelings and instincts, if calamity overtake them and they are unable to meet their

liabilities, very frequently commit suicide, wrong though it be; they would rather die than be dishonored. Now, these sentiments of honor are good so far as they go; but this is outside of the Gospel. There are, of course, many dishonest merchants and men of large means, who use their talent and wealth for the purpose of taking advantage of the unwary, and oppressing the poor; and in this and in other countries, annually filch thousands of millions of wealth from the unsuspecting and poor by their questionable acts and insatiable greed; carrying poverty, sorrow, misery and distress to millions of the honest laboring classes. As God has planted a portion of His Spirit within them, He will hold them, and not us, responsible for their acts; and instead of possessing riches and honor their names will become infamous on earth and hereafter. And instead of wallowing in their ill-gotten gains, they will find themselves with Dives, calling upon their victims for a drop of water to cool their parched tongues. Gospel or no Gospel, honorable men cannot condescend to chicanery and deception; and while following the lead of that inward monitor, they could not yield themselves to those heartless and cold-blooded practices. Again, there is a horror in the minds of men generally, about shedding innocent blood, and laws are passed to prevent crimes of that kind and to punish the offender. Where do all these things come from? From that spirit which God has planted in the bosom of all men. You may take the lowest and most degraded of men, some of the greatest criminals perhaps, and they will say, if they see an honorable man, a virtuous man, a kind hearted and generous man, a man who acts uprightly—"We respect that man, we honor him, we respect him for his virtues; we cannot imitate him, we are sorry to say," and in this way they will acknowledge that which is good and feel that they themselves are doing wrong. These are some of the principles that exist in human nature. They are so far good. At the same time there is another sentiment prevails—that is, to protect virtue and chastity. It is not practiced as extensively as it ought to be; a great amount of hypocrisy exists on this subject. But nevertheless it is implanted in the hearts of millions of the human family; and they look upon the seducer of woman and the defiler of himself, and upon those who practice crimes associated with these matters, with disgust. The nations to-day, however, are wallowing in rottenness and corruption in regard to these matters, yet there are thousands and millions of men and women who abhor impurity and vice, and cannot sanction licentiousness in any of its disgusting forms. All these things are good in their place; but this alone is not the Gospel.

¶ Now, in former times, in the days of the flood, for instance, the people became very corrupt, so much so we are told, that the imaginations of the hearts of men were only evil and that continually, and the Scriptures say it repented the Lord that He had made man because of his corruptions and

wickedness; but some tell us that it repented Noah that man had been made because of the abominations and evils that he witnessed in his day. God destroyed the wicked of that generation with a flood. Why did He destroy them? He destroyed them for their benefit, if you can comprehend it, but I very much question whether all of you can or not. Let me explain a little. We are told, as I have already said, that God is the God and Father of the spirits of all flesh. We are further told that Jesus the Son of God, existed before the worlds were. It is also stated that He is our elder brother, and that we pre-existed also—that is, our spirits did. When Satan had gained an ascendancy over the inhabitants of the earth so far that they had departed from God, and violated His laws, what would be the feelings of those spirits in the eternal worlds? Let me ask all intelligent people, would they not be apt to turn to their Heavenly Father and say: "Father, look down upon those corrupt inhabitants. Do you see them?" "Yes, I see them and I know them." "Is it just that we, thy children, should be doomed to inhabit those filthy, corrupt bodies, and thus be subject to Thy wrath and indignation, and it may be thousands of years before we can come back again into thy presence?" "No, it is not just," and on this principle the Father destroyed them with a flood, and recommenced peopling the earth with the seed of a righteous man.

¶ But, let me ask, what did the Lord do before He sent the flood? He sent Noah among them as a preacher of righteousness; He sent Enoch; He sent many Elders among the people, and they prophesied to them that unless they repented, judgment would overtake them; that God would overwhelm the earth with a flood and destroy the inhabitants thereof—that is, those who would not listen to the Gospel of the Son of God; for the Son of God was in existence then, not personally on earth, but existed in the spirit, and the promise to them was that He should come and atone for the sins of the world. They were taught these things, but they rejected them, that is the great majority of them did so. We are also told that Enoch walked with God, and that he had a city which they called Zion, and people gathered to Zion then, as we gather the people to Zion in this day. Enoch walked with God, and was instructed by Him, and he instructed the people of Zion. There is a very short account of it in the Bible. There we are simply told that "Enoch walked with God and was not; for God took him." It was not thought necessary to say more upon this subject; but the facts were that Enoch and the people of his city, having been taught for upwards of 300 years in the principles of the Gospel before the judgment overtook the world, were translated. Thus the people in that day, had had fair warning, but only a very few paid any attention to it. We are told concerning the Book of Enoch that it is to be testified of in due time, and then we shall know more about these things than we do now. But what of those who were disobedient? They were thrown into prison. How

long did they continue there? Until Jesus came. What then did He do? He went and preached to the spirits in prison. He was "put to death in the flesh," we are told in the Bible, "but quickened by the spirit: by which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah." Is that in the Bible? inquire the Christians. Yes, that is in your Bible.

¶ Thus we see the dealings of God with those people. Noah had nothing to do but to preach the Gospel, and obey the word of the Lord. We have nothing to do but attend to the same things. We then leave the inhabitants of the earth in the hands of God. It is not for us to judge them; for the Lord says: "judgment is mine and I will repay." When men have offered unto them the words of life, and they reject these words, they then become amenable to their God, and the condemnation is, as I stated before, that light came into the world; but men love darkness rather than light, because their deeds are evil. Men persecute the Elders when they go forth to preach. They persecuted Jesus. They persecuted His disciples. Men, in many instances, even in this nation—a nation that is emphatically called the land of the free, the home of the brave, and the asylum for the oppressed—have put to death some of our Elders, because of the testimony they have borne to them. This, however, is all in accordance with the predictions of Jesus. He told His disciples that, "if the world hate you, ye know that it hated me before it hated you." In other words, the Savior said, "If they love me, they will love you; if they receive me, they will receive you; if they reject me, they will reject you; if they persecute me they will persecute you." And He further said—and it is singular that He should have to say it to His disciples men who were good, virtuous, pure, upright, and desirous to promote the welfare of humanity—it is singular that He should have to say: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the Prophets which were before you." Were these men the enemies of mankind because they told them the truth? All intelligent men would say, No. Are those Elders who go forth to proclaim the Gospel to-day, the enemies of mankind? All intelligent men will say, No. Well, would you try to coerce men? No. Why? Because God does not do it, and He does not want us to do it. I would not use any influence but that of truth to lead any man to a knowledge of the truth. Any other influence, any other power, any other spirit is not of God. There is a species of false Christianity that thinks it is right to persecute people because of their religion, but those possessed of that spirit, whoever they are, are of their father the devil, because his works they do. God believes in the freedom of mankind, and Satan was cast out of heaven because he sought to take away the free agency of man.

In various ages of the world, under various guises, the same thing has been attempted. Sometimes political, sometimes religious, and sometimes other pretexts are introduced to oppress mankind, and to deprive them of that liberty which it is their birth right, and which all men have a right, under God's law, to enjoy.

¶ Now I come to talk of our relationship to this nation in a political point of view. We are here in this Territory of Utah. We were told to gather here by the Lord, and we have obeyed His command, just as they did, as I before stated, in the Zion of Enoch in his day. When we came here we brought our bodies with us. It is not a spiritual thing, for we are all of us very literal and very temporal. We have arms and legs, eyes and ears, like other people—we are the children of our Heavenly Father as others are. He has introduced the Gospel, as I have before said, and one of the principles thereof is that of gathering, and we have gathered together. I need not quote to you the Scriptures in the Bible on this subject, for you know them, and I need not occupy time in quoting them to-day. We are here. Who came in the first place? A number of people from the eastern, western, and southern States, who believed the Gospel and obeyed it. It is not necessary to go into our history, and dwell on events as they transpired in Ohio, in Missouri, or in Illinois. Let all those things pass. You can read them in our history. But as I have said we are here. Under what auspices? According to the laws and usages of the United States we settled cities, towns and villages; we settled on farms, etc., which we had a right to do. We purchased and paid for the property that we possess as other citizens do.

¶ At this point, President Taylor, feeling weak, requested President Geo. Q. Cannon to talk a little on the subject.

¶ President Cannon said: President Taylor is suffering from fatigue and will take a little rest. We have gathered here, as he has said, and have built up a commonwealth in these mountains — a commonwealth which, if it were not for the prejudice that we have to contend with, would be the admiration of mankind. The despised "Mormons" stripped of their properties, driven out into the wilderness as outcasts, as unfit for the society of their fellow citizens; having been treated in this manner because of alleged crimes—that at least was the justification that was offered for the treatment of the Latter-day Saints — because they were such a wicked people that they deserved to be treated by mob violence, and the whole world, it may be said, acquiesced in the verdict that had been pronounced upon us, or at least there was not sufficient manhood and courage in the nation to raise the voice against it, though thousands of people felt that it was an outrage. Driven into the mountains in this manner, stripped of our possessions; some of us coming into these valleys bare-footed, with scarcely enough clothing to cover us for

the succeeding winter, God has blessed the people, and through the wisdom and the power and influence that He has given to this people, they have built, as I have said, a commonwealth in these mountains, that is the admiration of every unprejudiced man. These so-called "Mormon thieves," these "Mormons outlaws," these people who were considered unworthy to live in Illinois and in Missouri have come here, and we behold to-day hundreds of settlements, hundreds of cities, built in the most admirable manner. A government exists here for the protection of the poor as well as the rich; and I have often said, that when we take into consideration the fact of the poverty of the people, that we have had an influx every year of about 3,000, on an average, of foreign immigrants, unacquainted with our methods of living, not familiar with our climate, coming here stripped — that is, coming here with very little to aid them—it is one of the most wonderful things that a community like this can absorb so many people annually, and show no evidences of pauperism. We have no paupers.

¶ Now, my brethren and sisters, these results — and I think them under the circumstances significant — are due to the blessings, wisdom, power and guidance of our God. We have been sustained here by His arm. Yet at the same time we have been treated like a step-child by our parent government. Loyal as we are to the core; believing as we do that the constitution of our country is inspired of God; looking upon this form of government as God-given, and as the best possible form of human government; notwithstanding we entertain these views, we have been treated from the beginning as though we were aliens, and as though we were a stepchild, instead of one born legally, and entitled to the blessings that the rest of our brothers and sisters in the compact of the Union are entitled to. We have had this sort of treatment from the beginning. Every act of ours has been viewed with jealousy. Nevertheless, we have prospered. God has been with us. His blessing has been upon us. We have maintained good order in these mountains, not because governors have been sent here not of our choosing; not because federal officials have been sent here in whose selection we have had no voice; not because for several years back, it has almost been deemed a qualification for officers to hate the "Mormon" people among whom the federal officials were going to serve; but because there has been a union in the midst of the people, there has been a wisdom, there has been a power in the government which God has given. God has developed true statesmanship in the midst of these Latter-day Saints. There are hundreds of men in this community who can take a body of people and go into these desert wilds and build up a city, or a number of cities, and govern and control them in a manner that if the whole world were governed in that way would produce the grandest and happiest results. We have demonstrated our capacity for self-government, and it is inherent,

it may be said in the people, springing, as I believe, from the wisdom and blessing that God has bestowed upon men. There is no community to-day, within the confines of these United States, that can furnish so many practical men of this character as can the Latter-day Saints, and the evidences of it are to be seen in the good order that prevails throughout these mountains from north to south, and from east to west, wherever the Latter-day Saints live and have influence. I praise God for it. I claim no credit for man in this matter. It is the divine blessing, and it is in accordance with the plan that has been pre-arranged in the heavens. Why, the very fact that we were permitted to be driven to these mountains, shows us the hand of God in it. There was no room for expansion in our old position. We could not have grown; we could not have developed. But our enemies were determined to make us great, and they thrust us out, and sent us into a land which God evidently had designed to be settled by just such a people as ourselves. There is no such land under the sun to-day. It is the habitat, the true habitat of the Latter-day Saints, admirably adapted in every feature of its climate, of its conditions, of its mountains, of its valleys, of its crystal streams, and the scarcity of water making it admirable for settlement by a sparse people, a people such as we are. No dense populations could live here.

¶ President Taylor, at this point, again took the stand and said: I have felt the exertion almost too much for me. I am not very strong in body at present, but I will continue.

¶ We consider as Latter-day Saints, that we have rights here, and although we have been dealt with, as we would call it, rather scurvily by the government that ought to foster us, yet at the same time we have strictly adhered to the letter of the law, even in the face of the assumed purity those people (our enemies) profess to attach to themselves. We have not resisted any of these things, but have treated those men who came as our oppressors, if you please, with kindness and due respect, notwithstanding they have introduced many things in our midst, at variance with the laws and constitution of the United States, and with our rights as American citizens. We have yielded for the time being, but we purpose in behalf of ourselves, of our children, in behalf of the institutions of this nation, and of thousands of honorable men in it, to test these things to "the last bat's end," and see, legally and constitutionally, whether this nation will sustain these acts or not, and then if they do we will leave them in the hands of God, and pursue our course, trusting in Him. But one thing I will say, and that is that this cause is onward; and as my brethren have said, so say I, that God has commenced it, and He will take care of it. I know what I am saying. I know when I am speaking that I am speaking not only to you, but to the whole world; for it will be published to the world. And I tell you Latter-day Saints not to fear,

not to have any trembling in the knees, for the God of Israel is on the side of Israel, and hosts of angels also. There are more for us than there can be against us; and God will sustain the right and take care of, and preserve His people, if they will only do right.

¶ We have embraced the Gospel. We have placed ourselves in another position from that of the world. We have entered into sacred covenants with the Lord, and He expects us to fulfill our covenants, and those who do not fulfill them will be condemned. There are certain rules and regulations that exist in the heavens, as well as on the earth. We are told that before we can enter into the celestial kingdom of God, we shall have to pass by the angels, and the Gods, and if the Latter-day Saints aim at a celestial exaltation, they must live and abide by the celestial law, or they will not get it, any more than the Gentiles will. Hear it, ye Latter-day Saints! God expects you to be pure, virtuous, holy, upright, prayerful, honest, obedient to His law, and not to follow the devices and desires of your own hearts. God has revealed many things to you, and He will reveal many more. He expects you to abide His law, and those who do not want to abide it, had better quit to-day, the sooner the better, for God expects us to do His will in all things. If we are Seventies we have to go to the nations of the earth. If we are members of the Twelve, we have also to go to the nations and preach the Gospel, or see that this work is done. If we are Presidents of Stakes, we must do our duty, draw nigh to God, and seek for the revelation of His will, that we may know the things we do, and the things whereof we testify. If we are Bishops, we must perform our duties, or we will be moved out of our place. I do not care who it is these words may effect; for God is building up a Zion, and that Zion means the pure in heart, the honorable, the upright, the virtuous, and those whose sympathies extend to the promotion of the welfare of the human family. He expects us to operate in behalf of the interests of a fallen world, and to bring all to a knowledge of the truth that will listen to it and obey it. He then expects us to build temples as we have been and are doing. And here permit me to say that I commend the Latter-day Saints for the energy they have displayed in these things. And it is for us to honor our God, and to obey all just and constitutional laws, and to be quiet and peaceable, and operate for and be the friends of mankind, but do not condescend to their pernicious, corrupt, and damnable practices, or God will judge you as He will judge them. It is for us to do right, and work righteousness, and God will bless us. We need have no fear pertaining to the future; and when we have completed these temples, we will go and administer therein the sacred ordinances of God's house, and the Spirit and blessing of God will rest upon us, and we will stand, as the Scriptures say, as saviors upon Mount Zion, and the Kingdom shall be the Lord's; and woe! to them that fight against Zion. Amen.

A Discourse by President John Taylor

10 Feb 1884

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Object of Assembling — A Peculiar People
— Saints Misrepresented in All Ages — Statistics —
Opposition Expected — Plural Marriage — Early Persecution —
"Twin Relics [of Barbarianism]" — Why the Saints Gather to Zion

WE meet together from time to time to speak, to sing, to pray, and, according to an institution which has been provided, to partake of the sacrament of the Lord's supper, and also to perform those various duties devolving upon us as servants of the living God. It is pleasant for the Saints to meet together to commune with each other, to listen to the words of life, to reflect also upon their position and relationship to God, to His Church and Kingdom, as well as to examine into their own feelings, and, under the guidance of the Lord and of His Holy Spirit, try to find out what relationship

they sustain to their Heavenly Father, and whether they are performing the various duties devolving upon them, and are seeking to carry out the word, the will, and the law of God.

¶ We are certainly a very peculiar people gathered together in these valleys of the mountains; we are assembled here from many nations; it would be difficult to say at present how many; but I think on some public occasion a while ago, there were twenty-five nationalities represented. In this respect, we present a very singular aspect, and occupy a very peculiar position in the history of the day and age wherein we live. Our religion differs very widely from that which exists in the world. Our ideas of God, of futurity, of heaven and of hell, and of the future destiny of the human family, not only of ourselves, but of all nations, differ very materially from that of others. Our social ideas, too, are very dissimilar from those entertained by others. And, again, our political ideas are not in accord in many respects with those of others, and thus we find ourselves in a very anomalous position, gathered together here in these valleys of the mountains, separated to a great extent from the rest of mankind. We were a few years ago very decidedly separated. Now, this portion of the continent has become almost the highway of the nations. I frequently meet with persons from France, England, Ireland, Scotland and Wales, from the various Principalities of Germany from Russia, Italy, Spain, Portugal; from Australia, and the Islands of the sea, and from almost all the nations of the earth. They pass by here, and hearing that we are a strange sort of a people, they are desirous to know something about us as they pass through.

¶ It frequently becomes a question in the minds of many — How and in what manner did these things originate, and what is the object of our being thus gathered together as a separate and distinct people? By what motives are we actuated? The world of mankind, whether in this nation, or in any other nation, form very strange notions in regard to our reasons for thus gathering together. Although we have been striving for a great many years to enlighten the world in relation to this and other matters, still they seem very much at sea in regard to the position which we occupy, and to our moral, social, religious and political status. So that it becomes almost impossible for people at a distance from here, notwithstanding we profess to live in an age of light and intelligence, in an age of railroads, telegraphs, and telephones, in an age when rapid communication can be had, say from all parts of the earth in one day, in an age of professed knowledge of science, literature and art, and of everything that is calculated — or ought to be if properly conducted—to promote the welfare of the human family; I say that, notwithstanding all these things, if there is one subject about which the human family to-day is grossly ignorant, it is on the subject of the principles of the Latter-day Saints.

A short time ago a very distinguished European gentleman, after eulogizing the appearance of our city, the quiet and order that prevail, etc., said to me, "President Taylor you can scarcely conceive how impossible it is, outside of your Territory, to obtain correct information regarding you as a people;" and an editor of *The North American Review* told me he came here from New York, expressly for the purpose of getting me to write an article on our present status, thus again exhibiting the strange attitude which we occupy before this nation and the world, and demonstrating that in consequence of such a flood of falsehood, vituperation and abuse which is constantly circulated against us, that it is almost impossible, as before referred to, to obtain any correct information concerning us. Some of the literary men who come along here, express to me the opinion that we have been maligned and misrepresented a good deal. I tell them that in an age like this people ought to know better; that they ought to be better informed; that they ought to make themselves acquainted with facts within the reach of everybody; and that there is no excuse for ignorance in relation to these matters. Still this ignorance continues. There is an under-current that men generally are not acquainted with, which operates in the minds of men and produces these results of which I speak at the present time. To the Latter-day Saints there is nothing very mysterious about this. We have passed through this state of things in embryo, years and years ago. Many of you thought, when you heard the Gospel, and your hearts had been made glad by obedience thereunto, that all you would have to do would be to tell your particular friends and relatives of these things, and that it would cause their hearts to rejoice as it did yours. You felt interested in their welfare and had a desire to promote their happiness, that they might rejoice with you in the blessings which you experienced through obedience to the Gospel. But lo and behold! the moment you opened your mouth on this subject, you were set down as impostors. You were probably before this a decent man or a decent woman; but now you became ostracized and cut off in many instances from association even with members of your own family. Was it because you had become corrupt? No. Was it because you had become unsocial? No. Was it because you possessed principles that were at variance with the principles of truth, virtue, honor, and the word of God? No. And if you had asked them what the reason was, for their coolness and the feeling of ostracism that they manifested, they could not tell, only that you were a "Mormon." You have all of you experienced this. If this is the case, then, with your most intimate friends — with your relatives, with your fathers and mothers, sons and daughters, uncles and aunts, with whom you had been on the most friendly terms heretofore — how can you expect the world to look at things in any different manner. I reflect sometimes upon the position occupied by the ancient Christians,

and upon the character, position and standing of Jesus, the Son of God. We all profess to reverence Him. All Christendom bows in reverence at the mention of His name; they feel there is something hallowed about it. They look upon Him as being the Son of God, and they look upon His Apostles as men of unblemished reputation, of pure lives, holy, virtuous and upright. You cannot travel anywhere in Christendom but you find churches erected to St. Paul, St. Peter, to St. John, to St. Matthew, to St. Luke, and to all the different saints as they are now called by the people. But how was it with these saints when they lived here upon the earth? They were called disturbers of the peace. It was said of them that they were stirrers up of sedition — that they were impure, ungodly men. The idea of their being persecuted, as we read of, for their religion, would have been altogether preposterous in that day. They would tell you they were prosecuted for their crimes and their iniquities. They were brought before rulers, kings and judges, and they had to depend upon the Lord and His Holy Spirit, to sustain them under those circumstances. Jesus emphatically told them to expect these things. "If the world hate you," said He, "ye know that it hated me before it hated you. * * * If they have persecuted me, they will also persecute you. * * * For if they do these things in a green tree, what shall be done in the dry?"

[¶] It is singular, yet it is a fact that these things did exist. While the crowds were ready sometimes to cover his path with olive branches and with their garments, and to shout "Hosanna? Blessed is he that cometh in the name of the Lord," yet with the very next breath they were ready to cry, "Crucify Him! crucify Him! it is not fit that He should live." And when He was hounded and hunted, persecuted and proscribed, at the very last, even when a Roman judge said, "What evil hath he done?" and washed his hands of the blood of this just person, they still continued to cry, "Let Him be crucified," and Barabbas, a noted thief, and a murderer, was released in preference to Jesus. This was the kind of feeling manifested toward the Savior. Were they an ignorant people that thus treated Him? No. They were what were called the *elite* of the day, the educated; men of position, the High Priests, the scribes, the Pharisees, the doctors, the lawyers, the leading men of the nation all of them engaged in this thing, and all of them partook of the same spirit. What was the cause of this? It was because He was not of the world. "If ye were of the world, said the Savior to His disciples, "the world would love his own: but because ye are not of the world, therefore the world hateth you." That is the cause. The world loveth its own. And the world is to-day, was then, and always will be, until it shall be regenerated, opposed to God, opposed to righteousness and opposed to the principles of truth. Paul makes the following statement: "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is at enmity against God; for it is

not subject to the law of God, neither indeed can be." There is nothing new, therefore, in any of these matters that we hear bruited around from place to place — from the east to the west, from the north to the south, and spreading abroad among the nations of the earth; nothing new, nothing strange, nothing very remarkable in any of these things. The carnal mind knows not the things of God, and is not subject to the law of God, neither can it be. They form all kinds of opinions, even, with regard to our gathering. "Why don't you stop at home as other folks do?" Some say that it is an emigration scheme gotten up to make money, and that missionaries are sent out by us to deceive the weak and the ignorant, and to gather them together that they may be made merchandise of. That is one idea. You all know how far that is true, and how far it is false. Others say that we are gathered here for licentious purposes — to carry out polygamic ideas, to corrupt, demoralize, and trample under foot the women who come and associate with us, and to destroy their virtue; whereas you know there is not a place in the world where women are better protected and their virtue more sacredly guarded than in Utah. They compare plural marriage to their whoredom, seductions, their social evils, and the many kinds of iniquity, corruption and rottenness that prevail among themselves. Reasoning from their own standpoint, they consider that we are a very wicked, corrupt and licentious people. But according to the statistics that we have pertaining to these matters, our immorality is twenty to forty times less than theirs here in our midst, without going any further. The crimes, iniquities and corruptions committed by the small minority of outsiders in our midst very far exceed, perhaps by twenty to thirty times, the crimes of the Latter-day Saints. This excess of crime on the part of outsiders in what might be reasonably expected; for we profess to be a better people, and we ought to be a better people than those who make no pretentions to be guided by divine revelation. Examine the records of our city jail, of the Penitentiary, of the county prisons, which have been published and are being published, and you will find a full statement in relation to these matters and the per cent. of crime that exists between one and the other.

¶ Mr. Barclay, a member of the British Parliament, who lately visited us, writes in *"The Nineteenth Century,"* a monthly review published in London: "In the winter of 1881, a census was taken of the prisons in Utah, with the following results: — In the City Prison were twenty-nine convicts, and in the county prison six convicts, all non-Mormons. In the Penitentiary, out of fifty-one prisoners only five were Mormons, two of whom were there for polygamy.… Of the population of Salt Lake City, about 75 per cent. is Mormon, and 25 per cent. non-Mormon." He further says: "These figures conclusively prove that the Mormons are a sober, law-abiding people, and singularly free from the grosser forms of vice; whatever may be alleged by

ignorant or prejudiced enemies. Of the two hundred saloons, billard, bowling alley, and pool table keepers, not a dozen even profess Mormonism." And since these figures were published, others in relation to 1882 have been made public. One gentleman, who has spent a considerable length of time investigating these matters, writes: "The statistics at hand for 1882 … cover a wide field, taking in all the populous districts of the Territory. The total number of all arrests for crimes and misdemeanors in these localities during 1882, was 2,198 — of which the 78 per cent. of the Mormon population furnished 300, and the 22 per cent. of the non-Mormons 1,898,… So that the Mormons comprising 78 per cent. of the population of the Territory contributed one-eighth of the arrests made during 1882 and the non-Mormons, having only 22 per cent. contributed seven-eighths. The number of brothels throughout the Territory was 12, all kept by non-Mormons."

¶ Regarding Salt Lake City, where he resided for some time, he states: "The criminal record of Salt Lake City, for 1882, shows that in a population of about 25,000, divided between Mormons and non-Mormons as 19 to 6, the total number of arrests was 1,561, of which 188 were Mormons and 1,373 non-Mormons. Of the 66 houses, where beer and liquor were retailed by the glass, 60 were kept by non-Mormons, and the remaining 6, nominally Mormons, were not entitled to participate in the sacraments of the Church by reason of their calling. The 15 billiard rooms and bowling alleys, and the 7 gambling houses were all kept by non-Mormons. The 6 brothels had non-Mormon proprietors, and they were filled by 31 non-Mormon inmates." There is nothing in this to be proud of; for it would be a pity if we could not live better than they do. We have gathered here, not for speculative purposes, as is sometimes charged, but to worship God, to keep His commandments, and to be instructed in the laws of life. There is no cause for boasting on our part in regard to these things; but I refer to them to show how fallacious their ideas are in regard to these matters.

¶ Then, is it strange that we should be placed in the position that we are? Yes, it is very strange, but it is nevertheless true, and the same condition of things has existed in the different ages.

¶ We profess to be the followers of the Lord Jesus Christ; we profess to be in possession of the everlasting Gospel; we profess to have gathered here to observe the laws and keep the commandments of God, and that we might assist in building up the Church of God, the Kingdom of God, and the Zion of God. These are really the facts of the case. True, we do not do as well as we might. We are not as pure as we might be, nor as good, nor as virtuous, nor as upright, nor do we possess the amount of integrity that we ought; but, then, we don't propose to place ourselves on a level with the outside world; we have not dropped to their standard by a very long way: and many

of us are striving to live our religion, to observe the laws of God, and to keep His commandments. In regard to the spirit and genius of the age in which we live, there is nothing, as I have said, strange about that. The powers of darkness have always been in antagonism to the light, truth and intelligence that proceeds from God, and till Satan is bound, and his power is curtailed by a superior power, that state of things will continue, and instead of getting better and better, we are told in the Scriptures, that the wicked shall grow worse and worse, deceiving and being deceived. Do you imagine that they will grow better? I do not.

¶ Do not let us be mistaken in relation to all these things — that is as the world are mistaken. We complain sometimes about the injustice of men. I expect to find unjust men, many of them. We refer to certain laws that are being enacted by our Congress as unconstitutional, etc. Why, we expect they will yet pass many laws of that kind. We don't expect them to be our friends, or the friends of God. They don't profess it. We have a right to expect, of course, that they would abide by the Constitution, because that is an instrument gotten up by themselves, and that they profess to be governed by, and that men in authority swear to uphold. We have a right to expect that. But, then, does not all Christendom profess to believe in the Bible? Yes. And do the ministers of the various denominations? Yes. Do they practice its teachings. Do they follow its doctrines? Or are there any two of their doctrines alike? They have all kinds of theories, notions and ideas; yet still they tell you that the Bible contains the word of God. But are they governed by it? No. God placed in the Church Apostles, Prophets, Pastors, Teachers and Evangelists, and He gave unto His servants the Holy Ghost, and the light of revelation, and made them acquainted with the same sacred principles. They were all baptized unto one baptism, and all partook of the same spirit. How is it now? Many Lords, many faiths, many baptisms.

¶ Speaking of the doctrine of the plurality of wives, I remember talking with one of our Presidents — I mean one of the Presidents of the United States — on this subject in Washington, a number of years ago, as I have with others since on the same subject; but I remember some of the remarks made on that occasion. "Well," said he, after talking some little on politics, and one thing and another, "what about your polygamy?" "Mr. Pierce," said I, — I can mention his name now as it is a thing of the past — "it may be possible that some of us may have wrong ideas in regard to these things. We read about such a man as Abraham, who is described as 'the friend of God;' we read about such a man as David, who is described as 'a man after God's own heart:' we read about Jacob, who had twelve sons, whose names are to be written upon the twelve gates of the holy city. Who was Jacob? He was a man who had several wives, by whom he had these twelve sons. Then we read of Moses — a man of God,

a leader of Israel, and a law-giver. He told the people how they should treat their children whether by the first wife or by the second, and how all these matters were to be arranged. "Mr. Pierce," said I, "It is possible that we of the nineteenth century, have not been able to instruct the Lord very much in regard to these matters. Probably He knew just as much about them then as we do now, and that in regard to our marital laws, we have made some mistakes. "Well," said Mr. Pierce, "I cannot say." Of course he could not.

¶ Now, then, men assume to judge the acts of others, but they don't judge their own acts, and they strive to falsify us, and to make evils of those things that God has ordained according to His economy, and that men of old, who were considered men of God, and the friends of God, practiced under His direction. It is not uncommon for men to talk about Abraham. They would like to get into Abraham's bosom — that is most of the Christians of the present day would like to have a place in Abraham's bosom. Would you? Would you really? Are there any of that class here that would like to go unto Abraham's bosom? Why, should you have your wish, when you woke up you would find you were in the bosom of a polygamist, and would not that be very horrible? But that would be the fact. Jesus Himself, was a descendant of that class of people who had practiced the things that we to-day believe in. But they didn't persecute Him because He was a polygamist. They persecuted Him because He was a friend of publicans and sinners. They accused Him of being a blasphemer, of casting out devils through the power of Beelzebub, the prince of devils. If He did any good act at all, they were ready to cry out, "Give God the praise: we know that this man is a sinner."

¶ These things are facts that we cannot ignore. They stand out before us in living characters, and to use a very trite saying, "history repeats itself" in regard to these things. The same causes in one age generally produce the same results in another age.

¶ I will now tell you about some of my feelings when I first came into this Church. It is a long while ago. When I first heard the Gospel I was compelled to admit there was something reasonable about it. I almost hoped it was not true. "If it is true," said I, "as an honest man I shall he obliged to obey it, or else I cannot have any confidence in myself." When I had investigated the subject, and become convinced that it was true, I said, "I am in for it; I must embrace it; I cannot reject the principles of eternal truth;" and I will say, moreover, I don't know of a time in my life when if anybody presented a truth that could not be converted, but I was ready to obey it; and I am to-day. If any person in the religious world or the political world, or the scientific world, will present to me a principle that is true, I am prepared to receive it, no matter where it comes from. Well, says one, you believe the Bible? Yes. You believe in the Book of Mormon? Yes. You believe the Book

of Doctrine and Covenants? Yes. I believe all that God has ever written or spoken, everything that we have on record, and I am prepared to believe every thing that He will communicate to the human family. We profess to believe in all truth, and to be governed by all truth.

¶ Then, in regard to our position—referring to that again—we are gathered here from the different nations of the earth, from England and elsewhere. I remember the time very well when the Gospel was not preached in England. I remember when Brothers Heber C. Kimball, Orson Hyde, Wilford Woodruff, myself and others took our first mission to England. Many of you that are here, whose heads are white like mine, will remember the circumstances. We took our departure after laying the cornerstone of the Temple in Far West, Caldwell County, Missouri. The people were much excited about the Mormons at that time, just as they are now, and every once in a while. They had gotten up a furore against us; and Joseph Smith, Hyrum Smith, Bishop McRae, and others, were siezed by a mob and imprisoned; and many of you may have read the remarks made by a certain General Clark — the famous, or rather infamous General Clark. He told the people — the same as they tell us now — that it was wrong to gather as they were then doing, and as we are now doing, and place ourselves under Bishops, etc. And said he, — I heard him — "Oh, that I could invoke the spirit of the unknown God to rest upon you, that you may be delivered from the delusions with which you are encompassed." But his "unknown God" didn't hear him, and the "delusions" have still gone on. We had been driven out of Missouri. They were so good a people and so virtuous, and we were so bad. But we were not polygamists then; we had not entered into the awful crime of polygamy; but we dared to worship God according to the dictates of our own conscience. They drove us out, took possession of our proprty, and robbed and pillaged everyone they could. After doing this they did not like that their action should go out to the world; so the legislature actually made appropriation for us — that is, for the poor "Mormons" — of $2,000, if my memory serves me aright. They had killed and destroyed any amount of our cattle and hogs, and anything and everything of that kind that they came across. Still they pretended to be very sorry for us, and solicitous for our welfare. In order that we might not suffer, they went into an adjoining county where our people lived, stole a lot of hogs from them, and then turned in those hogs to make up the appropriation made by the legislature of Missouri! They were so liberal in their operations! They stole the hogs from one portion of our people, and then gave them to another. I saw the hogs come in, and they were butchered and divided among the Mormons.

¶ These are some of the things that I am acquainted with. Was I surprised when I saw such operations? No. I expected when I came into this Church,

that I should be persecuted and proscribed. I expected that the people would be persecuted. But I believed that God had spoken, that the eternal principles of truth had been revealed, and that God had a work to accomplish which was in opposition to the ideas, views and notions of men, and I did not know but it would cost me my life before I got through. It came pretty near it at one time; yes, at many times. I have had to "stand the racket" in a way that many of you folks don't know much about. More than once I have had to face large crowds of people in the shape of armies, expecting to come in to contact every moment — no farther off, perhaps, than the length of this hall. That is not a very pleasant position to be in. But I was in a worse scrape in Carthage jail, when Joseph and Hyrum were killed — penned up in a room and attacked by a blackened mob. I had to stand at the door and ward off the guns while they were trying to shoot us, and we without arms, and under the protection of the Governor of the State. Dr. Bernhisel and myself were sent by Joseph Smith to wait upon the Governor, and lay before him the facts of the case. We told him we were competent to take care of ourselves, and did not require any of his aid, for we had an organized body of militia that were quite competent to protect us from their mobs, and asked his advice. He thereupon stated it would be better for us not to bring an armed force, and pledged his faith and the faith of the State, as Governor, for our protection. We consented. This he said to Dr. Bernhisel and myself; and that pledge was violated by the murder of Joseph and Hyrum Smith in Carthage jail, and I myself received five balls in my person; but then I am here yet.

¶ Was there anything surprising in all this? No. If they killed Jesus in former times, would not the same feeling and influence bring about the same results in these times? I had counted the cost when I first started out, and stood prepared to meet it.

¶ We afterwards came to these valleys of the mountains. We people have been gathered here and are gathering; but we have had to encounter very little of such things as I have referred to. It is true, we had what was called the Buchanan war, when we paraded up and down, and when we went to Echo, etc. But there was not much harm done. It cost the government some forty million dollars, from what I learn; but there was no one killed. Two newspaper reporters who had been sent out here to report the war, got to fighting between themselves, and I remember being called upon by one of them to assist him in his trouble in Provo. That is all that occurred. We had to go out and meet the army. We marched and counter marched — the same as we do in our dances, you know; one of those grand marches, marching in and marching out; and finally the President sent us a pardon for that which we had never done. We did not appreciate it very much. With the exception of that little episode, we have not had much trouble. I have heard people

complain of our judges and our governors, and this, that and the other. Why, bless your soul, how can they send better men than they have? We need not expect good men, virtuous men, honorable men; they can only send such as they have, consequently, we need not look for any better.

¶ Well, what are we to do? They are talking all kinds of loud things about us now. They keep on talking. Sometimes they do a little; some times they don't do much; sometimes they are very angry with us, and get up quite, a furore. A Presidential election is coming on, you know, and they are preparing things for that, and the "Mormon question" is as good a thing as they can have on both sides of the House — on the republican side, and on the democratic, too. "Well," the question is asked, "What are they going to do with you?" It don't make much difference. They hardly know themselves. They think they are going to do a great deal. They will do just what the Lord will let them, and no more. But we understand their ideas, I presume, as well as they do. Here are two political Parties. The Republicans long ago put into their platform that there were two Twin Relics [of Barbarism] that had to be moved out of the way — the one was [Southern] slavery, and the other [Mormon] polygamy. They have removed slavery out of the way, but polygamy seems to be rather a hard nut for them to crack. It seems to bother them. They are in a good deal of trouble about it, and the religious people are very much exercised over it. Their pure souls are very much agonized about things of that sort, and about impurities which exist among the Mormons. They cannot see or say anything about the licentiousness, the corruption, the foeticide, the infanticide, the rottenness, hypocrisy, lying, fraud and deception that exists among themselves; but they think we are a very bad people, and in order to purge the nation of so foul a blot, they must all unite to put us down. They will just do what the Lord will let them, and no more.

¶ Now, neither of these political parties are our friends. Neither of them are the friends of God. They think that we are Democratic. We are to a certain extent, and then we are Republicans to a certain extent. But the Republicans are afraid that the Democrats are going to make use of us in some way or other, and they are determined to crowd the Mormons down their throats, and the Democrats gulp at it; they don't like to swallow it. It is worse than the apple that stuck in Adam's throat. They don't want to shoulder the responsibility, and so the Democrats will join with the Republicans on a question of this kind, just the same as the Scribes and Pharisees, the Herodians and Sadducees, did when Jesus was to be Crucified. Pilate and Herod could then be made friends, and they were hail fellows, well met. So it is now, and as the Church of England chant says: "As it was in the beginning, is now, and ever shall be, worlds without end, amen," it may continue — at least for a certain length of time.

¶ What are we to do under those circumstances? Shall we be very angry? No. I feel just as easy about it as the boy did about his father. Says Tommy, to his companion: "Do you know my daddy?" "No, I don't." "Why," said Tommy, "I know him just as e-a-s-y." I feel just as easy as the boy did about knowing his daddy.

¶ We are engaged in a work of importance. We are immortal beings. We are dual beings associated with time and eternity; I might say associated with the past, the present, and the future. We have a work to perform here upon the earth, and with the help of Israel's God we expect to do that work.

¶ I do not wish to defame anybody. But the things I have talked of are true. It is a pity they are true, but then they are. What are we going to do? Do right. We are called of God to be an upright people, a virtuous people, an honorable people. We are called upon to maintain correct principles, and to introduce them among the peoples of the earth, and especially among the people of this nation. Jesus told His disciples to pray in His day, "Thy Kingdom come, thy will be done on earth as it is in heaven." Did He understand what He was saying. I think He did.

¶ The Lord has gathered us together in these valleys of the mountains, that He might have a people who would be prepared to receive the eternal truths of heaven, and be governed by them. Instead of your being deceived to get you to come here, you had the pure principles of the Gospel of the Son of God preached unto you, in the various nations from which you have come. You were called upon to repent of your sins, and to be baptized in the name of Jesus, for the remission of sins, and to have hands laid upon you for the reception of the Holy Ghost. And when you received that Holy Ghost, it took of the things of God, and showed them unto you. Among other things it showed you that it was proper for you to gather to the land of Zion, and you came here. It was under this influence you came. You came to learn more fully the law of God, and to be instructed in the principles of eternal life. The Lord has said through the Prophet Jeremiah: "I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors, according to mine heart, which shall feed you with knowledge and understanding." This is what we are gathered here for — to build up the Zion of our God, to establish the Kingdom of God, and to purify and exalt the Church of the living God; that His people may be presented without spot or wrinkle, as spoken of in the Scriptures; that they may be prepared to have an inheritance among those that are sanctified; and that the principles of eternal truth may go forth from the land of Zion, and extend to the ends of the earth, that the honest in heart may be gathered together to help establish the principles of truth upon this land of Zion.

¶ Shall we accomplish this? I think we shall. But people are opposed

to you. What difference does that make to you or to me? We are here, as Jesus was, to do the will of God. "I seek not mine own will," said the Savior, "but the will of the Father which hath sent me." We are here to-day to do the same thing.

¶ Now, do you feel angry at our enemies? No. They don't know any better, and if they did many of them would not like to act differently. If they are not capable of comprehending and receiving the truths of God, we cannot help it. But shall we be their enemies because of this? No. Shall we return evil for evil? No. What shall we return? Good for evil, blessing for cursing. "Pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." What was the blessing pronounced upon Abraham? "In thy seed shall all the nations of the earth be blessed;" not cursed. Did they carry this out? Yes. Witness the preaching of the Apostles in former times in the land of Asia, and the disciples on this continent. Who were they? Descendants of Abraham. Whom did they preach to? A good people, a virtuous people, a holy people? No, if they had been good, virtuous and holy, there would have been no need of a message of that kind being taken to them. But God felt merciful towards all the human family; for they are all His children, and His design was to benefit and bless them, so far as they would let Him, and sometimes He has had to deal with them very severely. On one occasion He had to cut them off by a flood, because they had corrupted themselves. Every imagination of their hearts was evil, and that continually. They were raising up a corrupt progeny, and it was an injustice to the spirits that dwelt in the heavens that wished and desired and had a right to have tabernacles here upon the earth. Those corrupt men and women were not fit to be the producers of those tabernacles, and they had to be cut off. But God knew how to manipulate these matters. He prepared a prison house for them, and when Jesus came He went and preached to the spirits in prison that sometime were disobedient in the days of Noah.

¶ God has always felt interested in the welfare of the human family; but there are certain eternal laws associated with His economy that have to be carried out, whether in His Church or out of His Church. From the members of His Church He expects a higher state of morality than He does from those that are outside. All men will be judged according to the deeds done in the body, whether they be good or evil. The Gospel has been sent to them from time to time. The old disciples were told to go to every nation, kindred, tongue and people, and proclaim its glad tiding, and the people on this continent had the same testimony delivered among them. In the last days there was another angel to fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth. What Gospel? The same Gospel that Adam had, the same Gospel that Enoch had, the

same Gospel that Seth and Mahalaleel and Noah had, the same Gospel that Abraham, Isaac and Jacob had, and that Moses and the Prophets had, the same Gospel that Jesus had, the same Gospel that was taught on the Asiatic continent and on the American continent, and proclaimed to the various peoples of the earth.

¶ As Latter-day Saints we believe this Gospel has been restored, and further, we know that we are in possession of it. I do for one, and so do you; and through obedience to its principles, and the reception of the Holy Ghost, you Latter-day Saints do know that this is the work of God, and if you don't know it, it is because you are not living your religion, and keeping the commandments of God; "for if any man will do His will," says Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." And the Spirit taketh of the things of God, and shows them unto us, and if we will follow its teaching, it searcheth all things, yea, the deep things of God. If we do not know these things, we ought to know them, and we shall know them if we only humble ourselves, and ask according to the light of the Spirit of the living God, even the gift of the Holy Ghost.

¶ Now, what are we doing? We are sending the Gospel to the nations of the earth. Why? Because God has commanded it. What are the Seventies for? For this purpose. What are the Twelve for? For this purpose. What are the Elders for? When there is a deficiency among the Seventies they are chosen for this purpose, and the High Priests have to assist in the same way. What to do? To teach, to instruct, to enlighten, to bless, and to lead the people of the world in the ways of life. This may be considered criminal by some, but we consider we have a duty to perform, God has laid that duty upon us and, in the name of Israel's God, we will try and do it.

¶ We are building temples. What for? To carry out other purposes that have been spoken of. Shall we carry them out? If the Lord permits we will. We will go on laboring and working in the interest of humanity. "Well," says one, "don't you feel angry sometimes?" Well, sometimes I feel almost as Jesus did when he went into the Temple and found a lot of money changers, and took a whip of small cords and chased them out, saying unto them, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." We are not all of us what we ought to be, we ought to be more humble and more faithful, more diligent and more self-denying. We ought to assist in building up the Kingdom of God, and in doing the will of God, and seek to promote those principles which He has introduced for the salvation and exaltation of the human family. And what about this nation? We will do them all the good we can, and I will say, gentlemen, pursue your course, persecute, proscribe, so far as God will let you. We can stand these things if you can, but woe to those who fight against Zion; I say that in the

name of Israel's God. If they can stand these things we can. We are here to do the will of God. Shall we persecute in return? No. We will do good for evil, and pray for those who despitefully use us, and evil entreat us that we may be the children of our Heavenly Father. This is the spirit of the Gospel of the Son of God, and it is for us to carry it out. What shall we do, then? Do right; be honest with ourselves; be honest with our neighbors; honest with the good; honest with the bad; honest, I was going to say, with the devil; honest with everybody. We can afford to do right, whether others can or not. We can afford to maintain the Constitution and institutions of the United States, and all laws, as it is said in the Doctrine and Covenants, that are constitutional. (D&C 98:4–15) It is the will of God that we should obey them, and sometimes we obey laws that we think are not constitutional. I expect, like the Catholics in this respect, we shall have to do some works of supererogation. However, let us do right. Let us maintain the Constitution of this government. It was ordained of God, and if wicked and corrupt men do wrong, and administer improperly and unrighteously, God will deal with them. We need not rail and rant and get up a commotion about them. We do not cherish any ill-will or ill-feelings, but they would not like it to be said that they are doing the works of their father, the devil: but that is what Jesus said about people of the same kind in His day. We need not be angry with them. Jesus, at the very last, even when hanging on the cross and expiring, said, as it were with His last breath, "Father, forgive them, for they know not what they do." Neither do they in this day. But we are the children of the light. Let us walk in the light, and be governed by the principles of truth and righteousness, virtue and honor, and seek to cleave to God in our bodies and in our spirits, which are His. If the Latter-day Saints throughout the land of Zion, would only fear God and work righteousness, there is not a power on this side of hell, or the other side either, that could harm them; for God will carry out His work and His purposes, and if He suffers us, at any time to be chastened, it will be for our good; but Zion will triumph, and the Kingdom of God will roll forth, and no man shall stop its progress from this time, henceforth and forever, in the name of Jesus. Amen.

CONFERENCE ADDRESSES OF JOHN TAYLOR IN THE APRIL 1884 CONFERENCE

WHERE ARE THEY — SEE REFERENCES BELOW

Wilford Woodruff's Journal, Vol. 8, p.239

4 Aprail We Commenced our fifty fourth Annual Conference to day at 10 oclok. Presidet Taylor spok 15 M, G Teasdale 37 M, F M Lyman 26. Afternoon. Prayer By L Snow. M. Thatcher spoke 30 M A Carrington 30 m. F D Richard spoke 32 M. L Snow 27 M D Young 18.

Wilford Woodruff's Journal, Vol. 8, p.239

5 Met at 10. Presidet Taylor made a few remarks. Lorenzo Snow then spoke 27 M, Brigham Young 18 M Erastus Snow 34 Minuts. Presidet G. Q. Cannon then read the List of Missionaries some 80 in Number Asahel H Woodruff among the Number.

Wilford Woodruff's Journal, Vol. 8, p.239

Afternoon. D H Wells Prayed. The Statistical Report was then read and found as follows: Grand Total 3 First Presidency, 10 Apostles, 68 Patriarchs 4,447 Seventies, 3,413 High Priests, 12,318 Elders, 1,636 [p.240] Priests 1,792 Teachers, 5,022 Deacons, 67,774 Members, 96,383 Officers and Members, 41,490 Children under 8 years of age Total of Souls 137,873. Families 24,758 Marriages 572 Births Males 1,404, Births Females 1,335, Children Blessed 2,673, Baptized New Members 635, Baptized Children 1,190. Deaths Males 390, Deaths Females 462 Individuals drawing support 1,403.

Wilford Woodruff's Journal, Vol. 8, p.240

The report of the Primary showed 6,095 Members. The report of the Relief Society showed they had 31,912 Bushels of wheat on hand. The report of the Sabbath School shows 6,583 officers Members 40,005 Members

Total officers & Members 46,587.

Wilford Woodruff's Journal, Vol. 8, p.240

At the Close of reading the Reports W. Woodruff spoke 20 M G Q Cannon 14 M John Taylor 13 M. I attended the Sunday school union in the Evening.

Wilford Woodruff's Journal, Vol. 8, p.240

Aprail 6, 1884 Sunday The Conference Met at the Big Tabernacle at 10 oclok the building Crouded to its utmost Capacity some thousands went away that Could not get Standing room in the Building. I should Judge there was 12,000 people present. Joseph F Smith Prayed. G Q Cannon read the report of the Auditing Committee. G. Q. Cannon then spoke 60 M.

There arived in our midst this Morning seven Chiefs & Leading Men of the Maricopy and Pimos lead By Brothers Rogers & Ray had Come some 700 Miles to attend the Conference from Arizona. They were reporting of many thousands of the Lamanits. Cheroquas Erastus who I baptized ordained a seventy at St George was one of them. They were much interested in the great Tabernacle and Congregation.

Wilford Woodruff's Journal, Vol. 8, p.240

Joseph F Smith spoke 30 M. Afternoon. Prayer By Wm. B Preston. I Conversed with the Lamanite Chiefs. The Authorities of the Church were presented and John W Taylor was presented to fill the vacancy in the quorum of the Twelve & Wm. B Preston was voted to occupy the place of the Prisidid Bishop of the Church. President Taylor spoke 65 M.

A Conference Address
by
President John Taylor

6, 7 Oct 1884

*A Discourse by President John Taylor, Delivered in the Tabernacle, at Salt Lake City, on Monday and Tuesday, at the Semi-Annual Conference, on October 6 and 7, 1884. (Reported by John Irvine — **Journal of Discourses** Vol 25:303–317)*

¶ If the congregation will endeavor to preserve as much order as possible, and prevent the crying and disturbance of children, I will try and address you for a short time. Last evening I made quite a lengthy address in this hall; but we had very good order. There was no whispering, no talking, nor disturbance of any kind. It requires, in a large congregation like this, quite an exertion to speak so as to make the people hear. I am told that the people could not hear half of what was said by several of the brethren yesterday. It is wrong for us to have disorder in the house of God, a place where we meet for instruction.

¶ Last evening I talked of some matters of considerable importance to the Priesthood, of which there was an immense number present; they nearly filled this hall. I wish to continue some of these remarks; for it is necessary that all of us should be instructed in the great principles which God has revealed for the guidance, salvation and exaltation of the Saints of God, and also for the benefit of the world wherein we live. There were very many promises made to eminent men in generations long since past; but these generally had reference more particularly to the benefit of the world of mankind than to individuals.

¶ There were certain great principles involved in the organization of this earth, and one was that there might be a place provided whereon the children of our Heavenly Father could live and propagate their species, and have bodies formed for the spirits to inhabit who were the children of God; for we are told that He is the God and Father of the spirits of all flesh. It is requisite, therefore, that an earth should be organized; it was requisite that man should be placed upon it; it was requisite that bodies should be prepared for those spirits to inhabit, in order that the purposes of God pertaining to His progeny might be accomplished, and that those spirits might be enabled, through the medium of the everlasting Gospel, to return unto the presence of their Heavenly Father, as Gods among the Gods.

¶ There have been different agencies at work throughout this world's history. Lucifer has been and is one of these agencies. There was a garden planted, and Adam and Eve were placed in it, and there they had communion with God. There was another being whose name was Lucifer, who is called in some places, "the son of the morning." Job speaks of a time at the creation of this earth when "the morning stars sang together, and all the sons of God shouted for joy," (Job xxxviii, 7). As it was necessary that there should be a God, a man, an earth and a heaven, it was also necessary that there should be a devil, that man might be tried, and by trial be instructed. Indeed, in the economy of God, it was not only necessary that man, but the Savior also should be perfected by suffering. It is written: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Hebrews, ii, 10.) It was further necessary that there should be a Redeemer according to the plan which was devised from before the foundation of the world, and also that man might be a free agent to act and operate for himself, to receive the good and reject the evil, or reject the good and be governed by the evil. And there were certain rewards promised to those who would obey the laws of God, and keep his commandments, and certain punishments inflicted upon those who would not. Satan has made very great ravages among the human family in trying to accomplish his purposes; for he has been the

enemy of God, and the enemy of man, and in ages past he wrought upon mankind until after a certain period he had contrived to get the great majority of them on his side. Nevertheless, they had the Priesthood among them in those early days as we have among us to-day. After Adam there were Seth, Enos, Mahalaleel, Methusaleh, Lamech, and a great many others until we arrive at Enoch and Noah, who operated especially in behalf of the interest of the human family. They preached the Gospel as we preach it, and taught the same principles that we teach. They gathered the people to a Zion as we gather them, and when they had been gathered together, they had enemies as we have, who arrayed themselves against them. But Enoch was clothed upon with the power of God. He walked with God for 365 years, and, we are told, "he was not, for God took him." That is about all that is said about him in the Bible; but we have other information. Many others walked with God, and there was a city that the people were gathered to—a Zion. They walked with God and they were instructed of the Lord; but it took at any rate, 365 years to accomplish this object.

¶ Furthermore, in the latter days there is to be a Zion built up; but in these days we are told that the Lord will cut His work short in righteousness. Enoch, in his day, had his messengers go forth among the people, and when they gathered, it induced the rage of man, and great armies assembled against the Saints, but Enoch prophesied by the power of God, and the earth shook and the mountains trembled, and the enemies of the Saints in fear fled afar off. By and by when the time came for the accomplishment of the purposes of God, and before the destruction of the wicked, Enoch was caught up to heaven and his Zion with him. And we are told in latter revelation in relation to these matters that a Zion will be built up in our day; that great trouble will overtake the inhabitants of the earth; and that when the time arrives, the Zion that was caught up will descend, and the Zion that will be organized here will ascend, both possessed of the same spirit, their peoples having been preserved by the power of God according to His purposes and as His children, to take part in the events of the latter days. We are told that when the people of these two Zions meet, they will fall on each others' necks, and embrace and kiss each other.

¶ As they in that day were placed under the guidance of the Almighty, so are we. As they had a work to perform associated with the welfare of the human family, so have we. As they had the Gospel to preach, so have we. As they had a Zion to build up, so have we. As they needed the support of the Great Jehovah, so do we. As they were dependent upon Him in all their movements, whether in relation to earth or heaven, so are we. The work in which we are engaged is one that has been introduced by the Great Eloheim, the God and Father of the human family, in the interests of His children.

And wherever and whenever these principles have existed, this same being that was in the garden with our first parents still goes forth and has gone forth as a raging lion, seeking whom he may deceive, seeking whom he may devour, seeking whom he may lead down to death. And in these latter days God has introduced these same principles with the same object in view. He has revealed the same principles of heaven, and as heretofore, in the interest of humanity. Who was Enoch? Was he a man of God? Yes. Who were the Elders with him, were they men of God? Yes; and they received their instructions in that Zion that was then built up, and more or less directly from God; for Enoch walked with God. Whom was Enoch operating for? For God his heavenly Father. He was there, as Jesus was on the earth in his time, as he said, not to do His own will, but the will of his Father who sent him. And whom did those people operate for? They operated for the welfare of the human family who would receive the truth and be governed by it. And whom did Jesus and His Apostles in their day operate for? For the benefit of all the world. Jesus Himself appeared as the Redeemer of the world, and He commissioned His Apostles to preach the Gospel to every creature, saying: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." What is this salvation and condemnation? That would take a long time to tell. Suffice it to say that there are bodies celestial, bodies terrestrial, and bodies telestial; one glory of the sun, another of the moon, and another of the stars; but straight was the gate and narrow was the way that led unto the lives, and few there were at that time and few there have always been who have gone in thereat. And what was it that they sought? It was the Celestial Kingdom of our God, that they might come forth in the first resurrection and be one with the Father and one with Jesus, and belong to the Church of the First Born whose names are written in heaven, and become Gods among the Gods, and participate in all the glory of the Celestial Kingdom. But few there were who found the narrow path. It is so to day. Were the Apostles of Jesus commanded to preach the Gospel? Yes. Are we commanded as they were? Yes. What was the position of the Apostles? They were simply messengers of life and salvation to a fallen world. What are the First Presidency, the Twelve, the High Priests, the Seventies, and the Elders to-day? What are they? Bearers of life and salvation to a fallen world, the messengers of God to men, the legatees of the skies commissioned by the Great Jehovah to introduce the principles of eternal life, and gather in his elect from the four quarters of the earth, and to prepare them for an exaltation in the celestial kingdom of God. And what becomes of those who choose the other path? They are still God's children, and He feels interested in them. What will He do with them? They will be judged according to the deeds done in the body, and according to the light and intelligence which

God communicates to them. Then there is another glory a telestial glory. Those who enter into that glory will also be judged according to their deeds and be rewarded according to their acts. We are told of others who will suffer the wrath of God, and in the revelations given to us we learn that eternal punishment is God's punishment, that everlasting punishment is God's punishment, for He is eternal, and He is everlasting. We are informed the cities of Sodom and Gomorrah suffered the vengeance of eternal fire. We are told, too, that the inhabitants of the antediluvian world, who were destroyed because of their wickedness, were shut up in prison and they remained there for a long, long time. How long? We read that Jesus, who was put to death in the flesh, but quickened by the Spirit, went and preached to the Spirits in prison which were sometime disobedient when once the long-suffering of God waited in the days of Noah. How long had these people been there? At a rough guess about 2,400 years. It was quite a painful ordeal to go through. It is one that none of us would like very much. It is a fearful thing to fall into the hands of the living God—a fearful thing to violate His laws. We have gathered here that we may learn those laws, the laws of God, the laws of life, and prepare ourselves under His guidance for an inheritance in the Celestial Kingdom of God. But are all the Latter-day Saints going into that kingdom? No. How is that? It is just as Jesus declared. "It is not every one that sayeth Lord, Lord, that will enter into the Kingdom of God, but he that doeth the will of the Eather [Father] who is in heaven." Did Jesus come to do the will of His Father in heaven? He did, and He expects all who aim at Celestial glory to do the same, and if they do not they will not get there. He says, "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" And He will say unto them, "Depart from me, ye workers of iniquity, I know you not, you have not lived as becometh Saints." Oh, say some, that don't mean the Saints. No, it don't, but it means many who profess to be Saints. Do the world profess to cast out devils, to heal the sick and to do many mighty works? They do not. Do. the world prophesy in His name? No. Do the world preach in the name of God? They preach in His name, many of them, without having the authority, as we have heard at this conference; but they do not propose to do many mighty works in His name, but many of our Elders do—Elders who magnify their calling and honor their God. On the other hand there are Elders who are careless, wayward and rebellious against God and His laws—who seek to trample under foot the principles that He has revealed—who seek to set themselves up to guide, direct, and manipulate the affairs of the Church and Kingdom of God, and yet these same persons know nothing but what they know naturally, as do the brute beasts, made to be taken and destroyed; and we none of us

know anything only as God instructs us. We are indebted to Him for the introduction of this work, and for all the information pertaining thereto. It has been from no man nor set of men, nor organizations of a professed spiritual or temporal nature, that we have received intelligence pertaining to the things of God, the Church of God, or the Kingdom of God. It has come directly from the Lord, through the Gospel of the Son of God, which brings life and immortality to light; and if men think—and we every once in a while meet with such characters—they know better than the Lord how to manipulate affairs they will find out their mistake. The Lord will say to them, "Depart from me, I never knew you;" for it is not every one that sayeth Lord, Lord, that shall enter into the Kingdom of God, but He that doeth the will of our Father in Heaven.

¶ Hence there is a great work for us to do. There is something comprehensive in it. It is indeed the dispensation of the fullness of times spoken of by all the holy prophets since the world was. It relates to the interests of men that now live: it relates to the interests of men who have lived, and it relates to things that are yet in the future. It is a thing in which the Gods in the eternal worlds are interested, and all the ancient Patriarchs and Prophets that have lived upon the earth are all interested in the work in which we are engaged. There is a Priesthood in the heavens, and we have the same Priesthood on the earth, but there should be a closer communion between the Priesthood on the earth and the Priesthood in the heavens; it is desirable that we should be brought into closer proximity, we want to be advancing as Enoch advanced. After the appearance of Jesus upon the earth, there was to be a certain power who would make war with the Saints and prevail against them; and it is said, "they shall be given into His hands until a time and times and the dividing of time:" (Daniel vii, 25) but in this day we are told that "the Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever," (18 verse). You and I may violate our covenants; you and I may trample upon the principles of the Gospel, and violate the order of the Priesthood and the commands of God; but among the hosts of Israel there will be thousands and tens of thousands who will be true to the principles of truth, and God in the heavens, the holy angels and the ancient Priesthood that now live where God lives are all united together, for the accomplishment of this purpose. The Lord will roll forth His purposes in His own way and in His own time. And having thus organized, as I before stated, it is not for us to act as we may think individually, but as God shall dictate. We have a regular order in the Church. You brethren, who hold the holy Priesthood, understand these things. Has God not given to every man a portion of His Spirit to profit withal? Yes. Has He not done more than this to the saints who are true and faithful? Has He not given to them the gift of

the Holy Ghost? He has, and they know it and realize it. They are brought into communion with each other, and into communion with God and the heavenly hosts. But having this Spirit do we need others to guide us? Yes, all the time. Why? Because of the powers of darkness, the influence of Satan and the weakness of human nature. We need watchmen upon the towers of Zion, who are on the alert to look after the interests of Israel, and see that God's people do not go astray. Hence it becomes the duty of the Teachers to look after the people, to see that there is no hard feeling, no covetousness, no fraud, no adultery, no iniquity of any kind; but that purity, holiness and righteousness prevail among those that they preside over. And how far does this extend? To every place where there is a ward or a portion of a ward—to the utmost extremity. It may be compared unto the body—from the head to the feet, from the toes to the fingers, and to every other part. All the officers necessary for the work of the ministry are to be found in the Church, and everything has been organized according to the order of God. Are any of these men who are called to presiding positions autocrats—men who exercise undue authority over the feelings and associations of their fellow man? No. Have any of them the right to disregard the feelings of their brethren, trample them under foot, and act as tyrants? No. Have the Apostles, or High Priests, or Seventies, or Elders, any such right? No. Brother Cannon will read an extract from the Book of Doctrine and Covenants, on this question.

¶ President George Q. Cannon then read as follows from Section 121, of the Book of Doctrine and Covenants—

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honorss of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principle of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

¶ "Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned.

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be and everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever." (D&C 121:34–46)

¶ President Taylor continuing his remarks said: We have many specimens of the characters referred to in this revelation read by Brother Cannon. These things continue to exist more or less. Some people are very desirous sometimes to instruct me about how I ought to manipulate and manage affairs. Well, if they were set as my instructors I should be much pleased to get all the information I could from them, and I would be pleased to get information from the humblest person in existence—if it was information. Among other things I find that a good many begin to think that we are very much persecuted and proscribed in our marital relations, according to the revelations which God has given us, and there is sometimes a little trembling in the knees. I am pleased there is not much of it, but there is a little once in a while. Sometimes I get advice from outsiders, from the newspapers, etc., and sometimes from some of our brethren, (but from very few of our brethren) in relation to these matters.

¶ God has given us a revelation in regard to celestial marriage. I did not make it. He has told us certain things pertaining to this matter, and they would like us to tone that principle down and change it and make it applicable to the views of the day. This we cannot do; nor can we interfere with any of the commands of God to meet the persuasions or behests of men. I cannot do it, and will not do it.

¶ I find some men try to twist round the principle in any way and every way they can. They want to sneak out of it in some way. Now God don't want any kind of sycophancy like that. He expects that we will be true to Him, and to the principles He has developed, and to feel as Job did — "Though He slay me, yet will I trust in Him." Though other folks would slay us, yet

we will trust in the living God and be true to our covenants and to our God. These are my feelings in relation to that matter. We have also been told that "it is not mete that men who will not abide my law shall preside over my Priesthood," (*Unpublished Revelations* Vol 1: <13 Oct 1882> 138) and yet some people would like very much to do it. Well, they cannot do it; because if we are here, as I said before, to do the will of our Father who sent us, and He has told us what to do, we will do it, in the name of Israel's God — and all who sanction it say Amen — (the vast congregation responded with a loud "Amen.") — and those that don't may say what they please. (Laughter.) If God has introduced something for our glory and exaltation, we are not going to have that kicked over by any improper influence, either inside or outside of the Church of the living God. We will stand by the principles of eternal truth; living we will proclaim them, and dying we will be true to them, and after death will live again in their enjoyment in the eternal worlds. That is my feeling; so I don't feel very trembly in the knees, and I do not think you do, generally. I see sometimes a disposition to try to ignore some of the laws which God has introduced, and this is one of them. People want to slip round a corner, or creep out in some way. There is something very creepy about it. There was a man in former times we are told, came to Jesus by night. His name was Nicodemus. He was one of those persons who did not like the daylight. I have known some people who would want to be baptized in the evening, or get into some corner that they might not be seen. Well, there is not much to such folks. Jesus was very unpopular, quite as unpopular as we are, in His day. Nicodemus was a prominent man among the Jews, and he thought it might injure his reputation if he was seen visiting that Nazarene, to get instruction from Him, so he crawled in at night. Jesus talked quite plainly to him, as you can read for yourselves; but we find some folks of a similar kind now creeping around. They have not the manhood to stand true to their colors and to their God. Some folks think that we polygamists are very much indebted to our brethren who are monogamists to help to steady the ark, (God save the mark!) — *(Laughter.)* — to help to save us, and that we need such men in the Legislature, etc., and to fill our various offices. Well, I won't tell you all I think about some of these things, but I do think we are all of us dependent upon God our Heavenly Father, and if He don't take care of us we shall not be taken care of; if His arm is not extended in our behalf we shall have a poorshowing; but if God is with us, we ask no odds of the world, for He governs the destinies of the human family. He puts down one man and exalts another. He dethrones one king or president as the case may be, and sets up another, and He rules as He pleases among the nations of the earth and all the children of men, although they don't know it. We live in Him, we move in Him, we have our being from Him. We are not dependent

very much upon the monogamists about any of these things. You need not plume yourselves very much in these matters; and I will tell you, if you want to get along smoothly, you had better find among your various neighbors, when you have some matter of difficulty to settle, some of these polygamists and ask a little counsel at their hands. They will be able to advise you about many things, especially if they are men of God, humble men, living their religion and keeping the commandments of God.

¶ There are some few things I have been reflecting about, and have noted them down, and I think I shall read them now.

¶ The distinction being made between Polygamy and Prostitution:

¶ 1st. Congress made a law which would affect both; and cohabitation with more than one woman was made a crime whether in polygamy or out of polygamy.

¶ 2nd. The Governor turned legislator, added to this law, and inserted in a test oath to officials, the following words regarding cohabitation, "in the marriage relation;" thus plainly and definitely sanctioning prostitution, without any law of the United States, or any authority.

¶ 3rd. The United States Commissioners, also, without legislation, adopted the action of the Governor, and still insisted on this interpolation, in the test oath in election matters, and placed all polygamists under this unconstitutional oath, and released prostitutes and their paramours from the obligations placed upon others.

¶ 4th. The Prosecuting Attorney has sanctioned these things, and pursued a similar course; and while he has asked all the "Mormon" jurors certain questions pertaining to their religious faith in the doctrines of the "Mormon" Church, and challenged them if they answered affirmatively as to their belief in polygamy, he has declined to ask other jurors whether they believed in prostitution, or whether they believed in cohabiting with more than one woman or not.

¶ 5th. Chief Justice Zane when appealed to on this question refused to interfere, or give any other ruling, and thus aided in packing the jury.

¶ Thus a law was first passed by Congress, which has been perverted by the administration, by all its officers who have officiated in this Territory, and made to subserve the interests of a party who have placed in their political platform an Anti-Mormon plank; and have clearly proven that there is a combination in all the officers of State, officiating in this Territory, to back up this political intrigue in the interest of party, and at the sacrifice of law, equity, jurisprudence and all the safeguards that are provided by the Constitution for the protection of human rights.

¶ These (continued President Taylor) are some points that are of considerable importance. Similar things have been exhibited in former

times — an animus, a united operation against justice, equity and law, and, in our case, against the Constitution of the United States, and the rights and privileges and immunities of the Latter-day Saints. A law was framed professedly in the interest of purity and virtue. When it got here it was perverted and made to subserve the interest of prostitution and prostitutes; and the lowest class of men, who violate their marital relations, and trample under foot all principles of virtue and integrity, can go on our juries, can vote at the polls, through the intrigues of corrupt men; and they thus try to shackle a free people, bring them into bondage, and make slaves of them, unless they will bow to their infernal behests, and in the name of Israel's God we will not do it. (The congregation responded with a loud "Amen.) We are not going to elevate prostitutes and men who violate their marital relations above men and women who are virtuous, honorable and upright. These are my feelings, and I am not afraid to proclaim them to the world. So much for these things.

¶ Do we want a class of men along with us that will submit to these kind of things, and are we to share in this hypocrisy, this infamy and degradation? What mean these dens in our city that are introduced by our Christian friends—dens of infamy, dens of prostitution, gambling holes, houses of assignation, dram-shops. etc? They are to cater to the virtuous (?) feelings of these honorable, high-minded, pure reformers that have come among us—(Laughter)—or what are they for? They are sanctioned, I am ashamed to say by the officers of government, and protected in their libidinous and degrading pursuits. How was it some time ago when the Edmunds law was first introduced? A son of Mayor Little was one of the election registrars. His father some years ago had had two wives — I am sorry to say he has not got them now, they are dead—and because some years before any law of this kind was in operation in the United States he had practiced plural marriage, his son was obliged to tell his father that he could not register. Shortly afterwards a notorious courtesan known as Kate Flint, with some of the inmates of her bagnio, drove up and requested to be registered. "Why, of course." And this same gentleman that could not register his honorable father, who had never violated any law of the United States, had to endure the mortification of taking the names of these others and placing them on the list as respectable voters in our midst! About this time another non-Mormon came along to one of the other registration officers, and on partly reading the oath—this test oath that had been prescribed — said, "I am afraid I can't take that?" "Why can't you take it?" Well, he was an honest man among the Gentiles; he did not like to foreswear himself; so he said, "I have a wife, and then I keep a mistress." "Oh, well," says the man, "read on a little further." He read on until he came to the words, *"in the marriage relation."* Oh, well, yes, I can

take that," he said, and registered. These are facts that are stuck before our noses here in the City of Salt Lake by the officials sent among us, and who are instructed particularly to look after our morals.

¶ So much, then, for such affairs. Now, do we want affiliation or association with such practices and principles as these? God forbid. And we want no falterers in our ranks.

¶ What shall we do? Live our religion, be true to our covenants, and keep the commandments of God. What shall the Presidents of Stakes do? Look after our Stakes, and if you find adulterers or adulteresses among you, don't permit them to go into the temples of God; for we won't have such people; they cannot be sanctioned by us, nor have our fellowship. We will not have them; the world may take the strumpets; they may wallow in their filth, but we will not have our holy places polluted by people calling themselves Latter-day Saints, who indulge in these abominable practices; we will not have them; and anybody who permits them to go into these holy places will have to be responsible for it. Many Bishops do it, they will be held responsible. Therefore, be careful, you Presidents of Stakes and you Bishops, how you act, and look well after your people, for be it understood that before our Lord Jesus Christ shall come, "righteousness shall go before Him and shall set us in the way of his steps." (Psalms lxxxv, 13.) We are preparing ourselves to build up a Zion of God, and these people, whoremasters and whores, liars and hypocrites, will never get into the city of the living God, they will be found outside the gates.

¶ Now, have I any ill feelings towards these people that persecute and proscribe us? No. I would do them good for evil, give blessings for curses; I would treat them well, treat them honorable. Let us be men of truth, honor and integrity; men that will swear to our own hurt and change not; men whose word will be our everlasting bond. If you see men hungry, feed them, no matter who they are: white, black, or red, Jew, Gentile or Mormon, or anybody else—feed them. If you see men naked, clothe them. If you see men sick, administer to them, and learn to be kind to all men; but partake not of their evil practices. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." We are trying to raise up a people that shall be men of God, men of truth, men of integrity, men of virtue, men who will be fit to associate with the Gods in the eternal worlds.

¶ We are accused of being corrupt, degraded, low and debauched. Who by? By people, as I will show who are ten times as degraded, ten times as debauched, ten times as low and guilty of ten-fold more crime than we are. These are our professed reformers. I speak of these things therefore in our defence, and were we not accused by men void of honor and principle, I never would broach such a subject; for, I do not delight to dwell on the infamies,

the corruptions and abominations of the world. I would rather speak of their good qualities and honorable principles, and I am thankful to say that there are thousands and tens of thousands and millions in these United States and in other nations who look with contempt upon all the chicanery, deception and fraud, whether of a moral, social, political, legislative, or judicial character; thousands and millions of men; I see many of them, very many of them, who pass through here, men of note of position in society from the United States, and from the different nations who call upon me from time to time, and express their sentiments pertaining to these matters. In order to sustain what I say, I will have Brother Cannon read over some statistics in regard to crime. We are, as I have said, represented as a very bad people, and I want to show a comparison between us and our reformers, or those that profess to be our reformers in relation to these matters.

¶ "President Cannon then read the following, being the criminal statistics for the year 1883.

"The population of Utah may be estimated at 160,000 in 1883.

"Of these say 130,000 were Mormons, and 30,000 Gentiles, a very liberal estimate of the latter.

"In this year there were 46 persons sent to the Penitentiary convicted of crime. Of these 33 were non-Mormons, and 13 reputed Mormons.

"At the above estimate of population the ratio or percentage would be one prisoner to every 10,000 Mormons, or one hundredth of one percent, and of the Gentiles one convict in every 909, or about one-ninth of one per cent. So that the actual proportion of criminals is more than ten times greater among the Gentiles of Utah, with the above very liberal estimate, than among the Mormons.

"It is urged that these non-Mormon prisoners are not a fair representation of the average of crime throughout the country, but are the result of the flow of the desperate classes westward to the borders of civilization; with greater truth we reply that the Mormon prisoners are not representatives of Mormonism, nor the results of Mormonism, but of the consequences of a departure from Mormon principles; and of the 13 prisoners classed as "Mormons," the greater portion were only so by family connection or association:

Arrests in Salt Lake City, 1883:

Mormons 150
Non-Mormons 1,559

or more than ten times the number of Mormon arrests.

"Again, it is estimated that there are 6,000 non-Mormons, and 19,000 Mormons in Salt Lake City, which shows of Mormons, one arrest in 126 2–3.

"Non-Mormons one arrest in a fraction less than every four, or rather more than twenty-five per cent."

¶ As I have said before, (continued President Taylor,) if we were not on

the defensive in this case, I would say nothing about these things; but it ill becomes men who have got ten criminals to our one to come here as our reformers, and try to disfranchise men who are ten times as good as they are. These are facts that are not of my getting up.

¶ They come from the public records and can be verified by the prison and other statistics. And the question is, how much of that rule do we want here?

¶ The questionable honor is reserved to these advocates of "advanced high moral ideas" to trample upon all judicial precedents. It was not enough that an insignificant minority should have more than an equal showing with the majority, being equal in numbers in the drawing to make up a venire. It was not enough that all "Mormons" were excluded from this so-called "impartial grand jury," and that their avowed enemies were to be their judges. It is not enough that our people must be tried by men whose average record shows them to be ten times their inferiors as law abiding citizens; but not having enough men to pack this "impartial grand jury" according to the provisions of law, under the guise of virtue, and in the name of morality and justice, edicts are issued to the officers to go into the purlieus of the city and gather up ad libitum from among the gutter snipes creatures to form "a jury of the peers" of the accused with which to persecute and prosecute honorable men and women.

¶ These are things we object to, and I wish our brethren and sisters to be informed in regard to these matters, that they may have a correct estimate of the position that we occupy pertaining thereto. We cannot respect and esteem such operations, and while we are desirous to place ourselves in conformity with all law, all order and all correct principle, yet we despise in our hearts this chicanery, hypocrisy, fraud and deception. But do we expect to see such things? Yes. Are we surprised at it? No. Why? Because we have been told over and over again, and the Elders have preached over and over again, and the Prophets have prophesied of it over and over again, that the world will grow worse and worse, deceiving and being deceived. Who is it that embarks in these things? It is the corrupt, the ungodly, the debauchee, the adulterer, the liar, the men who violate every principle of honor, truth and integrity, and who are enemies to this nation, and the same class of people are enemies to any nation. They are laying the axe at the root of the tree of liberty, and trying to overturn the freedom of man, and to place free men in bondage, a thing no honorable man would condecended to for a moment. And there are many in this city who despise these things as they do the gates of hell, who are not associated with us in a religious capacity, many honorable men who have feelings of this kind, and then there are tens of thousands in the United States who possess the same feelings and the same abhorrence of this corruption, degradation and infamy that is sought to be palmed upon us. But while we

can estimate these things at their worth, we can also estimate the actions of honorable men who are not of us at their true worth. Because a man is not a believer in our doctrines, that is no reason why he should not be an honorable man, for there are thousands and millions of them: it would be a pity if they were in the same condition as the others. But we as a people have to defend ourselves against the aggressions of an unscrupulous enemy who is instigated by the power of the adversary to overturn and destroy the truth to-day as he has done in other ages, in other nations and among other peoples. Therefore it becomes us to look well after our affairs, and protect ourselves as best we may from the calumnies, the reproach, and the infamies that are sought to be foisted upon us by an ungodly, hypocritical and corrupt people.

¶ Now, having got through with this, I want to refer to something else. It has been stated that the reason why we have so many of these criminals is because that the scum of society from the eastern States floats out here, and that therefore a rough, uncouth, lawless class finds its way into this community. Now, I want something read to you about some of these so called virtuous people in the east.

¶ President Cannon again read as follows:

¶ "Dr. Nathan Allen, of Lowell, has declared in a paper read before a late meeting of the American Social Science Association, that "nowhere in the history of the world was the practice of abortion so common as in this country; and he gave expression to the opinion that, in New England alone, many thousands of abortions are procured annually."

¶ "Dr. Reamy, of the Ohio State Medical Society, says: "From a very large verbal and written correspondence in this and other States, together with personal investigation and facts accumulated…that we have become a nation of murderers."

¶ The Rev. Dr. Eddy writes to the Christian Advocate regarding one little village of 1,000 inhabitants: "Yet here, and elsewhere, 15 per cent of wives have the criminal hardihood to practice this black art, there is a still large and additional per cent. who endorse and defend it.… Among married persons, so extensive has this practice become, that people of high repute not only commit this crime, but do not shun to speak boastingly among their intimates of the deed and the means of accomplishing it."

¶ "Dr. Allen further states: "Examining the number of deaths, we find that there are absolutely more deaths than births among the strictly American children, so that aside from immigration and births of children of foreign parentage, the population of Massachusetts is rapidly decreasing.… The birth rate in the State of New York, shows the same fact, that American Families do not increase at all, and inspection of the registration in other States shows the same remark applies to all."

¶ "Bishop Coxe, of the Protestant Episcopal Church of New York, in a pastoral letter to his people, writes: "I have heretofore warned my flock against the blood guiltiness of ante natal infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land. Again I warn you that they who do such things cannot inherit eternal life. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon their own flesh."

¶ "Dr. Cowan, M. D., writing on what he styles "the Murder of the Unborn," says: "That this crime is not only wide spread on this great continent, but is rapidly on the increase, we have the testimony of physicians, whose investigations have been thorough, and whose social standing and sincerity cannot be questioned."

¶ President Taylor continuing said: These are the people that are coming here to reform us, and are so disgusted with our corruptions. Yet I am pleased to find that there are, once in a while, men who have the courage to speak against these damning evils. Bishop Coxe, of the Episcopal Church, is one of these men, and I honor such men whenever I heard of them, and should be glad at all times to extend to them all courtesies possible. Dr. Allen and Dr. Reamy are inspired, it seems, by the same detestation of these hellish, these fiendish, these outrageous acts. Yet from these people come our reformers, who are so horrified at the evils they see in Utah. But fortunately, the bed ts [is] too short, they cannot stretch themselves on it; and the covering is too narrow and too contracted, it will not cover them, and their evils and abominations crop out on every side, and they become their own accusers.

¶ It is their own statements that I have had read to you this morning. I am sorry to know that these things are as they are; but these are facts, and we do not feel very much honored with the association of such people. We do feel honored always to associate with honorable men and women; but with the seducer, with harlots, with thieves, with murderers of the innocents, no! never! no never! We want no association with them. As it is stated here by one of these reverend gentlemen in the East, speaking of these things, no murderer hath eternal life in him, nor no murderesses have eternal life in them.

¶ I have had these things read to you for two reasons: First, to show the corruption that exists among these so-called virtuous people, honorable people, pure people, who are so shocked at the atrocities that take place in Utah. Another reason is that I want to warn our brethren and sisters against these infamies, and against permitting these filthy wretches to come into their houses. They are too low, too debased, too corrupt; and I speak of it because I know what I am talking about; there are some of these people crawling

around us like so many vipers, and insinuating their hellish, murderous practices into the families of some who call themselves Latter-day Saints. Woe! to such Saints. You cannot have a place among us. No woman murderer, no man murderer can have a place among the Latter-day Saints, and I speak of it that the Presidents of Stakes and the Bishops may be apprised of these things. And some of these people would try to pass by the Bishops, and then by the Presidents of Stakes, and then by the President of the Church, and crawl with all their slime and damnable hypocrisy into the Temples of the living God. They may pass by these, but they will have to pass by the angels and the Gods, before they get through, and they will never inherit the Kingdom of God. Hear it you sisters! Hear it you brethren! Hear it you Bishops, and you Presidents of Stakes? Watch well and know well what you are doing, when you sign recommends for doubtful characters to go into these holy places. We do not want them there. it is not their place, and you will have to account for your acts if you permit these things knowingly. It is necessary that you should be particular about these matters, for you will have to answer for your doings as I have for mine. We cannot, because of relationship, because somebody is a cousin, or an uncle, or an aunt, or a brother, or a sister, or a son or a daughter, or a father or a mother—we cannot admit and will not admit them to any of these holy places unless they are worthy. I call upon you if you know of adulterers or adulteresses, or people that practice these unnatural infamies, to sever them from the Church; they shall not have a place in the Church and Kingdom of God. Mr. Murray here, and others, may make laws and test oaths, with provisions in them to screen the adulterer, the whoremonger, and the seducer; but we will tear that away from our people, and all such shall have no place with Israel, and all who are in favor of it, signify it by saying "Aye." (The congregation responded with a loud "Aye.") These are our feelings, and it is some of these things which has led me to talk as plainly as I have done in regard to some of these other matters. I wanted to present the contrast so plainly before you that he that runneth might read. Enough of this, however, for the present:

Handle it carefully.
Deal with it gently,
Speak of it tenderly,
Poor Justice is blind.

Discourse by President John Taylor

19 Oct 1884

Discourse Delivered by President John Taylor, At Ogden, Sunday, October 19th, 1884. (Reported by John Irvine — Journal of Discourses Vol 25:341–359).

The Gathering — The Lord Will Punish the Wicked
— Polygamy and Prostitution —
Statistics of Crime Committed by Mormons and Non-Mormons
— The Wickedness of the New England States —
The Debased Position of U. S. Officials as Exhibited in the Courts of Utah

¶I am pleased to have the opportunity of meeting with you in Conference here, and to talk with you a little on some of the principles associated with our duties in our connection with the Church and Kingdom of God.

¶The Latter-day Saints occupy a very peculiar position in the world, but I do not know that we have any thing very particular to say on that question. It is true, we have used our own agency in coming here, but there are certain purposes of the Almighty, associated with our gathering together,

over which we had very little control. There is a remarkable saying in the revelation of St. John, in reference to a certain Babylon, which reads as follows:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities."(Revelations 18:4–5)

¶There is something very significant in the text here quoted. It would seem that John, in a previous part of his vision, had seen an angel who would precede this other. He says:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God and give glory to Him, for the hour of his judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of water." (Revelations 14:6–7)

¶As Latter-day Saints we have listened to these things from time to time. We have talked about the opening of the heavens, the manifestations of God our heavenly Father, and Jesus the Mediator of the New Covenant, about the restoration of the Gospel, and the organization of the Church and Kingdom of God. We have talked a good deal about the Holy Priesthood, and the authority of God having been conferred upon man from the heavens, which places us in communication with our heavenly Father; and also of the organization of His Church in a manner that is in accordance with His will and under His inspiration. We have heard quoted from time to time, passages like this:

"Gather my Saints together unto me; those that have made a covenant with me by sacrifice." (Psalms 50:5;)

¶Again:

"And I will take you one of a city, and two of a family, and I will bring you to Zion.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jeremiah 3:14–15)

¶Many other passages of a similar nature are contained in the Bible, which we all of us at least, profess to believe in; and by the manifestations of the power of God, and the light of revelation, we have been instructed in the things of eternity, and the organization of the Church of God has been effected. It commenced upwards of 54 years ago, and the work has been pro-

gressing from that time unto the present; and all the organizations that have been effected pertaining to the Priesthood have been made under the immediate direction of the Spirit of the living God, and have been given unto us by direct revelation in order that we might be instructed in the laws of life and be enabled to accomplish the things that God had designed from before the foundation of the world pertaining to these last days; and with these things we are generally familiar.

¶When Jesus was upon the earth, and His disciples asked Him to teach them how to pray, He said:

"When ye pray, say, Our Father which art in Heaven, hallowed be thy name, thy kingdom come, thy will be done on earth, as it is in heaven." (Matt 6:9–10)

¶In this He had direct reference to the events which are now taking place among us as a people. "Thy Kingdom come." Why? That Thy will may "be done on earth, as it is in heaven." We are here for the purpose of becoming acquainted with the will of God, with the law of God, with the order of God, with the dominion of God; and we are here to establish the kingdom of God. We are here to be taught in things pertaining to the Church of God, and its purification. We are here to build up a Zion of God, which implies the pure in heart. Then we are here to send forth the Gospel to every nation, kindred, tongue and people. We are here to build Temples to the name of the Lord, and to administer therein. We are here to represent God upon the earth as His Priesthood, and we are gathered in the different Stakes as you are gathered here to-day, to attend to various duties associated with that Priesthood, and to become acquainted with all the principal features associated with the Church and Kingdom of God upon the earth. It is for us as Stakes, as peoples, and as Saints of God, to learn to comprehend the relationship that we sustain to God our heavenly Father, and to His Church and Kingdom here upon the earth, to Jesus the Mediator of the New Covenant, and to the Priesthood that is behind the veil; and also to become acquainted with things upon the earth connected with the welfare of humanity, whether in the land of Zion or in any other land. And we are gathered together for the express purpose of being taught and instructed in all these principles. We are not here, as Jesus was not here, to condemn the world: as He says:

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved." (John 3:17)

¶This was the prominent object of His mission to the earth, "That the world through Him might be saved;" and we are here to carry out His purposes. We have certain relationships with the world while we are in it, that cannot be ignored, and we have certain duties to perform associated there-

with that should be respected. As it is, we are here as an integral part of the United States, and we have duties to perform as citizens thereof, and it is expected that we shall fulfill every proper requirement, observe every correct law, and govern ourselves with propriety and uprightness, honor, truth, and integrity, and be good citizens thereof; these are things that are expected of all honorable people. And it is proper for us to meet the obligations and duties devolving upon us pertaining to the nation with which we are associated. We have another duty to perform to the nations of the earth. It is to send forth the Gospel thereunto; and for this the Twelve are organized and Seventies, and the Elders are sent forth as the messengers of God, that mankind may embrace the eternal truths of the Gospel, by which life and immortality are brought to light; that they, with us, may have the privilege of partaking of the rich blessings of eternal life; that they, with us, may have the opportunity of being instructed in the laws of life, and that they, with us, may be made partakers of all things associated with the Church and Kingdom of God. These are their privileges, inasmuch as they will be obedient to the laws and ordinances pertaining thereunto, and live according to the requirements of heaven. Until these things are done, other things will not be accomplished which God has designed in relation to the nations of the earth; for the people of the earth are all His offspring, and He feels interested in the welfare of humanity, generally. He expects that we shall do the same. We are building Temples, and we are administering in those Temples. What are we doing that for? There is something very peculiar about this matter. Well, we may be doing it in part for ourselves, in part for our wives and our children, in part for our fathers and our mothers, and uncles and aunts, and many of our friends and progenitors that we have been acquainted with, and in part for many others with whom we are not acquainted; that we may be united together, and stand as saviors upon Mount Zion. You heard Brother Cannon tell you to-day, that there was a company of about 40 going to Logan this morning, with one Bishop to fulfill some of these duties, and these things are beginning to be generally understood among the Latter-day Saints.

¶All of these duties and responsibilities devolve upon us. All these things are within our reach. As a people, if we live our religion and prove ourselves worthy, we are privileged to enjoy all the blessings and mercies which God our heavenly Father has conferred upon us through the medium of the Gospel and our obedience thereunto; and we wish to perform our duty to everybody — to perform, as they say in the Church of England, our "duty in that state of life unto which it has pleased God to call us." It has pleased God to call us to these lands and to make use of us for certain purposes in the interest of humanity and for the welfare of a fallen world. This is the object

of our being gathered together, and that we might build up a Zion unto the Lord, and be instructed in all the principles of righteousness, truth, integrity, and everything associated with our present and future happiness, and thus become the blessed of the Lord, and our offspring with us.

¶These are some of the things devolving upon us. Hence Zion is beginning to lengthen her cords and increase her Stakes, and we are spreading out in the north, in the south, and in various different directions. We are seeking to look after the welfare of the Saints of God, in their various settlements wherever they may be, and to protect them in every way that it is possible for us to extend protection, on the principle of union, harmony and brotherhood, inspired by the Spirit of the living God. Hence it becomes the duty of the First Presidency to look after all these things, and sometimes, under peculiar circumstances, we are obliged to send a few Saints from one Stake to strengthen other Stakes of Zion, that the people may be preserved in their rights and their liberties from the aggressions of unscrupulous people, who are seeking to take advantage of the circumstances with which our people may be surrounded.

¶We complain sometimes about our trials: we need not do that. These are things that are necessary for our perfection. We think sometimes that we are not rightly treated, and I think we think correctly about some of these things. We think there are plots set on foot to entrap us; and I think we think so very correctly. At the same time we need not be astonished at these things. We need not be amazed at a feeling of hatred and animosity. Why? Because we are living in a peculiar day and age of the world, which is distinctively called the latter days, wherein it is said that God will have a controversy with the nations of the earth. There are some things about these matters that men do not understand. They think that men manipulate the affairs of men. They do in part, and they are used ofttimes as instruments by the Almighty, and sometimes by another power that is called Lucifer, just as circumstances may be. But in regard to the nations of the earth, God sets up one nation and pulls down another, according to the counsels of His own will. And we read of nations that years ago flourished and were great, prosperous and powerful, of which we now know nothing only as we learn it from a few pages of history; they are obliterated and blotted out as nations, and do not exist to-day. Nations and empires have risen and fallen; they have grown, increased, and prospered, and then decayed, crumbled, and died. The Lord manipulates all these things according to the counsels of His own will. But men generally understand very little of these matters; for there has been very little communication with God for ages, until He was prepared to reveal His will in these last days. Yet men profess to fear God, and a great many of them seek to worship Him. There is something very

remarkable said by the Prophet Isaiah, when he had his vision opened in regard to the events that should transpire in the latter days: he says:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

"And it shall be, as with the people, so with the priest; as with the servant so with his master; as with the maid so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isaiah 24:1–6)

¶There are many statements made by the Prophets in relation to these things — that the Lord would pour out His judgments upon the earth. Jesus speaks of the destruction that should come upon the people, that should befall Jerusalem, that should encompass nations, and of scenes that should transpire in the latter days — that the sun should be turned into darkness and the moon into blood, before the great and terrible day of the Lord should come. (Joel 2:31; Matt 24:29) Associated with this is a part of the work in which we are engaged. A voice was to be heard, as I said before, saying:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities." (Revelations 18:4–5)

¶In accordance with this declaration, which is a part of the great programme that we Latter-day Saints believe in, we have been gathered unto this land, which we denominate the land of Zion. We have come out from the world, and some of us hardly know why; yet we have come, having obeyed the Gospel and having received the gift of the Holy Ghost. There has been a feeling and spirit operating upon us that has enlightened our minds and propelled us forward. Our great aim was, when we were in other lands distant from this, to make every effort we could to come to the land of Zion. Did we understand what it was for? In part we did, in part we did not. We came to it because we thought it was the land of Zion. We came to it, if we comprehend ourselves, that we might not partake of the sins nor receive of the plagues of Babylon; and that we and our wives, and our children and our

associations, might be free from the corruptions, abominations and evils that exist and prevail throughout the world; and that we might come to a place where we could learn the laws of life, where our children could be brought up in the fear of God, and where we had hoped to be able to worship God according to the dictates of our own consciences. Sometimes we think we have made a little mistake in this. I guess not; for we shall yet understand one thing, and so will the nations of the earth — that "The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof. Yes, we shall all learn that "the Lord reigneth."

¶Associated with these principles are all the common affairs of life — that is, we have bodies like other people; we need food, we need raiment, we need habitations to live in, we need land to cultivate, fields, gardens and orchards; our children are born as others are, and we live and exist pretty much as other human beings. They are the children of our heavenly Father, and so are we. But the Lord has seen fit to gather us together, and has opened our way, and our lines have fallen unto us in pleasant places. Yet every time the Saints have been gathered together there has been manifested on the part of the wicked a spirit of oppression, a spirit of persecution, a blood-thirsty spirit, a spirit which would seek to rob us of our rights, to despoil us of our homes and inheritances. This we have expected among other things. We have never dreamed of anything else than that such a state of things would exist. I remember when I had the Gospel first preached to me before I was baptized, I heard a lecture something like this: "Now, we have nothing particular to promise you, only the favor of God, if you will live righteously and keep His commandments. You may be persecuted, afflicted, imprisoned, or put to death for the testimony you may have to bear for the religion you are called upon to obey; but we can promise to you that inasmuch as this is the case you will have eternal life." Well, we have had a little of the other mixed up with it. And I have seen mobs gather from time to time, in different parts of these United States, and I have had to meet them time and again. For instance, I was driven from Missouri years ago, together with the whole people. We were robbed and pillaged, and we had to take and throw in what little we had to help each other. Everybody that had a team turned it in to help his brethren away from whom? From their Christian persecutors, that is, so-called Christians. I wish we had another name for them. (Laughter.) We helped one another out until we reached Illinois. I was there, and I know what I am talking about. Did I feel very unhappy? Not at all. I enjoyed myself just as well as I do to-day. I felt quite easy. I have been accustomed to these things, and there is nothing very particular about them. By and by, we built up the beautiful city of Nauvoo. We also built a temple there and officiated in it, and received many precious blessings from the hands of God, that the world

know nothing about, and never will know until they embrace the Gospel of the Son of God. But we were driven again, and we are here to-day. Did we leave our property? Yes, I did, quite an amount, and so did many others. We had a city there, and we left it. What was done to us before this! We were mobbed, plundered; we were brought before courts; we were persecuted and proscribed; that was done to us when we were there, and in many instances we had to defend ourselves by our own right arms, or suffer from crawling assassins who were seeking our lives. I had to do it time and time again, right in that land. I have had to have guards in my house, so had President Young, for nearly two years, to keep from being assassinated. I was in prison with Joseph and Hyrum, when they were shot down in cold blood. We were there placed under the protection, or professed protection, of the Governor, who told Dr. Bernhisel and myself that we had better not bring any arms with us to defend ourselves, and who pledged his faith and the faith of the State for our protection. I saw that faith violated and trampled in the dust. I saw these men, to whom protection was promised, shot down in cold blood by assassins gathered for the purpose. These are things that I have witnessed in the few years that I have lived upon the earth. When I left Nauvoo, I left a very good house, very well furnished. I left carpets on the floors, stoves in the rooms, crockery ware in the cupboards, and I got into my carriage, with my family, and left it to seek that protection among the Red Indians, that we could not find among the people who lived in this boasted land of the free and home of the brave, this vaunted asylum of the oppressed. We were protected here among the Indians, and I felt perfectly safe among them. I would as soon go among the Red men to-day who traverse these mountains, as I would anywhere else, and feel myself just as safe.

¶I speak of these things to show some of the feelings that have been exhibited. Well, says one, didn't you feel angry? Oh, no, not particularly so. I felt it was all right. It was a part of the programme. I needed education and other people needed it, and it was necessary we should be placed in a position that we could have it. We did not feel very unhappy. We felt quite comfortable. What! when you left your homes? Yes. I felt as easy as I ever felt in my life. I felt at least that I should be safe from the hands of blood-thirsty men and mobocrats, and that I should be put in a position that I could protect myself better than I could there, and others felt a good deal the same way. I remember we used to sing a song something like this:

"On the way to California,
In the spring we'll take our journey,
Far above Arkansas fountains,
Past between the Rocky Mountains."

(Laughter.)

¶That is the way we used to sing. I remember a little boy of mine — he was then, though he is not a little boy now, for it is about 39 years ago, used to sing this, and all the boys around. He met his grandfather one day, who calling him by name, said: "Joseph, you won't sing that when you leave your home and go out yonder." "Oh, yes, grand father," said he, "I will sing that then." Finally, we got outside. By and by his grandfather came along, and he ran out to meet him. We were then camped out in about a foot of snow. He ran towards his grandfather and began to sing:

"On the way to California," etc.

¶"There," said he, "grandfather, I can sing that now." Well, I speak of these things to show some of the incidents I have passed through. We came out here and we found this country a desert, covered generally with sagebrush, and a few scattered Indians straggling around. We had to commence to build our houses, for there were none here when we came; and since then the wilderness and the solitary places have blossomed as the rose, and the desert has been made glad, as foretold in the Scriptures. We feel that we are kind of half comfortable in these valleys of the mountains, but the devil is not dead yet. (Laughter.) We did not think he would be; we have a work to perform; and we purpose, by the help of the Almighty, to accomplish that work. We don't expect to be disappointed in it either, and we don't anticipate that it will be overturned. We believe that God lives in the heavens and manipulates the nations of the earth, and woe to them that fight against Zion! I tell them in the name of God that He will fight against them. (Amen.)

¶This is my testimony in relation to these matters. People may think they are very smart in persecuting the Saints, but by and by they will find they are on the wrong side of the question, and many of them will find it out when it is too late. They will find it out when the harvest is past and the summer is ended, and they will say, "My soul is not saved." You Latter-day Saints that begin sometimes to be trembly at the knees, and afraid of certain circumstances, had better trust to the living God than give way to fearful forebodings in these matters; for Zion is onward and upward, and God is on her side, and He will protect His Israel if we will only be true to Him. We are here for that purpose. God will sustain Israel and stand by His people. (Amen.) There is one thing very certain, very certain indeed, and that is, whatever men may think, and however they may plot and contrive, that this Kingdom will never be given into the hands of another people. It will grow and spread and increase, and no man living can stop its progress. Hence I feel quite easy, as I said before, for the Lord reigns, and let the people rejoice.

¶From time to time we have certain raids made upon us. Something of that sort seems to be afloat to-day, and wish — I was going to say I wish

I could talk about something better — but these matters are as proper as anything else, as far as I know, for they are things we have to meet face to face. We Latter-day Saints — what are we? Professors of religion. Are we? Yes. There are laws being enacted in order to deprive us of our religious rights, whereas the Constitution of the United States says that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. Is that true? Read it for yourselves in the Constitution. This is what we profess as Americans. We have men in our midst who have introduced test oaths, whereas the Constitution says, that "no religious test shall ever be required;" yet they have introduced test-oaths, and people are obliged to swear certain things that the Constitution says shall not be permitted. Are we American citizens here? I think so. Have we any rights? I think we ought to have. Are they being trampled upon? Yes, they are; and these things are being done with impunity. How is it? Why, the Constitution is treated by the politicians of to-day as the Bible is treated by professors of religion. You talk with "Christians upon" the Bible, and you will find that they believe it when it is shut. They will spend hundreds of thousands of dollars to send it to the heathen, but when you come to open it, they themselves don't believe in it. Ask them about Prophets, Apostles, Evangelists, Pastors, Teachers, and Deacons. Have they them? No, they do not even profess to have them. Ask them about being baptized in the name of Jesus, for the remission of sins by men having authority, and the laying on of hands for the gift of the Holy Ghost, and you will find that they don't want to hear anything about these principles. They do not believe them. Why they object even to people being married for eternity! They believe in men and women being married only until death doth them part. That is a very cold affair. We do not believe in being married for time only. We believe in making covenants for eternity, and being associated with our wives and children behind the veil. We have received instructions from the Lord in regard to these things, and we are desirous to carry them out. As I have said, the Constitution provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. Yet men are asked what their religious faith is; right here in our courts to-day. These are things that we as American citizens have a right to look into; to look well after our liberties, and to watch well our enemies. For these are not only our enemies but they are the enemies of human liberty, the enemies of the rights of man and the enemies of God. It is for us to look well after these things, and in our elections and in all like matters, to see that we are very particular about the management of these affairs, and that we are not over-run and cheated out of our liberties by unscrupulous men. I speak of these things at this your Conference, for your information and for your

warning; and would say, be united, diligent and energetic, and stand for your rights as men.

¶I remember some little time ago a gentleman named Mr. Pierpont (who was Attorney-General under President Grant) called upon me. I was pleased to see him, and am pleased to see all honorable gentlemen. I invited him to dinner, and we had quite a chat. But here let me introduce another affair. At the time when the Edmunds law was passed I was living in what is known as the Gardo House. I had most of my wives living with me there, and after looking carefully over the Edmunds law I thought to myself, why, Congress is growing very wild; this Government is getting very, very foolish; they are trampling upon Constitutional rights. No matter, I said, I will obey this law. I had comfortable places for my family elsewhere, and I requested my wives to go to their own homes, and live there, and they did so in order that I at least might fulfill that part of the law; for foolish or not foolish, my idea was to fulfill as far as practicable the requirements of the law, and not place myself and my family or my friends in jeopardy, through any foolishness of mine. It was expected by many of those corrupt men — I do not say in speaking of these that all are corrupt — that when these laws were passed we should turn our wives out and deal with them as they do with their women under such circumstances — make strumpets of them. There is no such feeling as that in my bosom, nor in the bosoms of this people. We have made eternal covenants with our wives, and we will abide by our wives, and God will sustain us in protecting the rights of innocence, and in fulfilling those eternal obligations which we have entered into. But we can once in a while yield a little to the follies and weaknesses of men, when no principle of truth is involved. Under these circumstances I had a sister of mine who was keeping house for me when Mr. Pierpont came there to dine with me. I said: "Mr. Pierpont, permit me to introduce you to my sister. It is not lawful for us to have wives here." *(Laughter.)* After talking further with him upon the subject I said, "Now, Mr. Pierpont, you are well acquainted with all these legal affairs. Although I have yielded in this matter in order that I might not be an obstructionist, and do not wish to act as Fenian, or a Nihilist, or a Communist, or a Kuklux, or a Regulator, or a Plug Ugly, or a Molly Maguire, yet, sir, we shall stand up for our rights and protect ourselves in every proper way, legally and constitutionally, and dispute inch by inch every step that is taken to deprive us of our rights and liberties." And we will do this in the way that I speak of. We are doing it to-day; and as you have heard it expressed on other occasions, it looks very much like as though the time was drawing near when this country will tumble to pieces; for if the people of this nation are so blind and infatuated as to trample under foot the Constitution and other safeguards provided for the liberties

of man, we do not propose to assist them in their suicidal and traitorous enterprises; for we have been told by Joseph Smith that when the people of this nation would trample upon the Constitution, the Elders of this Church would rally round the flag and defend it. And it may come to that; we may be nearer to it than some of us think, for the people are not very zealous in the protection of human rights. And when legislators, governors and judges unite in seeking to tear down the temple of liberty and destroy the bulwarks of human freedom, it will be seen by all lovers of liberty, that they are playing a hazardous game and endangering the perpetuity of human rights. For it will not take long for the unthinking to follow their lead, and they may let loose and element that they never can bind again. We seem to be standing on at precipice and the tumultuous passions of men are agitated by political and party strife; the elements of discord are seething and rageing as if portending a coming storm; and no man seem competent to take the helm and guide the ship of State through the fearful breakers that threaten on every hand. These are dangerous things, but it becomes our duty as good citizens to obey the law as far as practicable, and be governed by correct principles.

¶I had some papers read over at the General Conference, giving my views in relation to some of these matters. They have been published, but I will have one or two extracts read for your information.

¶President Cannon then read as follows:

The distinction being made between Polygamy and Prostitution:

1st. Congress made a law which would affect both; and cohabitation with more than one woman was made a crime whether in polygamy or out of polygamy.

2nd. The Governor turned legislator, added to this law, and inserted in a test oath to officials, the following words regarding cohabitation, "in the marriage relation;" thus plainly and definitely sanctioning prostitution, without any law of the United States, or any authority.

3rd. The United States Commissioners, also without legislation, adopted the action of the Governor, and still insisted on this interpolation, in the test oath in election matters, and placed all polygamists under this unconstitutional oath, and released prostitutes and their paramours from the obligations placed upon others.

4th. The Prosecuting Attorney has sanctioned these things, and pursued a similar course: and while he has asked all the "Mormon" grand jurors certain questions pertaining to their religious faith in the doctrines of the "Mormon" Church, and challenged them if they answered affirmatively as to their belief in polygamy, he has declined to ask other jurors whether they believed in prostitution, or whether they believed in cohabiting with more than one woman or not.

5th. Chief Justice Zane when appealed to on this question, refused to interfere, or give any other ruling. Thus a law was first passed by Congress, which has been perverted by the administration, by all its officers, who have officiated in this Territory, and made to subserve the interests of a party who have placed in their political

platform an Anti-Mormon plank; and have clearly proven that there is a combination entered into by all the officers of state officiating in this Territory, to back up this political intrigue in the interest of party, and at the sacrifice of law, equity, jurisprudence, and all the safeguards that are provided by the Constitution for the protection of human rights.

Congress cannot be condemned for these proceedings. The law as it stands on the nation's Statute Books makes no such distinction, so far as the qualification of jurors are concerned, between those who cohabit with more than one woman in the marriage relation, and those who do so outside of that relation. All the rest has been aided by officials here. The law reads: "Section 5: That in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any Statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a juryman or a talesman, first, that he is or has been living in the practice of bigamy, polygamy, or unlawful cohabitation with more than one woman, * * or second, that he believes it right for a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman." It will thus be seen that the same questions can be properly put to both classes; and such was the evident, unmistakable intention of Congress. But the Prosecuting Attorney with red-hot zeal changes all this, in his religious-political crusade against the faith of the Latter-day Saints he insists upon his right to propound the question with the Governor's interpolation super-added, whilst he entirely ignores the other side of the case; hence those who cohabit outside of the marriage relation can go scot free, without interrogation or questioning, and when attention is drawn to this perversion of the law, he asserts that he has the right to propound what questions he chooses, and decline to ask those he has no mind to; in fact that the whole proceeding was a purely optional matter with him. Thus the whole weight of the law is unjustly and unrighteously thrown on the shoulders of those who believe and act in the marriage relation, and entirely removed from the others, who develop into the jurors, who are to indict, try and condemn the other and far more honorable class.

¶[President Taylor:] I will have something further read. It is alleged that we are a very corrupt people, that we are a very lawless people; that we are a very wicked people; that we are a very lascivious people; and therefore it becomes necessary for them; to pass and execute certain laws in order that we may be placed under the guardianship of people who are more pure and more virtuous. That is why I want some statistics read in relation to that matter, and I would not have had them read, nor have dwelt upon these matters, only on the principle of self-defence.

¶President Cannon then read as follows:

"The population of Utah may be estimated at 160,000 in 1883.

"Of these say 130,000 were Mormons and 30,000 Gentiles, a very liberal estimate of the latter.

"In this year there were 46 persons sent to the Penitentiary, convicted of crime. Of these 33 were non-Mormons and 13 reputed Mormons.

¶ "At the above estimate of population the ratio or percentage would be one prisoner to every 10,000 Mormons, or one-hundredth of one per cent, and of the Gentiles one convict in every 909, or about one-ninth of one per cent. So that the actual proportion of criminals is more than ten times greater among the Gentiles of Utah, with the above very liberal estimate, than among the Mormons.

¶ "It is urged that those non-Mormon prisoners are not a fair representation of the average of crime throughout the country, but are the result of the flow of the desperate classes westward to the borders of civilization; with greater truth we reply that the Mormon prisoners are not representatives of Mormonism, nor the results of Mormonism, but of the consequences of a departure from Mormon principles: and of the 13 prisoners classed as "Mormons," the greater portion were only so by family connection or association.

Arrests in Salt Lake City, 1883 —
Mormons,..... 150
Non-Mormons, ... 1,550
or more than ten times the number of Mormon arrests.

Again, it is estimated that there are 6,000 non-Mormons and 19,000 Mormons in Salt Lake City, which shows of Mormons one arrest in 126 2–3.

"Non-Mormons one arrest in a fraction less than every four, or rather more than twenty five per cent.

¶President Taylor continued:

¶Make the best of this we may, it is a bad showing, and ought not to exist among the dwelling places of the Saints. What of our drunken Saints? Our violators of the Sabbath day? our Sunday bathing trains? whereon many of our youth mix up with the ungodly, and what of many other evils which exist among us? It is a shame that these things should exist in Zion in the cities of the Saints; but our would-be informers are ten times lower and more depraved than we are. Yes, but then we have ten times too many crimes; and it is sorrowful to see it, and we can only account for it on this principle, that the wheat and tares must grow together until the harvest. The Gospel net gathers of every kind, good and bad, sheep and goats. Again, it is but just to those who oppose us, to say that they have their ministers, their Sunday schools, their churches, their hospitals, etc., and many, very many good and honorable men and women. But with all these agencies the record shows them to be, as a whole, ten times as corrupt as we are. Before they came, we were comparatively free from their gross immoralities. But what of to-day? The record shows that theirs are the gambling dens, the houses of assignation, theirs the brothels and drinking saloons, etc., and if, which God forbid, we have foeticide and infanticide, it belongs to them — these are their institutions, they do not belong to us. Is it then, any wonder that they have ten times the amount of crime. This is a terrible showing, and yet these are our reformers, our accusers; from these proceed our courts, our

juries, etc.; they assume to be our regenerators, and are trying to make us as good as they.

¶President Cannon again read:

¶ "Dr. Nathan Allen, of Lowell, has declared in a paper read before a late meeting of the American Social Science Association, that "nowhere in the history of the world was the practice of abortion so common as in this country; and he gave expression to the opinion that, in New England alone, many thousands of abortions are procured annually."

¶ "Dr. Reamy, of the Ohio State Medical Society, says: "From a very large verbal and written correspondence in this and other States, together with personal investigation and facts accumulated * * that we have become a *nation of murderers*."

¶ The Rev. Dr. Eddy writes to the Christian *Advocate* regarding one little village of 1,000 inhabitants: "Yet here, and elsewhere, where 15 per cent of wives have the criminal hardihood to practice this black art, there is a still large and additional per cent who endorse and defend it. * * Among married persons, so extensive has this practice become, that people of high repute not only commit this crime, but do not shun to speak boastingly among their intimates of the deed, and the means of accomplishing it."

¶ Dr. Allen further states: "Examining the number of deaths, we find that there are absolutely more deaths than births among the strictly American children, so that aside from immigration and births of children of foreign parentage, the population of Massachusetts is rapidly decreasing. * * The birth rate in the State of New York, shows the same fact, that American families do not increase at all, and inspection of the registration in other States shows the same remark applies to all."

¶ Bishop Coxe, of the Protestant Episcopal Church, of New York, in a pastoral letter to his people writes: "I have heretofore warned my flock against the blood-guiltiness of ante-natal infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch, which defile our land. Again I warn you that they who do such things, cannot inherit eternal life. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon their own flesh."

¶ Dr. Cowan, M. D., writing on what he styles "The Murder of the Unborn," says: "That this crime is not only wide-spread on this great continent, but is rapidly on the increase, we have the testimony of physicians, whose investigations have been thorough, and whose social standing and integrity cannot be questioned."

¶ President Taylor continued:

¶ In pondering over the above sickening details, and carefully examining the irrefutable records of prison statistics, I note deliberately the weight of testimony furnished by a host of their most honorable and reliable men in the East, to whom I give all honor, who calmly and deliberately pronounce them "a nation of murderers," "the slayers of the innocent," the consumers of their own flesh, in connection with this terrible record we have in our prominent cities, faunted before our eyes, their dens of infamy and crime, impudently and unblushingly paraded before us, and stuck under our very noses. In looking at these things I ask myself can human depravity descend any lower, and the humiliating answer comes, yes! yes!! yes!!! The question arises wherein? The most damning nature of this record is that these crimes are sought to be palliated by unjust law, made ostensibly to punish crime, but really to pervert justice and protect falsehood, chicanery and intrigue. We have a local administration which provides test oaths to try to cover up the crime of their friends, and to protect prostitutes, whoremongers and adulterers, and to make that a crime which is nowhere proclaimed a crime by the Almighty. And then we have these whited walls and painted sepulchres under the guise of the protectors of virtue and the defenders and advocates of purity and moral reform, bring all the weight of their influence and position to bear upon innocence, virtue and integrity. Surely, as it is said, justice is fallen in the street, righteousness standeth afar off, and judgment cannot enter. But what of our people? With all of their weaknesses, follies and imperfections, of which we as a people have very many in the sight of God, they are yet in the balances of unbiased equity before the law, as per record ten times the superiors of our accusers, but with the points of prostitution, harlotry, gambling and other vices, not to mention the terrible crimes of foeticide and infanticide, we have nothing to do; these are their institutions only, and do not belong to us.

¶ But it may be argued, are not the executive and judiciary expected to administer the law as they find it? Certainly; and if they would confine themselves to this, all honorable men would sustain them. But governors are nowhere authorized to introduce test oaths, in violation of law, to protect the spoliators of virtue, the brothel and the adulterer; nor is the judiciary required in the execution of its legal function to ignore the precedents of courts, nor to sanction the empannelment of packed juries.

¶ I have had these things read for more reasons than one. First, to show the hypocrisy of those who come here to teach us morality, and who proscribe the acts of a pure and industrious people who dwell in these mountains. And for another purpose, to guard our brethren and sisters against the encroachments of such fiends in human form as those persons here referred

to. We cannot have, and won't have adulterers and adulteresses among us, much less will we have those who, by murder, stain their consciences and damn themselves forever. You sisters, guard yourselves against these infamies, or you will sink yourselves down, down, down to pits of infamy and ruin, that you never dreamed of. I do not wonder that the Prophets have expressed themselves as strongly as they have in relation to the events that shall overtake the world. I remember that some 30 years ago, there was one of our brethren in an eastern city, I heard a report about his wife being engaged in something of that sort. I asked him if it were true. He said it was. I don't know when I felt such a loathing for a human being in my life as I felt toward her. I would sooner have touched a rattlesnake than touched her hand. And I feel so to-day. We cannot degrade ourselves with these fiendish practices. All are not guilty; for as I have frequently said there are thousands and millions of honorable men and women throughout the land. But these evils which exist in this and other nations are too terrible almost to be spoken of; yet it is requisite they should be presented before you Latter-day Saints, that you may remember the pit from whence you were dug, and the rock from whence you were hewn; that you may appreciate in some measure the blessings you enjoy, and your freedom from these infamies in this land of Zion. And I would say to you Bishops — if you find adulterers and adulteresses in the Church, cut them off, they cannot be associated with the Latter-day Saints.

¶ Another thing: I was lately called upon as a witness — perhaps you may have seen some account of it in the papers — and I want to make some explanation in relation to the matters that I then presented, because they are not generally understood: I was required to divulge certain things. I did not know them to divulge. Perhaps some of you have had people come to you with their confidences. I have. But I don't want to be confidant. Why? Because if they made a confidant of me and I was called before a tribunal, I could not, as an honorable man, reveal their confidences, yet it would be said I was a transgressor of law; but no honorable man can reveal confidences that are committed to him. Therefore I tell them to keep their own secrets, and remember what is called the Mormon creed, "Mind your own business, I don't want to know the secrets of people those that I cannot tell. And I could not tell very much to that court; for I have studiously avoided knowing any more than I could possibly help about such matters. I was asked questions about our temple, which of course I could not divulge. I was asked questions about records which I could not tell them, because I did not know. I have studiously avoided entering into a knowledge of these matters. They did not build our temples. We have never had any revelations from God, through them! we may have had from the devil (laughter),

but never have had revelations from God through them. And I think there are some things we have a right to guard sacredly in our own bosoms. We are told "The secret of the Lord is with them that fear Him; and He will show them His covenant." Now, if the Lord shall commit a secret to me I don't think I should tell it to any one; I don't think I would, not unless He told me. Then, I do not want to know your secrets. I was asked if certain ordinances could be performed in different places. I told them, yes, under certain circumstances. "Where," I was asked — "Anywhere besides in temples?" Yes. Anywhere besides the Endowment House?" Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. Why did I say that? Is not a temple the proper place? Yes; but it is said in our revelations pertaining to these matters:

¶ "Verily, verily, I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

¶ Thus under such circumstances we perceive that our operations elsewhere will be all correct; it makes no difference. It is the authority of the Priesthood, not the place, that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes. I could have told them I was sealed outside, and lots of others.

¶ I want to show you a principle here, you Latter-day Saints. When Jesus was asked if He thought it was proper for His disciples to pluck ears of corn on the Sabbath day. He told them "The Sabbath was made for man, and not man for the Sabbath." What else? I will say that man was not made for temples, but temples were made for man, under the direction of the Priesthood, and without the Priesthood temples would amount to nothing.

¶ I speak of these things for your information: but men are not authorized to act foolishly about these matters. The temples are places that are appropriated for a great many ordinances, and among these ordinances that of marriage; but, then, if we are interrupted by men who do not know about our principles, that is all right, it will not impede the work of God, or stop the performance of ordinances. Let them do their work, and we will try and do ours.

¶ While I was in court a few days ago, and gazing upon the assembly of judges, lawyers, marshals, witnesses, spectators, etc., many reflections of a very peculiar character passed through my mind, some of which I will here rehearse.

¶ I could not help thinking as I looked upon the scene, that there was no

necessity for all this; these parties need not have placed themselves in this peculiar dilemma. Here was a young man blessed with more than ordinary intelligence, bearing amongst all who know him a most enviable reputation for virtue, honesty, sobriety, and all other desirable characteristics that we are in the habit of supposing go to make a man respected and beloved, the civilized world over. He had been trained from early childhood in the nurture and admonition of the Lord, had been an attendant at Sabbath schools and Young Men's Improvement Societies, where his course was of the most pleasing kind; more than this, some years ago, when quite a youth, he had shown his devotion to the faith in which he had been reared, by going forth without purse and scrip, to preach in the midst of the unbelieving the doctrines of a most unpopular faith. And, as I reach this point in my reflections, my mind instinctively wanders to a monument I gazed at in the Salt Lake City cemetery but a few days ago. That monument records in fitting words of respect and admiration the devotion of two young missionaries in a far-off Southern State, one of whom had fallen a victim to mob violence, had sealed with his blood the testimony which he bore, the other had stood by him in this hour of sore need, and rescued his mangled body and brought it safely for thousands of miles to the home of his bereaved parents and sorrowing co-religionists. This heroic young man is the one now arraigned before the courts of his country, for an alleged offence against the morality of the age. Assuming that the reports pertaining to him should prove to be correct, and he really has a plural wife, what then would be the position? He, from his earliest recollection, had been taught to reverence the Bible as the word of God, to revere the lives and examples of the ancient worthies whom Jehovah honored by making them his confidants, and revealing unto them the secrets of His divine purposes; he had read of one who was called "the friend of God, and the father of the faithful," of another who was said to be a man after God's own heart;" of a third who in all things is said to have done the will of Heaven, and so until they could be numbered by the score; yet all these men, the friends, associates and confidants of the great Creator of heaven and earth, were men with more than one wife, some with many wives, yet they still possessed and rejoiced in the love and honor of the great Judge of all the world, whose judgments are all just, and whose words are all righteousness. This young man is charged with following these worthy examples; it is asserted that he has taken to wife a beautiful and virtuous young lady, belonging, like him, to one of our most respected families, and who also believes in the Bible, and the example set her by those holy women of old, such as Rachel, Ruth, Hannah, and others, who honored God's law, and became the mothers of Prophets, Priests and Kings. And as my cogitations ran I thought what need had these two to follow such examples of a

bye-gone age; why not walk in the way of the world to-day; unite with our modern Christian civilization, and if passion guided their actions, why call each other husband and wife, why hallow their associations by any sacred ceremony; was there any need of such? Why not do as tens of thousands of others do, live in the condition of illicit love? And then if any child should be feared from this unsanctified union, why not still follow our Christian exemplars, remove the fatal incumbrance, call in some of the copyists of Madame Restell, the abortionists, male and female, that pollute our land, that would have been sub-rosa, genteel, fashionable, respectable, Christian-like, as Christianity goes in this generation. And if this did not succeed, the young man might have turned his victim into the street to perish, or die of pollution as is done in tens of thousands of instances, in the most sanctified manner by the hypocrites of the day. Then, in either of these cases, the young gentleman could have been received into good society, be petted and applauded; could hold a position under our government, be even a deputy-marshal, registrar or what not, and still further, be able to answer all the necessary questions; and be admitted as a grand juror without being brought in as a gutter-snipe on an open venire, but as a respectable citizen on the regular panel. Or again, these two, in the event of a child being born, might consign it to the care of some degraded hag, some baby farmer, where gradually and quietly its innocent life would ebb out, and bye and bye the grief-stricken parents would receive the anticipated notice that their dear little offspring, notwithstanding ever care, was dead and buried. This is a respectable crime, a crime committed principally by those who go to high-toned churches and fashionable meeting-houses in velvets and feathers, in silks and satins, and who with upturned eyes and hypocritical voices, insult the majesty of Heaven by drawling out, "Lord have mercy upon us, miserable sinners." Yet they are murderers — murderers of the worst kind, shedders of innocent blood, consumers of their own flesh, whom the vengeance of God awaits. Yet this young man and woman could have done all this and no marshals with ready feet would have dogged their steps, no packed grand juries with unanimous alacrity would do the bidding of over-zealous prosecuting attorneys; no Federal judge would overturn precedent, ignore law, disregard justice on purpose to convict. No, they might then have been the friends, associates, companions of judge and prosecutor, governor and commissioner: but now, as they would neither associate unrighteously, nor take means to destroy the results of their union, but honestly and virtuously live, as is claimed, as husband and wife, he stands in the felon's dock charged with an offence against the dignity of the United States, and to convict him, oppressive laws, more oppressively administered, are brought to bear with all the ingenuity that malice can devise and hatred adopt. And there, in this

ignominious position, he stands, with every person who might possibly be his friend, excluded from the jury, without the possibility of a fair trial by his peers, not one of the panel being in the least sympathy with himself: and by such people this unfortunate young gentleman has to be tried, judged, prosecuted, proscribed, and condemned, because of his firm and unswerving faith in the God of Abraham, Isaac and Jacob, of David, Solomon, and numerous other God-fearing and honorable men, who, like Him, have despised the cant and hypocrisy of an ungodly world, and dared to obey the behests of Jehovah. Of these things he had learned from the Bible, in the Sunday school; no wonder then that our would be reformers are so anxious to exclude the Bible from our district schools, as its teachings and examples so emphatically condemn the theories on which the acts and legislation of Congress are based, as well as the course pursued by those who seek to aid in the regeneration of Utah by adding to or taking from the law as is best suited to shield their own corrupt practices, or, on the other hand, by extra judicial proceedings, under cover of the law, they pervert, to prosecute and persecute the Mormons.

¶ And where was this scene enacted? In the gorgeous palaces of Belshazzar, surrounded by his wives, concubines, and nobles, and where was seen written on the walls, "Mene, mene, tekel upharsin?" No. Was it at the destruction of the cities of Sodom and Gomorrah, when ten righteous persons could not be found to avert the wrath of an offended God, or in Pompeii or Herculaneum, who, in their turn, for their libidinous and unrighteous practices, as Sodom and Gomorrah, suffered the vengeance of eternal fire? No. Was it in the Saturnalia of the Bacchanals of ancient Greece and Rome? No. Those nations have been long overthrown, and are now only known to a few readers of ancient history. Was it during the reign of the first French republic, when they elevated a prostitute as the goddess of reason? No. Was it in the days of the inquisition, when the rack, the gibbet, the faggot and the flames were brought into requisition to force unwilling victims to testify of things which their consciences forbade, and who perished by thousands for daring to think and act, and believe in and worship God according to the dictates of their consciences? No. Was it under the influence of Bacchus, or in the midnight revellings as exhibited in Rome under Nero. No. This scene was enacted in mid-day, in the 19th century, in the year of our Lord, 1884, in the Federal Court House, in Salt Lake City, at a court presided over by Judge Zane, Chief Justice for the United States in the Territory of Utah, assisted by Prosecuting Attorney Dickson, and the other adjuncts of the law, and in the presence of several hundred American citizens. Towards these gentlemen personally I have no feelings, no complaints to make. I understand them to bear the reputation of being learned and honorable men in

all other matters. But they stand in an unfortunate position; they represent a cause so low, that it is impossible to look upon it without loathing and commiseration; they represent a political exigency, a party necessity, capital has to be made by the persecution and prosecution of American citizens who have embraced an unpopular faith, and they are the tools with which the unclean, despicable and barbarous work has to be done. I envy not their calling. I have no desire to stand in their shoes. Let my work be to do the will of God, to build up truth, virtue, righteousness, honor and peace upon the earth, and they may, if they so prefer, continue in the unfortunate work that their party has assigned to them.

¶ Before I close I will say that I have not spoken on this subject with any feeling of acrimony in my heart towards the parties engaged in these proceedings. Some of the gentlemen engaged therein, in other respects, bear an excellent reputation. I will further say that we as Latter-day Saints have often heard it reported and reiterated in our ears, that the world was growing worse and worse, deceiving and being deceived, and that it would grow worse and worse. So we need not be surprised to see the fulfillment of these things. Furthermore, I wish specifically to state that while these abominations exist and these acts of injustice, we leave it with the perpetrators of these acts to pursue their own vain course. But it is for us to guard well against the innovations of the corrupt and the designing; it is for us to guard well our liberties; and then it is for us to treat honorably, rightly, and properly all honorable men and women. Although thousands are engaged in committing these crimes which are too dreadful to reflect upon: yet at the same time there are thousands and millions of honorable men and women throughout the nations, and many of them among us. We don't class them with the corrupt, the libidinous and the murderers; although for our part we must be very careful of our associations, and know the character of those whom we receive into our houses, or allow our children to associate with.

¶ God bless you and lead you in the paths of life; and while others are trying to exalt crime and murder into a fine art, and extol these libidinous practices; and while we have test oaths framed on purpose to screen the adulterer and adulteress; and while honorable men are prevented or voluntarily abstain from voting, and harlots and whoremongers, and men who betray their wives and associate with other women are considerd honorable men and protected by the authorities of this Territory, it is for us to guard ourselves against everything that is improper, and to be pure, especially you who bear the vessels of the Lord. God bless you, and lead you in the paths of life, in the name of Jesus. Amen.

Remarks of President George Q. Cannon

20 Nov 1884

*Remarks made by President George Q. Cannon, in the Tabernacle, at Provo, on Sunday Afternoon, 20 November 1884. (Reported by John Irvine — **Journal of Discourses** Vol 26:7–8)*

¶ There have been, and still are, perhaps, some who call themselves Latter-day Saints, who are almost ready to lend themselves to any scheme that has for its object the obtaining of a State organization for Utah. Such persons look upon this as so great a blessing and so great a boon, that they are almost willing to forego their religious belief and to pander to those who have got power, and to make some sort of a concession to them, in order to achieve this, what they consider, very desirable end. There has been some agitation in years past respecting plural marriage, and some people, calling themselves Latter-day Saints, have been almost ready to go into the open market, and bid for a State government, at the price of conceding this principle of our religion, for the privilege of becoming a state of the Union. Those who are ready to do this are ready also to cast off obedience to the Priesthood of the Son of God, and to say, "We do not believe that men who hold an office

in the Church should have any voice in the affairs of the State." They are ready to sell out their belief as Latter-day Saints, and their veneration and reverence for that power which God has restored, for the sake of obtaining a little recognition of their rights as citizens, on the part of those in power. It does not require much familiarity with the Spirit of God, or with the principles of our holy religion to understand exactly the position that such persons as these to whom I allude, occupy among us. When a man is ready to barter any principle of salvation for worldly advantage, that man certainly has reached the position that he esteems worldly advantage above eternal salvation. Can such persons retain the Spirit of God, and take such a course as this? No, they cannot. That other spirit will lead such persons astray, and they will be left to themselves.

A Revelation Given to President John Taylor

25 Dec 1884

A Revelation given through President John Taylor, at Salt Lake City, Utah, on December 25, 1884. (***UnPublished Revelations*** Vol 1: <25 Dec 1884> 144)

1 **[¶]** There are some things that ought to be put right. 2 Some time ago there was word given for the brethren and their families to put themselves in order before the Lord; 3 And it is necessary that these things should be carried out, for there has been a negligence in some of these matters; 4 And if my people and Priesthood desire my blessing, and guidance, and protection, they must and shall be subject to my law.

5 **[¶]** And it is necessary that the various Quorums of the Priesthood should place themselves right before me, saith the Lord; 6 And that as individuals they should place themselves in that position, for if they do not they have no claim upon my blessing or my protection.

7 **[¶]** A day of trouble and anxiety and sorrow and judgment will soon overtake this nation and other nations: it is nigh at hand, 8 And the inhabitants

of Zion must purge themselves from iniquity, folly, covetousness, and vanity, and listen to and obey my laws, or they cannot have my protection: 9 For I, the Lord, will not be mocked, 10 But the wrongdoer shall receive the just recompense of reward; and the sinners in Zion shall be afraid; 11 And fearfulness shall also take hold of the wicked and the ungodly that are in your midst.

12 **[¶]** And if you, my people, obey my law and keep my commandments, to do them, not in name only, but in reality, I will be your shield and protector, and your strong tower and no man shall be able to hurt you, for I will be your defense. 13 Therefore, humble yourselves before me, and purify yourselves, that your acts and doings may be acceptable before me. 14 For if you do not you will share in the condemnation of the wicked.

15 **[¶]** Therefore, listen to the counsels of those whom I have appointed, and seek not your own will and way, but the will of the Lord your God; 16 For by him only can you be sustained in the time of trouble which is fast approaching, Even so, Amen.

The Last Public Discourse of President John Taylor

1 Feb 1885

— 415 —

*Discourse By President John Taylor, Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, Feb. 1, 1885. (Reported By John Irvine — **Journal of Discourses** Vol. 26: <1 Feb 1885> 148–157)*

The Discourse which follows was President Taylor's last public address. Immediately following this Oration President Taylor wenting into Hiding on the Underground, where he would remain in Seclusion and Exile for the rest of his life. This became necessary in order to avoid Arrest and Imprisonment. As L. John Nuttal expressed it: "He left his home and family associations on Feb. 1, 1885, being persecuted for no other crime than acknowledging, maintaining and supporting his wives, given to him of the Lord. He never entered either one of his homes after the last date named, so bitter was the persecution of the enemy against him." (Diary of L. John Nuttall, July 25th, 1887, Special Collections, BYU Library)

Visit to the South — Persecution in Arizona — An American Siberia — Persecution in Missouri and Illinois not the Result of Polygamy — Affecting Reference to the Martyrdon of Joseph and Hyrum — Judgment Begins at the House of God — No Man Has a Right to Attempt to Control Another's Belief or Conscience — Ex Post Facto Application of the Edmunds Law — Attempts of the Speaker to Conform to the Law as Far as Possible — Outrages Heaped Upon the Latter-Day Saints — No One Ever Punished, According to Law, for Killing a Mormon — the Saints Counseled to Endure Their Afflictions, Take Care of Themselves, and Serve God — Conclusion

¶ I Have been very much interested in the remarks made by Brother Erastus Snow, who has addressed us.

¶ These are precious principles which only the Saints know how to comprehend and appreciate. We are told "that the natural man perceiveth not the things of God, neither can he know them, for they are spiritually discerned," and therefore those outside of that influence and spirit which is communicated to the Saints of the Most High, through obedience to the Gospel of the Son of God, find it very difficult to understand them. But we comprehend them, because God has given unto us His Spirit, which takes of the things of God, and shows them unto us.

¶ I and a few others have been away from here for some time, visiting among our southern brethren; Brother Snow, who has just spoken to you, was one of the party. It appears rather an inclement season of the year to go on a journey of that kind; but circumstances seemed to make it necessary that we should go and look after the interests of the people, socially and politically; for notwithstanding our religious ideas, we still have certain rights, privileges and immunities, which belong to us as individuals and as citizens of the United States, in common with others. And seeing that things were quite loose in those far-off settlements, and that men and their families were being subjected to various kinds of outrage, usurpation and imposition, in many instances under the form of law, it seemed necessary that somebody should attend to these matters, and I thought it best for me to go, in company with other of our brethren, to ascertain what was the true position of affairs, and to give such counsel as the circumstances might demand.

[¶] We found that a great many outrages had been perpetrated upon many of our brethren; that they had been delt with contrary to law, and in violation, as has been referred to, of the rules of jurisprudence governing such matters; that a vindictive and persecuting spirit had been manifested,

and that several of the brethren had been sent off to a distant land from their own. I did not know but that they were without a prison in Arizona, when I heard of these things, and that therefore they had sent a number of honorable men who differed from them in their religious sentiments off to Detroit. I had these things inquired into and found they had a good Penitentiary in Arizona, and that there was no necessity for any such outrage as this to be perpetrated upon decent men.

[¶] I was sorry to find that things had been conducted in this unusual and vindictive manner, and without any ostensible reason for such extra-judicial acts. Not only because injustice had been heaped upon honorable men, but also because of the position in which it places the nation which was once the pride and glory of all lovers of freedom and equal rights, and boasted of as being "the land of the free, the home of the brave, and an asylum for the oppressed." These foolish men are now seeking to carry out the enormities that existed among what was called the civilization and intelligence of ancient barbarism, then, as now, under the name of Christianity, and other euphonious appellations which are common to us, and that we are well acquainted with. I was in hopes that things were not so bad as they were represented to be, but I found that I was mistaken in that matter, and I was sorry to find myself so mistaken.

¶ In relation to this anomalous form of proceeding they are now copying the example of Russia, which is generally considered an arbitrary government, and where despotism has been supposed to reign supreme; they have in that nation a place called Siberia, to which they banish men, under a despotic rule, without much formality of trial. I was hardly prepared to-day to suppose that we needed an American Siberia under the form and in the name of liberty and the rights of men. But this is the fact. We have here in America to-day an American Siberia in Detroit, to which place, upwards of two thousands miles from their homes, men are banished for a term of years; and what for? Because they have the temerity to worship God according to the dictates of their own conscience, and cannot fall down and worship before the Moloch of an effete Christianity.

¶ These extraordinary proceedings that have been going on in this Territory, in Arizona and in other places, simply exhibit the very principle that Brother Snow has been speaking of. I need not tell you about affairs that have transpired here. You are quite as well acquainted with them as I am, and ought to be better: for I have been away from here for about four weeks visiting the Saints in our southern settlements, and we have had a most pleasant visit. Outside of these extraordinary proceedings, we found the people prospering very well, with pleasant homes and bright prospects before them. We had with us several of our best brethren, and we visited many

of our settlements in that district of country, the residents of which were very much gratified at our appearance in their midst, and for the counsels they received. But I found that such had been the outrages committed that it was impossible almost for any man standing in an honorable position to maintain his position unless he broke the law by resisting the officers, and they thought it not prudent to do so, and so did I.

[¶] It may suit others to violate the law, to trample upon the human rights, and desecrate the sacred term of liberty, and this is frequently done by the arbiters and minions of the law in the name of justice; but we profess to be governed by higher, by nobler and more exalted principles, and to move on a higher plane; and if Jesus could afford to endure the attacks of sinners against Himself, we, if we have the Gospel that we profess to have, ought to be able to endure a little of the same thing.

[¶] There is nothing new in these affairs, nothing strange in this at all. Many of you have had much to do with these matters. Some of these grey-headed men that I see before me know a little more about those matters than some of the younger portion do. Many of you have been driven from your homes, robbed of your property, dispossessed of your possessions and had to flee from your homes to these mountain valleys, and seek and asylum among the red savages which was denied you by your so-called Christian brethren.

[¶] Before you came here you were banished from the State of Missouri into the State of Illinois. What for? Because you had the audacity to worship God according to the dictates of your own consciences. I have had to flee from blood-thirsty bandits time and time again. Brother Snow had to do it, and many of you grey-headed men and women have had to do it. What for? Because of polygamy? No, there was no such thing then alleged. What for? Because you had the hardihood, in this land of freedom, to worship God according to the dictates of your own consciences. For this crime you had to leave your homes, and you were despoiled and robbed and plundered, and had to flee as exiles into another land. I had to do it, you have had to do it.

[¶] You fled from Missouri to Illinois, and then from Illinois to this land, and why? Why did you leave Illinois and come here? Did you injure anybody? No. They killed your Prophets, and I saw them martyred, and was shot most unmercifully myself, under the pledge of protection from the Governor, and they thought they had killed me; but I am alive yet by the grace of God (sensation). Why had you to leave? Because they murdered your Prophets, and wanted to possess themselves of your property; murder and spoliation generally go together. And because they killed them, they accused you of doing some wrong, said *you* must leave your homes, and there was nobody found in all that wide land to check the outrages of those red-handed assassins, to administer justice and to preserve you in your rights. I do not

know any other reason; I never did know any other, and never expect to be informed of any other.

¶ The history of these things is quite familiar to you as Latter-day Saints, and you do not think it anything strange. Some of our young people think that the present proceedings are very remarkable. But many of us, grey-headed folks, have seen plenty of such proceedings, and have had many experiences of this kind; they are nothing new to us at all. And did we ever expect them to get better? We have not so understood it. We are told in the Scriptures, and we have kept teaching it all the while, that "the wicked would grow worse and worse, deceiving and being deceived." That is doctrine which I have believed in for the last 50 years and I have had a good deal of testimony and practical confirmation on that point. We expect that these things will transpire. We have been told about secret organizations, that should exist (Ether 8:13–25; 2:6–12; 13:2), and they are beginning to permeate these United States, and are laying the foundation for disruption, disintegration and destruction. It is not necessary that Congress and the Judiciary should set examples of tyranny and violation of Constitutional law, and attack the fundamental principles of free government and the rights of man; for there is plenty of that kind of spirit abroad; yet men who profess to be the conservators of the peace and the maintainers of law join in these nefarious, unholy, tyrannical and oppressive measures. There are any number who are ready to follow in their footsteps, and the whole nation to-day is standing on a volcano; but they do not seem to comprehend it.

[¶] Well, are we surprised? I am not. It is strictly in accordance with my faith: it is strictly in accordance with the Old Testament Scriptures; and it is strictly in accordance with the Book of Mormon; it is strictly in accordance with the revelations given to us by Joseph Smith (D&C 87), and all these events that have been predicted will most assuredly transpire. But I suppose it is necessary that "judgment should first begin at the house of God," (D&C 112:23–26) and if it does, "where will the wicked and the ungodly appear," when it comes upon them? We are told that the wicked shall slay the wicked. We need not trouble ourselves about the affairs of the nations. The Lord will manipulate them in His own way. I feel full of sympathy for the nation in which we live, and for other nations, in consequence of the troubles with which they are beset and which are now threatening them; yet they do not seem to comprehend the[ir] position. I know a little of some of the things that will transpire among them (*Unpublished Revelations* Vol 1: <16 Dec 77> 119–123), and I feel sorry. Do you feel sorry for yourself? Not at all, not at all. Do you feel sorry for your people? Not at all, not at all.

[¶] The Lord God has revealed unto us great and eternal principles which reach beyond this earth into the eternal heavens, and which have put us in

possession of light an truth and intelligence, and promises and blessings that the world are ignorant of and do not and cannot comprehend. I feel every day to bless the name of the God of Israel, and feel like shouting, "Hosanna! Hosanna!! Hosanna!!! to the God of Israel, Amen and Amen," [—] Who will rule among the nations of the earth, and manipulate things according to the counsel of His own will. These are my feelings in regard to these matters. But then I feel interested in the welfare of my brethren and sisters, and when I see their rights interfered with and trampled ruthlessly under foot, I feel that there is something at work that ought not to be, and yet that is quite necessary to teach us some of the principles of human nature, that we may be able to discern between the good, the virtuous, the upright and the holy; and the impure, the foolish, the vindictive, the corrupt, the lascivious, and those who are trampling under foot the laws and principles of eternal truth.

[¶] God has revealed unto us certain principles pertaining to the future which men may take objection to. He has revealed unto us certain principles pertaining to the perpetuity of man and of woman; pertaining to the sacred rights and obligations which existed from the beginning; and He has told us to obey these laws. The nation tells us, "If you do we will persecute you and prescribe you." Which shall we obey? I would like to obey and place myself in subjection to every law of man. What then? Am I to disobey the law of God? Has any man a right to control my conscience, or your conscience, or to tell me I shall believe this or believe the other, or reject this or reject the other? No man has a right to do it. These principles are sacred, and the forefathers of this nation felt so and so proclaimed it in the Constitution of the United States, and said "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

[¶] Now, I believe they have violated that, and have violated their oaths, those that have engaged in these things and passed that law, and those that are seeking to carry it out. Congress and the President of the United States and the Judiciary, and all administrators of the law are as much bound by that instrument as I am and as you are, and have sworn to maintain it inviolate. It is for them to settle these matters between themselves and their God. That is my faith in relation to this matter. Yet by their action they are interfering with my rights, my liberty and my religion, and with those sacred principles that bind me to my God, to my family, to my wives and my children; and shall I be recreant to all these noble principles that ought to guide and govern men? No, Never! No, Never! NO, NEVER! I can endure more than I have done, and all that God will enable me to endure, I can die for the truth; but I cannot as an honorable man disobey my God at their behest, forsake my wives and my children, and trample these holy and eternal obligations under foot, that God has given me to keep, and which reach into the eternities that are to

come. I won't do it, so help me, God. (Here the speaker vigorously struck the book on the desk, and the large audience responded with a loud "Amen.")

[¶] The Constitution expressly says that no law shall be passed impairing the obligation of contracts. But we have entered into covenants and contracts in our most sacred places, and that, too, in many instances, before there was any law prohibiting the same, and yet the attempt is now being made to give the Edmunds law an *ex post facto* application and to punish us for these contracts which were not criminal, even from the standpoint of our enemies, at the time they were formed. I myself married my wives long before there was any law upon the subject, and many of you did the same, yet by an *ex post facto* application of laws since enacted the attempt is now made to punish us as criminals. I have never broken any law of these United States, and I presume that some of you, whom our enemies now seek to criminate and drag into court as violators of law, can say the same.

[¶] Under the present system of things in this Territory, harlotry and adultery are vindicated sustained and unblushingly protected, and honorable and virtuous wedlock is trampled upon, condemned and punished. Well, what will you do? I will obey every Constitutional law so far as God gives me ability. What else will you do? I will meet these men as far as I can without violating principle, and I have done it. When this infamous Edmunds law was passed, I saw that there were features in that which were contrary to law, violative of the Constitution, contrary to justice and the rights and the freedom of men. But I said to myself I will let that law take its course; I will place myself in accordance with it, so far as I can. Did I do it? I did.

[¶] I remember talking to Mr. Pierrepont, who was Attorney General under President Grant's administration. He with his son called upon me. They dined with me, and perhaps I can explain my views on this subject by repeating our conversation as well as any other way. I have a sister keeping my house for me — the Gardo House. When Mr. Pierrepont came in, I said:

¶ "Mr. Pierrepont, permit me to introduce you to my sister, who is my house-keeper. It is not lawful for us to have wives now. And when the Edmunds law was passed I looked carefully over the document, and saw that if I was to continue to live in the same house with my wives that I should render myself liable to that law. I did not wish — although I considered the law infamous — to be an obstructionist, or act the part of a Fenian, or of a Nihilist, or of a Kuklux, or communist, or Molly Maguire, or any of those secret societies that are set on foot to produce the disintegration of society and disturb the relations that ought to exist between man and man, between man and woman, or man and his God. I desired to place myself in obedience or in as close conformity as practicable to the law, and thought I would wait and see what the result would be; and that if the nation can stand these

things I can or we can. These are my feelings. Men and nations and legislators often act foolishly, and do things that are unwise, and it is not proper that a nation should be condemned for the unwise actions of some few men. Therefore I have sought to place myself in accord with that law. I said to my wives: "We are living in this building together. We were quite comfortably situated, and we might so have continued, but I said to them that under the circumstances it will be better for me or for you to leave this place; you can take your choice. They had their homes down here which they now inhabit; which were quite comfortable. So I said to them, you can go there and I will stay here, or you can stay at the Gardo House and I will go there or somewhere else; for I wish to conform to this Edmunds law as much as I can."

¶ I am always desirous to let everything have its perfect working. We talk sometimes about patience having its perfect work. If we have laws passed against us I like to see them have a fair opportunity to develop and see what the result will be. These were my feelings then, and they are my feelings to-day.

¶ Well, do you think, then, that the people have been outraged? I most certainly do. The usage has been in all legal trials among all civilized nations to presume that all men are innocent until proven guilty; but we now have test oaths introduced, which is another violation of the Constitution and by which an attempt is being made to hold all men guilty until they prove themselves innocent.

[¶] Again: there is a usage which has existed among the civilized nations, and in this nation also, that a man must be tried by a jury of his peers, selected from the vicinage, but the juries selected for our courts are composed to-day of our bitter persecutors and our most relentless enemies, and in many instances selected form the lowest and most debased men who can be found or picked up from the gutters. We also have another class of courts improvised for the occasion in the shape of "U. S. Commissioners' courts," which are operated and run after the order of the ancient notorious "Star Chamber." Such institutions provoke the contempt of all honorable men, and the parties assuming such offices place themselves in a position to be despised of their fellows.

[¶] I might enumerate many other outrages, but time will not permit on this occasion. No man's liberties are safe under such administration. What will be the result? The result will be that those that sow the wind will reap the whirlwind. When men begin to tear down the barriers and tamper with the fundamental principles and institutions of our country, they are playing a very dangerous game, and are severing the bonds which hold society together, and the beginning of these irregularities is like the letting out of water.

[¶] The next step that followed the Edmunds Act was the introduction of a test oath. The legislation already provided was not good enough for some

of our officials here and another portion of the Constitution must be broken to introduce a test oath without any authority. I think this was introduced by our Governor. Then comes another class of men called Commissioners, rather a new idea in American Government. Yet it was thought necessary that extraordinary operations should be entered into in relation to the Mormons. Why? Because it is necessary that they should be dealt with differently from anybody else.

¶ Now, I have seen some of my brethren shot to pieces in cold blood and under the protection of the State Government, and the promise of the Governor made to myself and Dr. John M. Bernhisel, who is sometime ago dead. In Missouri a great deal of that thing was done. In Georgia lately, and in Tennessee acts of the same kind have been perpetrated. Now, I want to know if anybody can tell me — here is a large congregation, and many thousands of you [are] acquainted with our history—I want to know if any one of you can tell me of any individual that was ever punished according to law for killing a Mormon. Speak it out, if you know it. I do not know of any such thing. Brother Snow says there is not an instance on record. Well, I would rather be on the side of the Mormons in that case than on the side of those who are their persecutors and murderers, for they have got something to atone for yet, which we have not under those circumstances. We have got through with our part of it. The other is not through with yet. There are eternal principles of justice and equity that exist in the bosom of God, and He, **in His Own Time**, will manipulate these things according to the counsel of His own will; and *with what measure men mete,* as sure as God lives, *it will be measured to them again,* ***pressed down and running over.***

¶ Very well, what would you advise us to do? Are we suffering any wrongs? Yes. Well, what would you do? I would do as I said some time ago. If you were out in a storm, pull up the collar of your coat and button yourself up, and keep the cold out until the storm blows past. This storm will blow past as others have done; and you will see that many of the miserable sneaks who are active in those measures, and who are crawling about your doors, and trying to spy into your houses, etc., will be glad to crawl into their holes by-and-by.

[¶] Well, what will you do? Get angry? No, not at all. Let these men have their day and pursue their own course; we will protect ourselves from them as well as we can. Why, some of our folks in the South were actually trying to seek an asylum in another land away from the persecutions of free America, and I do not know but that we shall have a lot of pilgrim Fathers again here in this country, fleeing, not from England by way of Holland, nor from France, nor from any of those countries where they used to persecute people and proscribe them for their religion, but from America, "The land of the free,

the home of the brave, and the asylum for the oppressed"—fleeing from there because of their religious sentiments. What an idea! Who could have thought of it? People say that history repeats itself. It is so doing in our day.

[¶] Well, what would you do? Observe the laws as much as you can. Bear with these indignities as much as you can. But it would not be well for these men to perform their antics anywhere else than among the Saints, or they would dangle to the poles, lots of them, by the neck if they attempted any such acts. No people would endure these things as the Latter-day Saints do. Will you endure them? Yes, a little longer. Wait a little longer. And after you have borne with a good deal, then endure "as seeing Him that is invisible," and cultivate those principles that Brother Snow has so beautifully set before us, and feel, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad for great is your reward in heaven; for so persecuted they the Prophets which were before you."

[¶] Well, what would you do? Would you resent these outrages and break the heads of the men engaged in them, and spill their blood? No. Avoid them as much as you possibly can — just as you would wolves, or hyenas, or crocodiles, or snakes, or any of these beasts or reptiles; avoid them as much as you can, and take care they do not bite you. (Laughter.) And get out of the way as much as you can.

[¶] What? won't you submit to the dignity of the law. Well, I would if the law would only be a little dignified. But when we see the ermine bedraggled in the mud and mire, and every principle of justice violated, it behooves men to take care of themselves as best they may. That is what I have told people while I have been in the south — to take care of their liberties, to put their trust in the living God, to obey every constitutional law, and to adhere to all correct principles. But when men tamper with your rights and with your liberties, when the cities are full of spies and the lowest and meanest of men are set to watch and dog your footsteps; when little children are set in array against their fathers and mothers, and women and children are badgered before courts, and made to submit, unprotected, to the gibes of libertines and corrupt men; when wives and husbands are pitted against each other and threatened with pains, penalties and imprisonment, if they will not disclose that which among all decent people is considered sacred, and which no man of delicacy, whose sensibilities had not been blunted by low associations, would ever ask; when such a condition of affairs exists, it is no longer a land of liberty, and it is certainly no longer a land of equal rights, and we must take care of ourselves as best we may, and avoid being caught in any of their snares.

[¶] I cannot think that this crusade is aimed entirely at us; from many circumstances that have transpired, I have been led to believe that whilst we

are made the victims, these proceedings are introduced as a political ruse, for the purpose of embarrassing the incoming administration.

[¶] What would you do? Would you fight them? No. I would take care of myself as best I can, and I would advise my brethren to do the same. Would you resist law? No. As I said before, I can stand it if they can. It is for us to do what is right, to fear God, to observe His laws, and keep His commandments, and the Lord will manage all the rest. But no breaking of heads, no bloodshed, no rendering evil for evil. Let us try and cultivate the spirit of the Gospel, and adhere to the principles of truth. Let us honor our God, and be true to those eternal principles which God has given us to hold sacred. Keep them as sacredly as you would the apple of your eye. And while other men are seeking to trample the Constitution under foot, we will try to maintain it.

We have prophecies something like this somewhere; that the time would come when this nation would do as they are now doing — that is, they would trample under foot the Constitution and institutions of the nation, and the Elders of this Church would rally around the standard and maintain those principles which were introduced for the freedom and protection of men. We expect to do that, and to maintain all correct principle. I will tell you what you will see by and by. You will see trouble, trouble, trouble enough in these United States. And as I have said before I say to-day, I tell you in the name of God, Woe! to them that fight against Zion, for God will fight against them. But let us be on the side of human liberty and human rights, and the protection of all correct principles and laws and government, and maintain every principle that is upright and virtuous and honorable, and let the world take the balance if they want, we don't want it. We will cleave to the truth, God being our helper, and try to introduce principles whereby the will of God will be done on earth as it is in heaven. And we will obey every institution of man for the Lord's sake so far as we can without violating our consciences and doing things that are wrong and improper.

¶ God bless you and lead you in the paths of life, in the name of Jesus. Amen.

Remarks of Apostle George Reynolds

29 March 1885

*Remarks by Apostle George Reynolds, Delivered in the Tabernacle at Salt Lake City, on Sunday Afternoon, March 29th, 1885. (Reported by John Irvine — **Journal of Discourses** 26:159–160)*

Historical Note: In 1879, the Church chose George Reynolds to be the test case before the Supreme Court of the United States, in an effort to have the Anti-Mormon Legislation against Plural Marriage struct down as Unconstitutional. Much to their dismay, the case was lost, which resulted in George Reynolds being incarcerated in Prison for Several Years.

¶ I have met a few in our midst who seemed to have an idea that there was a Gospel of compromise, if I may so use the term, that might be advocated. In all the history of this world, from its creation to the present, I have never read of, never heard of the time when God Almighty compromised with the Evil One; when He was willing that evil should have a place in the midst of His people; when He was willing that any of the principles of eternal truth should be relinquished by those of His sons and daughters, to whom He

had revealed them. No. The word of instruction, the word of revelation, the word of counsel has always been for man to live by every word that proceeds from the mouth of God [D&C 98:4–14]; to keep inviolate the ordinances of God; to preserve the principles of truth and righteousness intact, and never to consider for one moment that man can gain his salvation by giving up or resigning any principle or law that God has said is necessary for the accomplishment of His purposes, which purposes we understand to be the salvation of mankind and the redemption of the world. Any plan less than the one devised by Him is imperfect; anything else will not save the first one of us. It is God's law and God's law alone that will deliver Israel from his enemies. It is by perfect confidence in the word of the Lord, and by willing, humble obedience to all His requirements, accepting all His providences as for our best good, that we shall be delivered. Do you ever recollect? Have you ever heard of a time in any age or dispensation since this earth first rolled forth from the presence of God, that men professing to be His servants have gained anything in this life or for the next by faltering in their obedience to the requirements of heaven, by laying aside the armor of faith, by turning from that which they had espoused, and which they realized to be of God? If you have ever heard of such a people, if you have ever known such a time, your reading and your experience have been different to mine. Judging by the experience of the Saints in the past, and judging by our own experience in this dispensation — as far as I know it has all gone to prove that the closer we cleave to the Lord, the nearer He will draw unto us, the greater will be the manifestations of His power in our behalf, and the sooner will be our triumph over those who seek to injure us.

An Editorial Written by Charles W. Penrose

1 April 1885

An Editorial written by Charles W. Penrose for the ***Deseret Weekly News*** *on Wednesday, 1 April 1885 (The Deseret News Weekly <Wednesday 1 April 1885> 167)*

¶ The peculiar situation of affairs locally is developing some interesting features. It is being predicted by some of the rabid persecutors of the "Mormons" that the Church will, by the relentless application of a remorseless squeezing process, be forced into making certain concessions. According to this new class of prophets the anticipated conceding will consist of the renunciation of certain tenets of the faith of the Latter-day Saint — notably the doctrine of plural marriage. It is expected that this ***abrogation*** of a prominent religious principle will be brought about by a revelation emanating from the head of the Church.

¶ We feel called upon to treat this lately expressed expectation to a cold bath. It has not the most fragile basis upon which to rest. It is conceived in

error, and consequently cannot be realized. Those who indulge in it have no conception of the character of the Church. They demonstrate by their predictions that they imagine it to have originated in and to be conducted by fraud. On the contrary the Church was organized and established under Divine commandment, an is carried forward by the will and direction of God.

¶ When men talk so flippantly about revelations setting up one doctrine or uprooting another, they speak in ignorance. It is the province of the Head of the body-religious to receive revelation to the Church or for its benefit and instruction, but he is not the source of these communications. He is the medium through whom they are given. From the standpoint of a Latter-day Saint thoroughly imbued with the faith and spirit of the gospel, prognostications from outside sources to the effect that a revelation either establishing or repudiating a doctrinal point would be received either in the near or distant future is exceedingly absurd. They could only be based on the erroneous estimate that revelations can be cut, dried or made to order according to the will of man. On the contrary they express the will of God given through the channel which He has appointed, as in days of old. And every true disciple is entitled to possess sufficient of the spirit by which they are given to enable him to understand and receive the revelations of God when they are presented to him, and to detect without difficulty the spurious article, should anything of that character be offered. Those who do not possess that spirit, or witness, are liable to fall, because they are open to deception.

¶ Speaking from the basis that the revelation on celestial or patriarchal marriage was given of God, what an absurdity is here presented of people indulging in the vain anticipation that Omnipotence would yield by the process of obliteration of a Divine Law on account of human pressure. God having given the doctrine, for a wise purpose known to himself suffers those who have sought to do His will and incidentally others who have not advanced in that direction, to be placed at a temporary disadvantage, for it is necessary that men should be tried, that they may be proven, and proven that they may be educated. Doubtless when the object for which the present crusade has in the providence of the Almighty, been permitted, is accomplished, He will overrule it for the advancement and benefit of those who have not flinched nor proved recreant during the ordeal. But no revelation from man will ever set aside any doctrine of the Church. Man of himself has no power in the premises. If that which has been divinely appointed is ***abrogated***, that process must be operated by the same power. No other can touch it. It is not within merely human province. In the light of this position it is positive folly for men to talk about a revelation being given upon any point connected with the Church, as nothing but a revelation in advance of the one anticipated could enable any mortal man to know anything at all upon such a subject.

¶ It is claimed that some "strong 'Mormons" are imbued more or less with this expectation or at least hope, that a revelation of the character referred to will be received. There may be a few persons claiming a membership in the Church who are tinged more or less with this theory, but the fact of their being impregnated with such an idea is of itself the best possible indication that their strength, so far as the Gospel is concerned, consists of the most paltry weakness. There may be a few who are inclined to that condition of mind, but we believe their numbers to be small. And whatever inclinations they may have in that direction are doubtless in the form of a hope that such a consummation will be reached, imagining perhaps that it might end their difficulties. Even if it should ever reach that point, however, the expectation of permanent peace from that cause is vain. The polygamy bugbear is merely a subterfuge employed by the anti-Mormons as an excuse for the perpetration by them of villainous outrages. Many of the most prominent among them have frequently and openly admitted as much. Members of the Church who feel and talk favorably for ***abrogation*** of doctrinal points are the reverse of "strong." They probably belong to a class who believe in the fulness of the Gospel as restored through Joseph Smith, and almost wish they didn't, or at least that it was not true. They would like to do the will of God providing it was strictly in accordance with their own. They desire to adhere to the Church because they cannot rid themselves of the conviction that it is the power of God unto salvation, but they would like its doctrines and ways to be more in conformity with those of the world, that every species of friction which causes discomfort and temporal disadvantage might be avoided. In fact, they are "conservative 'Mormons." Another term for men who, if the Church of Christ were manipulated by them, would doubtless adopt a policy of giving up religious rights piecemeal until every distinguishing feature between the Saints and the world would disappear, and they would be loved all over the earth because they would be swallowed up by the world which loves its own. It would result in another universal apostacy, similar to that which took place shortly subsequent to the time of Christ's earthly mission.

¶ But, coming back to the starting point, all anticipations and predictions regarding the reception of revelations to the Church are necessarily premature. The faithful who seek to know and do the will of God, will not be shaken of purpose, neither will they abandon their religious principles in whole or in part, under any kind of pressure whatever. They will hold to their integrity in the full expectation of, sooner or later, beholding the salvation of God.

An Epistle of President John Taylor
&
George Q. Cannon

4 April 1885

*An Epistle of President John Taylor and George Q. Cannon, dated 4 April 1885, and read orally at the April 1885 General Conference of the Church. (**Millennial Star** 42:290–296)*

Epistle of The First Presidency

¶ President's Office, Salt Lake City, April 4, 1885.

¶ To the Officers and Members of the Church of Jesus Christ of Latter-day Saints in Conference assembled:

¶ Beloved Brethren and Sisters It is eminently proper under the circumstances, not being able to be with you in person at our Annual Conference, that we should address you a few lines and express to you our faith, feelings and hopes concerningthe great work of our God in which we are all mutually interested. Never at any time in our lives have we had more joy and satisfaction in the Gospel, and in the labors thereof, than we have at the present time. Profoundly grateful to our God for His kindness to us in permitting us to have a name and a place among His people, and to be the bearers of His everlasting Priesthood, we are determined with His help to press forward with increased diligence and zeal in doing our part towards

the carrying on of His purposes and work. We see His hand marvelously manifested in behalf of His people. We know that His power is with us, that His angels have charge concerning us, and that no affliction can fall upon any one, however humble, without it being fully known to Him. This knowledge that God is near to us, and hears and answers our prayers, is an unceasing cause of thankfulness and praise. For a wise purpose in His providence He permits the wicked, in the exercise of their agency, from time to time to afflict His followers. Since the days of our father Adam this has always been the case, and it will continue to be, so long as Satan has any power over the hearts of the children of men. We are all children of the same Great Parent, and each one has the opportunity and privilege granted to him or her to exercise his or her agency. We have chosen to serve the God of Israel. We have submitted to His laws, have obeyed His Gospel, and have chosen the path which He assures us will bring us into His presence. Others of His children prefer a different course. They yield to a different influence, and under its power, they seek to destroy the work of God and all who are connected with it. This they can do in the exercise of the agency which the Father has given unto them. Not only in times past, but in our own day, the wicked have persecuted, tormented and murdered the Saints of God. But, while in so doing, they bring upon themselves everlasting condemnation, their acts are overruled for the glory and exaltation of His faithful people, and the accomplishment of His purposes in the redemption of the earth.

¶ For a few months past we have seen in these valleys an exhibition of this deadly hostility against the Latter-day Saints. We need not enumerate to you all these acts of oppression and wrong. You are familiar with them. But the best men in the community, men of pure lives, men who have set an example to the people ever since they came to these mountains, and in all their days, who have led in works of righteousness, who have been citizens of the highest type of character, have been selected as victims of a vile persecution, and been assailed and denounced as criminals of the lowest grade. Juries have been selected for the express purpose of convicting men who are prominent in the Church; and their partisan bias has become so thoroughly known in the community, that the common expression is that an accusation in the courts, as now constituted, is equivalent to a conviction. The rule of jurisprudence which has come down for ages past has been, that the accused shall be deemed innocent until proved guilty. In our courts, we are sorry to say, this has been reversed. The burden of proof has rested upon the accused in almost every instance the judge, the jury, equally with the prosecution, appearing to view him as guilty, and that it was his duty to furnish all the proof necessary to exculpate him from the accusation of guilt. Among all the English-speaking people, and for ages past, the jury has been

looked upon as the palladium of human liberty. It has been the richest fruit of our civilization. No greater guarantee of fairness could be imagined by our ancestors than that a man accused of crime should have his case submitted to the judgment of his peers his neighbors living in the vicinity and presumably acquainted with his life, and with the motives which may have prompted him to commit the crime of which he was accused. The wisdom of man has failed to devise fairer or more just means than this of deciding upon their fellow-man's guilt or innocence when accused. But in this Judicial District, for a long period past, we do not know of a jury that has been thus constituted. Jurors have been selected for their known enmity to the parties accused, or to the principle involved in the trial.

¶ The result has been that a Latter-day Saint would almost be as safe in seeking for justice in the infernal regions, or at the hands of Algerine pirates, as in courts of this character. Indictments have been found against different parties upon the flimsiest evidence, and in some instances upon evidence which would have no weight with any fair-minded jury. The result has been that a reign of terror has prevailed and still prevails in these valleys. Seeing no prospect of fair trial, men have deemed it better to avoid arrest for a season, or until there was a prospect of receiving impartial treatment by the courts and juries. Prosecution has degenerated into persecution. A law which is in and of itself, as we believe, unconstitutional, and aimed at the practice of religion, and so viewed by a number of our leading statesmen in Congress, is taken advantage of and carried to lengths probably never dreamed of by many of the men who voted for it. We have sometimes thought that it was impossible for men to indulge in such vindictive feelings as have been manifested here; but in searching for a cause we have been forced to the conclusion that these violent prosecutions were only intended to provoke the people to commit some overt act whereby the incoming administration might be embarrassed.

¶ Permit us to refer to our own cases. President John Taylor, at the beginning of this year, hearing of the persecution to which our brethren were subjected in Arizona, determined to visit that region, in company with a number of the Elders. His object in going there was to visit with and, as far as possible, comfort the Saints. Five of our co-religionists had undergone a form of trial, a travesty of justice, and three of them had been sent, under a sentence of imprisonment of three and a half years and $500 fine each, to what may be rightly termed the American Siberia, upwards of 2,000 miles distant from their own homes the House of Correction at Detroit. The other two had been sentenced to six months' imprisonment and $500 fine in the Territorial Penitentiary at Yuma. Every member of our Church was shocked at these outrageous proceedings. For, while all were prepared to endure the legal

consequences of the violation of the Edmunds law, they were not prepared for such gross and tyrannical perversions of the law as were involved in these sentences. No man who could by any possibility be accused, any longer dared to submit his case to such treatment. Many of them, therefore, left their homes, to seek in a foreign land that freedom from persecution which was denied them in their own. It was under these circumstances that President Taylor, and the company of Elders referred to, visited Arizona. Upon his return, and while at San Francisco, he received telegrams informing him that it was unsafe for him to come back to Salt Lake City. Disregarding these, however, he did return, and publicly attended to his business for some time; in the meanwhile delivering a discourse to the Saints in the Tabernacle. Seeing, however, how determined certain Federal officers here were to embarrass, arrest and place under bonds every prominent man, and being informed of threats made against his own liberty, he deemed it wise, under the circumstances, to withdraw for awhile to attend to his business in a more private manner than he had been in the habit of doing in his public office. This he has continued to do up to the present writing, receiving and answering letters, giving counsel and instruction, and devoting himself assiduously to all the duties of his calling, except in delivering public addresses from the stand. Neither he, President George Q. Cannon nor President Joseph F. Smith, have had any official notification or reliable information from any officer of the court that process of any kind has been issued against them; at the same time their residences, especially that of Brother Joseph F. Smith, have been invaded and searched, and the Marshal, his deputies and their spotters and spies have displayed a zeal to ascertain the whereabouts of the First Presidency, that has led to the conclusion that they wished to get them into their power and place them under arrest. And not only this anxiety was manifested in their cases, but President Woodruff and several of the Twelve Apostles, besides numbers of other leading men, have been threatened and sought for with assiduity.

¶ In England, upon one occasion, the eloquent Lord Chatham said, in speaking of the rights of the subject, that man's house was his castle; that though it might be so poor that the rains of heaven could penetrate it, and the winds beat through its crevices, yet the King of England himself could not cross its threshold without its owner's permission.

¶ A recent illustration of the zeal of these officials and their creatures has come to light in the case of President George Q. Cannon, who has just returned from the Fast. The railroads and highways have been swarming with Deputy Marshals and their myrmidons to intercept and arrest him. We have yet to learn that it has become necessary for honorable gentlemen in America to report themselves to courts, Marshals, or any civil officer, when they leave home on business, or to ask for passports or to have them vised.

¶ The question has been asked us, how long we intend to pursue this course. In answer we say, that at no time during our existence have we ever shrunk from the investigation of our conduct, our utterances or of our lives by any fair tribunal. We have lived under the gaze of the public, and where every act and expression could be scrutinized. We are as ready today, as ever, to submit our cases to a properly organized court and jury of our peers to decide upon. So confident are we of our innocence of alleged wrong-doing, that we entertain no fears of the result of such a trial. We are willing to meet the issue at any moment. We are fully conscious of our innocence of all violation of the laws of God or of Constitutional laws enacted by man. But if there are laws made to entrap us, because of our belief in and practice of the revelations which God has given to His Church, which a court and jury shall decide we have violated, we desire at least that it shall be upon what all the world calls good evidence and substantial proof, and not upon religious prejudice, and through a determination to convict and punish, evidence or no evidence. We ought, at least, to have the same rights that burglars, thieves and murderers are accorded under the law. In that case, should conviction follow, we should submit to it as martyrs have submitted in every age when God has had a people upon the earth, as persecution inflicted upon us for our adherence to His laws.

¶ Our faith and practice for which we are sought to be condemned and punished, is the faith and practice of the best and holiest of God's children. If we are sinners in this respect, then Abraham, who is distinguished by the Lord himself as the friend of God, was a sinner. If we are sinners, then Jacob and Moses and Elkanah, Solomon and David, and a host of others too numerous to mention, were also sinners. Even Jesus himself, the Being whom we adore as our Redeemer and the Author of our salvation, called the Eternal Father whom He worshiped, and whom we are commanded to worship, the God of Abraham, Isaac and Jacob, showing that the God of heaven himself attached no condemnation to these men for their practice of patriarchal marriage, but in many instances commanded it, provided laws for its arrangement, and called those who practiced it His friends and men after His own heart. And, what is still more worthy of remark, that in choosing a lineage from which His beloved Son Jesus should descend, He chose a lineage distinguished in the earth among all nations as polygamic. The most renowned ancestors of the Savior of the world, and to whom He most frequently alluded, were polygamists. Can, therefore, our belief in and practice of this system of marriage be as wrong as our opponents would have it appear? When this noble array of God's favorite children are remembered, and when, in addition, we call to mind the fact that the Bible itself, which has given to the Christian world all the knowledge it has of God and godliness, has principally, under God, polygamists as its authors.

¶ It is averred by some of our enemies that this is not religion. This is not the view, however, of the members of the Utah Commission, for they have said:

¶ "This article of faith is as much as essential and substantial part of their creed as their belief in baptism, repentance for the forgiveness of sins, and the like." And again: "All orthodox Mormons believe polygamy to be right, and that it is an essential part of their creed.

¶ It has also been alleged to Congress, by those who take pleasure in denouncing our system of marriage, that the English government in India has put down the Suttee, and that, therefore, the United States ought to put down plural marriage. If those generable Solons had made themselves a little more acquainted with the action of the Imperial Government of Great Britain, they would have found that, while that government put down widow burning, it protects by law, in all their rights, privileges and franchises, 180,000,000 of polygamists, and places them on an equal footing with others.

¶ The Lord has revealed to us by His special revelations, as clearly and positively as He ever did to any of the ancient Prophets, certain principles associated with the eternity of the marriage covenant, has given definite commands pertaining thereto, and made them obligatory upon us to carry out. He has made manifest to us those great and eternal principles which bind woman to man and man to woman, children to parents and parents to children, and has called upon us in the most emphatic and pointed manner to obey them. These glorious principles involve our dearest interests and associations in time and throughout the eternities that are to come. We are told that this is His everlasting covenant, and that it has existed from eternity; and, furthermore, that all covenants that relate only to time shall he dissolved at death and he no longer binding upon the human family. He has, moreover, told us that if we do not obey those principles we shall be damned. Believing these principles to be of God and from God, we have entered into eternal covenants with our wives under the most solemn promises and in the most sacred manner. Among the rights guaranteed to us in the Constitution of the United States is not only that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," but that no State shall enact any "law impairing the obligation of contracts." Ours are contracts of a most sacred character, and of such vital importance for time and eternity, that all worldly obligations and contracts sink into insignificance in comparison with them. Among many of the professors of modern Christianity this is looked upon as an error, and without inspiration or revelation on this subject, all the idea that is ever presented associated with the marital relations, is that they enter into these contracts "until death do them part." The beauties, the glories and perpetuity of those domestic ties, those endearing associations which

cluster around the family organization, perish whenever the grim messenger Death approaches. It is now made a crime by uninspired men to possess those hopes and practice those principles which the most virtuous, upright, holy and eminent men of God have esteemed as treasures beyond price. Under an infatuated, mistaken and suicidal policy they seek to blast those hopes which are a solace to the life of the believer in the revelations of God, and to sever those connubial ties which bud in time and will blossom and bear fruit in the Celestial Kingdom of our God in the eternities to come.

¶ The Christianity of to-day cannot offer us anything of an eternal character to compensate us for the abandonment of the truth which is demanded of us. The fact is, mankind, in their endeavor to correct God's system of marriage, have adopted a system which is entirely inadequate to save man from the dreadful evils by which he is surrounded. While there are thousands and millions of honorable, upright men in the world, who have devoted their entire lives to the promotion of mortality and virtue, and the extirpation of every sinful practice, the evils against which they battled have steadily increased around them. The system which they taught was not God's system; it did not, therefore, meet man's wants. Those channels which God has provided for the lawful exercise of the appetites with which He has endowed man, under the system now in vogue, have been dammed up, and the history of Christendom informs us with what terrible results the degradation and prostitution of woman, and the spread of the most terrible scourge known to humanity, the social evil, with its attendant train of loathsome horrors. With our knowledge of God's laws we never can adopt such a system and call it civilization. And we again take this opportunity of warning the Latter-day Saints against those murderous and damning practices of foeticide and infanticide, to introduce which in our midst attempts have been made. These practices are also the horrible fruits of a man-made system of marriage, and so terrible have they become, that many of the leading thinkers of the East have told their people, and brought statistics to prove, that unless these crimes are stopped, it will only be a short time until the primitive Puritanic stock will become extinct and foreigners take their place, their lands, their houses and their homes. These fiendish practices are becoming so common that one of the most reliable historians positively asserts that "millions do them, because they think they cannot afford to raise children."

¶ As the male members of our Church who practice plural marriage are estimated as not exceeding but little, if any, two per cent, of the entire membership of the Church, we consider it an act of great injustice to the ninety-eight per cent to be abused and outraged, and have all their business relations disturbed, values of every kind, unsettled, neighborhoods agitated and alarmed, and the property of the people generally jeopardized, because of this "raid" upon these alleged breaks of the law.

¶ The statement of how small a portion of the males is engaged in this practice, exhibits in the clearest light now destitute of foundation are the charges made against us respecting this institution threatening the monogramic form of marriage, claimed to be the feature of the present civilization.

¶ Need we ask you, Latter-day Saints here assembled: Do the lives and conduct of our present would-be reformers afford you examples that you would choose to adopt, or have your children follow? Again, need we ask you: Who have been the introducers of drinking saloons, gambling dens and brothels into our towns and cities? or who have been their patrons and the aiders and promoters of every form of licentiousness which, when we came to these mountains, we hoped to have left forever behind us? We call upon you to guard and protect yourselves and families against their corrupt and insidious influences. Their ways are the ways of death, and their paths lead down to destruction. We exhort you, therefore, to preserve your bodies and spirits pure, to protect the virtue and honor of your wives and daughters, to live your religion, to deal honestly and honorably with all men, and to maintain inviolate those glorious principles which have been revealed unto you. And, furthermore, do not permit any of these abuses with which we have to cope, to tempt you to retaliate in kind, or to violate any Constitutional law of the land. You will remember that Joseph Smith has said that that sacred instrument was given by inspiration of God, and it becomes our bounden duty to sustain it in all its provisions. And while men may in their blind zeal seek to oppress us and bring us into bondage, we must not be provoked to do as they do; but to maintain the rights, immunities, and seek for the happiness and well-being, as well as to maintain the freedom of all men of every name, color and creed.

¶ In conclusion, we solemnly testify to the Latter-day Saints and to the world, as we have done so often in the past, that God has established His Zion, and His work will roll forth, and that all those who fight against it will perish. You have seen this fulfilled to the letter in the past.

¶ We pray God, the Eternal Father, to bless you in your families, in your fields, and flocks and herds, and in your business and in all your righteous undertakings, and to preserve you from the hands of all your enemies, and to eventually save and exalt you in His Celestial Kingdom, in the name of Jesus Christ, our Savior and Redeemer. Amen.

¶ Your Brethren, John Taylor, George Q. Cannon First Presidency of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose Editorial

23 April 1885

An Editorial written by Charles W. Penrose for the Deseret Evening News on the 23rd April 1885. (Deseret Evening News Editorial, 23 April 1885; **MH P Vol 1:376–379)**

¶ The flow of the tide has set in against the Saints. It looks as if no popular movement was favoring them. The executive, legislative, judicial and religious influences are against them, and to these is added a more or less widespread popular clamor. The object of this furore, backed up by threats of stripping the people of what few rights remain, of imprisonment and family and communal disruption is to force the Saints to relinquish a prominent doctrine of their religion. The whole reasoning of friends, real and professed, and of bitter and relentless foes, on the outside, takes this one and only direction.

¶ One of the reasons adduced more frequently than any other in favor of the demand that plural marriage relationship be abolished is that it is not

religion. To this we have but to reply that if some one outside of the religious professor has the power to prescribe what his religion shall consist of all pretensions to the existence of religious liberty are a delusion and a snare, and a hollow and meaningless mockery. The only line of demarcation over which the exercise of religion must not step is that which divides its practice from the domain of the rights of others. It has never been shown, nor is it susceptible of exhibition, that the peculiar marital institution interferes with the rights and privileges of any, under the Constitution. Nobody outside of the relationship are injured, and therefore have no reason for complaint, neither has any power the right of interference. A remark lately attributed to General H. S. Eldredge, on this point appears strikingly appropriate. It was to the effect that nobody was injured by the plural marriage relationship of the 'Mormons,' and if it be claimed that the women and children are, the refutation to that insinuation lies in the fact that it is not from them that the complaints are coming.

¶ It has been held by some of the Saints that if even the doctrine against which the bulk of the opposition is hurled were abrogated or relinquished the clamor would not cease. The demand would still be made for a further retreat from religious principles, until the Church as an organized body-religious would become an entity of the past; otherwise popular thirst for the demolition of 'Mormonism' would not be satiated.

¶ We look upon this as an erroneous conception of the character of the work in which the Saints are engaged. The chief object of the crusade is to get the Church to apostatize. That arrived at nothing more would be necessary for the satisfaction of the enemies of the work of God. That accomplished they would be jubilant and all hell would rejoice.

¶ What would be necessary to bring about the result nearest the hearts of the opponents of 'Mormonism,' more properly termed the Gospel of the Son of God? Simply to renounce, abrogate or apostatize from the new and everlasting covenant of marriage in its fullness. Were the Church to do that as an entirety God would reject the Saints as a body. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the ministrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for his work must, according to His unalterable decrees, go forward, for the time of the second coming of the Savior is near, even at the doors. Therefore the Saints have no alternative but to stand by the truth and sustain what the heavens have established and propose to perpetuate. This they will do, come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise this fact.

¶ As already stated, were the step so much desired on the outside to be taken, there would probably be but little need of any further opposition, because the Church would be shorn of its strength, having surrendered its integrity because of earthly opposition. Its adherents would no longer be distinctive, but would be like the rest of the world, whose hate would turn to affection, because of the love it has for its own. The Saints might have the meagre satisfaction of having all men speak well of them, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation.

¶ Individuals may falter and fall, as they doubtless will, when brought face to face with the testing point. They may be ready, for considerations connected with their personal convenience or safety, to renounce their religion, cast away their wives and render themselves perfidious in the eyes of their own offspring by this crouching apostasy, but the bulk will not follow examples of that character. Having the light of truth and manhood burning within their souls, they will, when the storm howls about their ears, continue to stand at the post of duty at which they were stationed when the sunshine of peace and prosperity smiled upon them. And if any who are in jeopardy feel as if the germ of faith were not as bright and powerful in themselves as they could wish, and they need an example after which to follow, let them not keep close to the heels of the craven, but tread in the footsteps of the man who will 'Do what is right, let the consequence follow.' Many hold that it is less cruel to a man's family to renounce them and the sacred contract by which to him they are bound, than take the probable alternative of having to go to prison and leave them, it may be in some instances, to fact poverty. There are some things, however, that to people of nobler instincts are worse than temporal hardships, and he is 'poor indeed' who does not take this stand. Poverty may be met and conquered, but the stain of the recreant can scarcely be wiped out. Besides from the standpoint of every true Latter-day Saint a renunciation of his religion has a blasting effect upon his hopes of eternal happiness, the foundation of which lies in the retention of his wives and children in the life to come. If he barters away his birthright for a mess of potage here, upon what ground has he reason to believe his heirship will receive any recognition hereafter?

¶ It goes without saying that the crusaders are anxious to obtain among those who are pursued by them as many examples of recreancy as possible, not only on account of the satisfaction that such cases of themselves impart to them, but it is desired that they should have a strong effect in influencing others to take a similar course. The good Saints, however, can afford to suffer any species of discomfort, even to the sacrifice of life itself if it be necessary, but they cannot entertain the alternative of proving recreant to principle,

to wives and children, and turning their backs upon their religion and their God. (*Deseret Evening News* Editorial, Charles W. Penrose, Editor)

An Editorial Written by President George Q. Cannon

1 May 1885

*An Editorial written by President George Q. Cannon, for the Juvenile Instructor. (**Juvenile Instructor** Vol 20 <1 May 1 1885> 136)*

Editorial Thoughts:

¶ How often has the remark been made by people young in years or in the Church, "Oh! I wish I could have been with the Saints when they passed through their trials and persecutions in early days!" The wish is uttered with the idea, apparently, that there are to be no trials and persecutions in the future like those of the past. We remember in our boyhood when we indulged in this wish. . . . But we have long ago learned to be content to take our part in the scenes which belong to our day and time and which have been allotted to us. We have learned that there are plenty of trials and difficulties for all, if they will live faithful, to have their full share, and all that are necessary to test them and their faith and integrity to the fullest extent. . . . .

¶ The violence of mobs was one of the chief difficulties the Saints had to meet in early days. This was a very painful and hard trial and involved

great suffering and frequently death. But there are other trials which may test the faith equally as much as mobs. We have had some of them since the Church was led to these valleys. We shall continue to have them, and they will increase, and apparently look more and more threatening, as the Church increases in strength and experience. Just now we are passing through a trial which causes many to think and to wonder what the result will be, and there may be some, perhaps, who tremble and whose faith almost fails them. A violent and vicious attack is being made upon the doctrine and practice of patriarchal marriage. Those who have practiced this principle are assailed with a ferocity never before known. Those who make the attack, perhaps hope to drive the people of God to renounce the doctrine and promise not to obey the revelation. Vain and delusive hope! Unless the Saints apostatize, such an action on their part is impossible. By doing so, they would deliberately shut the door of the celestial glory in their own faces. They would say by that action: "We do not have the valor necessary to sustain us in striving for the Celestial glory, and we therefore are content to enter a terrestrial or telestial glory." To comply with the request of our enemies would be to give up all hope of ever entering into the glory of God, the Father, and Jesus Christ, the Son. This is the prize which the Saints are asked to give for the world to cease their attacks upon them! Is it not a costly bargain which they are asked to make? To barter off all hope of eternal felicity with wives and children in the celestial presence of God and the Lamb for the miserable favor of the world! So intimately interwoven is this precious doctrine with the exaltation of men and women in the great hereafter that it cannot be given up without giving up at the same time all hope of immortal glory. With as great consistency might the Sons of God, who are to be crowned heirs of God and joint heirs with Jesus, at the auspicious moment of their coronation, be asked by Satan to give up the thrones upon which they were being seated or the glorious crowns with which their brows were being encircled, in order to please him.

¶ "But," we hear it said, "we do not ask you to give up your *belief* in this doctrine; we merely ask you to suspend for the time being your practice of it. Are you not justified in doing this, in face of the determined opposition of the world against this practice at present? Perhaps, after a while, the times may become more favorable to your practice of this principle."

¶ We ask ourself, if some such reasoning as this was not indulged in during the times following upon the crucifixion of the Savior and the martyrdom of some of His disciples? No doubt there were men then, and in the church too, who thought it an unwise policy to force the issues which then existed between the world and the church to their legitimate conclusion. And after all the valiant and true had perished their *policy* prevailed. Martyrdom did its work, and then apostasy came forward and prevailed; and the so-called church

stood, not the church of Christ, but a foul, corrupt heathenish, apostate church, from which the gifts, and graces, and blessings of the pure gospel and priesthood had been withdrawn. The saints of that day had presented before them martyrdom or apostasy. They who were valiant, who were true, who looked beyond this life, did not hesitate. To die was glorious, it was great gain; to live and be apostate, was to rob life here of its charm and all its pleasure and honor, and made life hereafter a condition of existence to be shrunk from with dread and horror.

¶ The Latter-day Saints have not forced any issue upon the world. It has forced, and is forcing, one upon us. We did not, in obeying the revelations of God, violate law. We were innocent of this. But that which was no crime — that which God had commanded us to do — has been arbitrarily declared to be a crime, and we are told we must not obey that command; for if we do, we shall be punished. The issue is in this way forced upon us, and the question presented before us is: Whom shall we obey? God gives us a command to obey: but man says we shall not obey it. To disobey God is to forfeit His favor and our eternal salvation. To disobey man is to expose ourselves to His punishment, and His vengeance may deprive us of mortal life.

¶ Whom shall we obey? is the great question for the Latter-day Saints. We think we hear their answer from every habitation, from every hamlet, from every town, city and valley, throughout all these mountains, to which the Lord our God has led us, and where faithful Saints dwell — "We cannot disobey our Great Creator and God; to obey Him is our first and foremost duty; if men punish us for this, we must invoke His grace and strength to enable us to bear all they may bring upon us."

¶ This is the only answer faithful Saints can give; and as they did in the beginning of the work in these last days, as they did in Missouri, as they did in Illinois, as they did in crossing the great plains to find a home in these mountains, and as they have done from that time to the present, so they must do again — put their trust in God, that God who has never forgotten them, to deliver them from the hands of their enemies. And He will do it. He will not forget His people, nor the promises He has made to them.

¶ Now if there are any who wish that they could have lived in other times to share the trials of the Saints who then lived, let them be content. This is a day of trial, the qualities that were needed in former days to make Saints faithful to the truth are needed by you now, and you will have plenty of opportunities in the future to display them — fully as many as if you had lived in the Church fifty years ago.

An Editorial Written by President George Q. Cannon

15 May 1885

*An Editorial written by President George Q. Cannon, for the Juvenile Instructor. (**Juvenile Instructor** Vol 20 <15 May 1885> 156)*

Topics of the Times — by the Editor

¶ Predictions without number have been made to the Latter-day Saints respecting the trials they would have to meet to test their faith in the gospel. The Saints ought to be prepared for persecution and difficulty if they believed the testimony of the prophets, Apostles and Elders. These men would be false prophets unless severe trials did come. The Church has been constantly told that it must be prepared for every kind of tribulation and affliction, and that its members must be willing, if they expected to attain unto celestial glory, to lay down their lives for the truth.

¶ Now that trials are upon us, and persecution against the law of patriarchal marriage is raging, it is a consolation for the leading officers of the church to know that these have not come upon the people unexpectedly

and without warning. No member of the Church can truthfully say that he or she has been deceived, or lulled into a false security, or been urged to obey any principle of the gospel without being told the consequences that would be likely to follow such obedience.

¶ These are interesting, and, it may be said, exciting times. But they are times in which Latter-day Saints should rejoice; for this is the command of the Great Head of the Church, the Savior Himself. He says:

¶ "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

¶ This is precisely the position we are in, and we should rejoice that we are in such honorable company as that of the holy prophets, including our Redeemer Himself.

¶ Such scenes as these are necessary for the people to pass through to prove and test them and to cause them to exhibit their true feelings. Honest, faithful people, who have the true courage of the gospel, will appear, at such times, to advantage. These qualities will be brought to the surface. They will be strong, full of courage, nerve and faith.

¶ The unfaithful and the hypocrite, on the contrary, will be looking around for some way to escape the trial. They will be fearful, full of apprehensions and be ready to yield or to run and abandon their faith. I have already heard that some of this class talk of compromise. What they mean by compromise, I suppose, is to give up some principle of the gospel and promise not to obey or practice it. As the principle of patriarchal marriage is the one now so savagely attacked, this is the one such persons are preparing themselves to yield. I view such men as apostates already at heart. They are more dangerous than our open enemies. Our open enemies we are prepared to resist. We look for nothing from them but opposition. But not so with those who have a standing in the Church. They are among us, are called Saints and are inside our citadel. They can betray us because of these advantages. Judas, as one of the twelve apostles, could do more towards betraying his Lord than would have been possible had he only been a Pharisee, or an open enemy of Jesus. Benedict Arnold, as a trusted general in the Revolutionary army, could do far more towards betraying the cause of liberty and General Washington than any troy on the continent. William Law, as the counselor of the Prophet Joseph Smith, had advantages as a hypocrite and traitor, in secretly plotting against the life of the Lord's anointed, that no anti-Mormon confederate of his possessed.

¶ Hence it is, that in all ages and among all people, traitors of this character have been execrated as the lowest and meanest of mankind. The

very persons for whom they sell their souls, and whose infamous tools they become, despise them. They only use them for the purpose of betrayal, and even then are distrustful of them, and throw them aside with contempt and scorn. Of what use was Judas after his act of perfidy? The men who had purchased him scorned him, as is apparent from their reply to him when he told them he had betrayed innocent blood: "What is that to us? See thou to that." . . . . . .

¶ Thus is has been and thus it ever will be with people of this class.

¶ There are men who say: "Yield this practice for the present; perhaps public opinion may soften and then this principle may be taught and practiced."

¶ I look upon such a suggestion as from the devil. It would be quite as proper to propose apostasy for a short season until public opinion would become more favorable to us. If there are any in the church who cannot stand the pressure, instead of talking compromise, let them withdraw quietly from the Church. If they can see nothing in the principle of celestial marriage worth contending for, leave those who do see and appreciate its value to fight the battle alone. The latter will then neither be weakened nor betrayed by the association of those who, in their hearts, stand ready to yield. If there are men in the Church who love the world and its favor better than they do God and truth, or if they fear man's displeasure and punishment more than they love eternal exaltation, now is a good time for them to exhibit the feeling. But if they have any regard left for those who have been their friends and brethren, they ought not, while professing to be members of the church, be consorting with those who are its deadly enemies and assenting to their plans for the destruction of a vital principle of exaltation. They should have so much self-respect that, while professing to worship Jehovah, they will not prostrate themselves before the image of Baal.

A Letter of President John Taylor
&
George Q. Cannon

26 May 1885

A Letter Written by President John Taylor and George Q. Cannon, dated 26 May 1885. (See Printed Circular, Church Historians Office, Salt Lake City)

¶ To the Presidents of Stakes and their Counselors, the Bishops and their Counselors, and the Latter-day Saints generally:

¶ During the lifetime of the Prophet Joseph Smith he predicted that the time would come when it would devolve upon the Latter-day Saints to uplift, defend and maintain the Constitution of the United States. Recent events in our Territory have given great significance to this prediction, and have brought it forcibly to the minds of all who have heard concerning it. These events appear to be forcing us into the exact position so plainly described by the Prophet through the spirit of prophecy. Attempts are now being made to destroy our rights under the Constitution, and to effect this, that instrument which the Prophet Joseph Smith said was given by inspiration of God is being trampled upon by those who should be its administrators

and guardians. This compels us to contend for constitutional principles. We must uphold them to the best of our ability. An attack has been made upon our religion, and it appears to be determined that we shall either abandon it or be visited with the most severe pains and penalties. Under the cover of this attack upon the principle of patriarchal marriage, we are denied the most of the rights which belong to freemen, and which our ancestors enjoyed for ages before even they were enunciated in writing in the Constitution of the United States. For proof of this we need but refer to our right to be tried only by a jury of our peers, a right which men of our race have enjoyed from the most remote times. Our religion is made the pretext for this deprivation of rights, and for bitter threats against the few remaining liberties which we possess. To preserve these liberties, and to regain the rights of which we are already unjustly deprived, we must contend earnestly, manfully, legally and constitutionally.

¶ The difference between our position to-day and that in which we were placed in the early days of our history, is that we are permitted to fight our battles in the courts by means of legal weapons and processes, while in former days mobs, armed with deadly weapons and backed by a public opinion hostile to us, enabled our enemies to take the lives of many of our friends, to despoil us of our property and homes, to persecute us in the most cruel and shameless manner, and to drive us from our lands; and all this was done without redress. Painful as our situation may be in many respects to-day, it is much to be preferred to that which we formerly occupied. Though we are attacked, the most of us still enjoy our homes. Our land is filled with plenty. There is no suffering for the want of any of the necessaries of life, and though some of our brethren are subjected to fine and imprisonment, still this is no more than we have been led to expect from the beginning would be the case.

¶ But the contest in which we are now engaged requires means with which to conduct it. In defending and maintaining the principles of the Gospel we have been most successful. We have a trained body of theologians who are capable, with God's help, of meeting with and holding their ground against the world. To-day circumstances are rapidly forcing us to study and comprehend legal principles and forms, and their correct application, with the same assiduity and thoroughness that we have those of the Gospel. It is more than probable that at no distant day we shall have among us as thorough a knowledge of the law, and skill in its forms, as we now have of the Gospel. In the meantime, however, it is proper that we should avail ourselves of all the help that is necessary to defend ourselves.

¶ At the beginning of these attacks upon us we formed a defence fund. This was for the purpose of employing legal talent and defraying necessary

expenses, so that neither our public right, nor the liberties of any of our brethren, should be lost for the want of proper defence. This fund has been formed by contributions made by the various Stakes, it being the intention to use it for the defence of all who might be assailed on religious grounds in the Territory of Utah, so that the expense of defending himself should not fall upon any individual, but be borne by all in common. The Territorial Central Committee, because of the peculiar circumstances which surrounded some of our brethren outside of this Territory, found it necessary to extend a helping hand in their cases.

¶ In this connection we speak of the defence fund formed in the Territory of Utah; but counsel has also been given to the leading Authorities of the Church in Idaho and in Arizona to form in each of those Territories a defence fund similar to that to which we refer, as existing in Utah, as it is equally necessary that the Saints in each of those Territories should make common cause in defending themselves. The views which we express in this Circular upon this subject to the Saints in Utah, therefore, will apply with equal force to the Saints in Idaho or Arizona, or wherever they may be attacked in violation of the Constitution. Of course the funds collected in each of those Territories will be handled by the committees appointed for that purpose.

¶ It ought not to need any argument to convince Latter-day Saints of the wisdom and propriety of creating and maintaining such a fund. The warfare against us is not upon individuals, but is upon the Church as a body, and upon the religion which we all profess to believe and practice. And, while at the present time the attack is ostensibly made upon our system of plural marriage, it is evident that our persecutors will not be satisfied with the breaking up of the families of all who are open to this charge, but, if unchecked, would proceed from the commission of one outrage to another, until we would be stripped of every human right, including our homes and properties.

¶ The Territorial Central Committee has had the management of this business, under the direction of the Chairman, Bishop John Sharp. Attorneys have been employed and legal help has been furnished to all who, because of their obedience to the law of God, have been assailed. This has required money, for liberty in these United States has become an expensive luxury to enjoy, and today the fund is considerably in debt.

¶ One object in writing this epistle to you is to bring to your attention, that by doing so the Territorial Committee may be relieved from its financial embarrassment. Contributions have been called for from the various Stakes, some of which have been promptly sent; others have not been. Those who have contributed their quota promptly, feel, as a matter of equity, that, before they make further contributions, those who have neglected to assist should be called upon to furnish their portion. This is no more than right. We repeat to

you, that it is much better for us to have the privilege of defending ourselves in this way than against mob violence. It is of the utmost importance to us as a people that these cases should be contested before the courts.

¶ We do not think it advisable for brethren to go into court and plead guilty. We must not look at our own cases from individual standpoints, but in the light in which the whole people may be affected by our action, whatever it may be. Every case should be defended with all the zeal and energy possible. Let us contend for our rights, inch by inch, and not yield a particle to the demands of those who are assailing us. We have rights under the Constitution, and however much these may be denied to us, it is still our bounden duty to contend for them, not only in behalf of ourselves, but for all our fellow citizens and for our posterity, and for humanity generally throughout the world. Were we to do less than this, we would fail in performing the mission assigned to us, and be recreant to the high trust which God has reposed in us.

¶ Energy should be used in collecting funds, and in remitting them to Chairman John Sharp. We know that the times are hard, and it is not so easy a matter as it has been to raise money. But by distributing this burden among us, it can be carried with much greater ease than to have it fall upon a few individuals, or upon those who have to defend themselves. The Latter-day Saints should be instructed upon this subject, and be made to see how important it is that we should follow up this course, and when they are thus instructed, no doubt they will respond willingly according to their ability, to the calls that are made upon them.

¶ There is another matter to which we wish to call your attention in this connection. Several of our brethren have been consigned to prison because they will not break their covenants and deny their faith. Some of them have been sentenced in gross violation of law. Others have been compelled much because they are afraid to meet the consequences of their conduct, if they could have a fair trial in the courts, but because they cannot have a fair trial, for we all know that with packed juries, and those of our enemies, it is impossible to obtain justice, and that we are denied the protection which under the forms of law, properly administered, the vilest criminal receives, and that conviction and imprisonment are the almost inevitable results of accusation and arrest. The families of these brethren who are thus imprisoned, and of those who have been compelled to flee, should be looked after. Presidents of Stakes and Bishops should see that there is no suffering among them, and that all their reasonable and necessary wants are supplied. We must not allow the cry of the oppressed to ascend to the Lord, because of any neglect on our part to furnish them with those things necessary for their sustenance, and with which we have been so abundantly blessed. Our land is full of food, and this can be supplied to any extent that may be reasonably required.

¶ In closing this epistle, we say to all the Latter-day Saints, these trials through which we are now passing will have the effect to prove the Saints and those who are only Saints in name. Those who have been careful to keep oil in their lamps, now have the needed light to guide them; and those who have been living in borrowed light, or in that furnished by others, may find themselves in perplexity and uncertain as to the path to pursue. For all these circumstances the Saints should be prepared. They have been faithfully taught and warned to not depend upon man or upon his strength to enable them to stand the trying day. They have been told, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." They have been told that no man can serve two masters; that we cannot serve God and mammon. Those who have observed these teachings, and have diligently kept the other commandments of the Lord, will find themselves in the possession of the needed strength and faith to enable them to bear every trial.

¶ Brethren and Sisters, notwithstanding these slight afflictions the honest-in-heart need not fear, for in God we trust. He is on the side of right, and Zion will most assuredly triumph.

¶ We remain your brethren in the new and everlasting covenant, John Taylor, George Q. Cannon, Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

¶ Salt Lake City, May 26, 1885.

An Editorial Written by Charles W. Penrose

5 June 1885

An Editorial written by Charles W. Penrose, for the ***Deseret Evening News****, on June 5th, 1885.* (***Deseret Evening News*** Vol. 18: <Friday Evening, June 5, 1885>)

¶ Influences are at work whose object is to create an impression in favor of the renunciation or ***temporary*** suspension of the law of celestial marriage. Arguments are being used to that end, in a semi-private way, with a view to gaining converts to that idea.

¶ Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. Good Latter-day Saints, however, who have within themselves that needful reason for the hope that inspires them are not affected by the shallow pretexts of semi-apostates.

¶ To give a Gospel coloring to the position assumed by those who express themselves as ready to sell out whatever hold they may have on the

work of God, they complacently quote from the revelations contained in the Book of Doctrine and Covenants. Attempts are made to twist these divine communications from their plain intent, in order that they may subserve ulterior purposes. In this connection reference is made to the following, to be found on page 218:

> "For verily I say unto you, my law shall be kept on this land.
>
> "Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will, or, in other words, him that counseleth or sitteth upon the judgment seat.
>
> "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to bread the laws of the land:
>
> "Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet." [D&C 58:19–21]

It is argued — "If it is not necessary to break the law of the land in order to keep the law of God, why not renounce or ***abrogate*** celestial marriage?"

There is certainly a conflict between a law of God and an alleged law of the land. Those who understand and accept the revelation on celestial marriage to be what it purports to be, cannot consistently hold, on account of the foregoing quotation, that it should be set aside, in the face of the declaration — 'My law shall be kept on this land.' But if there really is a genuine law of the land in conflict with it, there is an apparent incongruity in the declaration as a whole.

¶ What constitutes a genuine law of the land? This can be commensurately answered by stating the general proposition that the Constitution is the 'Supreme law of the land,' and all statutes made in conformity with its provisions, in letter and spirit, are genuine laws. Those which conflict with it, according to that proposition are not. The Edmunds act is grossly unconstitutional, and therefore is not essentially a law of the land in the true sense of the term, because it is an infringement on constitutional privileges, being *ex post facto,* a bill of attainder, and a curtailment of religious liberty.

¶ If it were a constitutional law there would be no conflict between it and the revelation on celestial marriage. There being a clash, there is no alternative but to sustain what God has given.

¶ It may be urged that the Supreme Court has decided upon the right of Congress to pass the Edmunds act, and that settles the question of Constitutionality. It settles it in a legal sense, but not as a matter of fact. No statement from any source in existence could render the statute referred to Constitutional as a fact. And facts are stubborn things. The truth is what the Saints are seeking and what they propose to accept and stand by.

¶ The Lord anticipated the passage of unconstitutional measures whose objects would be to oppose His law and afflict His people, as will be seen

by a later revelation from which we will now quote, as found on page 342, Book of Doctrine and Covenants:

¶ "And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to [the] law of man, whatsoever is more or less than these, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;

"Nevertheless, when the wicked rule the people mourn." [D&C 98:4–14]

¶ It will be here observed that laws which are "constitutional, supporting that principle of freedom in maintaining rights and privileges," are to be sustained. The Edmunds Act is infamously opposed to the liberties and privileges of those against whom it is aimed. Therefore it "cometh of evil" being destructive of human freedom. If there be those among the Saints, professing adherence to the Church, who are desirous of sustaining and upholding that which "cometh of evil" they can do so and take the consequences. But they should not be so inconsistent as to put forth ***the flimsy claim*** *that their course is sustained by the revelations of the Almighty*. They had better acknowledge that their faith in revelation has dwindled to a fine point, if it ever existed in their breasts at all, until it is scarcely discernable. They should at once proclaim themselves as unbelievers in the claim that the revelation on celestial marriage is of divine origin, or else admit that they do not possess the courage of their convictions.

But we are not yet through with treating upon the quotations sometimes referred to by the weak-backed who need a ramrod fastened parallel with their spinal column, and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such will be found on page 435 of the same work from which we have already extracted. Here it is:

"Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

"And the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

["]Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God." [D&C 124:49–50]

¶ It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving a people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the ***abrogation*** of a law, a principle, a truth, the matter is entirely different. The revelation does not apply even remotely to the present situation.

¶ We will now take the Saints living in Idaho, to illustrate the extent to which the policy of ***abrogation*** under pressure would go, if applied after the fashion desired by some people we wot of. Our brethren of the north are oppressed unbearably, not only on account of the practice of plural marriage, but for their belief in its rightfulness. According to the doctrine of the compromisers belief in the correctness of a principle would have to be given up. By what process this species of relinquishment could be attained does not, however, appear, the operation being to all intents, a mental impossibility.

An Epistle of President John Taylor
&
George Q. Cannon

24 July 1885

¶ An Address to the Latter-day Saints in the Rocky Mountain Region and Throughout the World. (From the ***Deseret News***, July 25, 1885.)

¶ As this is the anniversary of the arrival of the Pioneers in Salt Lake Valley under the direction of President Brigham Young, we have thought it a proper and fitting time to address you briefly.

¶ We came here as exiles thirty-eight years ago, driven from our lands and homes, our Temple and City of Nauvoo. We came to find an asylum in this, the then American deseret, and, far from what is termed civilization, to try to establish homes and seek that protection among the red men of the wilderness that was denied us, because of our religion, in the United States. There was no other reason at that time assigned for our expulsion but our religion. Since then we have been remarkably blessed by the Almighty in the extension of our settlements, in the building of our cities, in the erection of our Temples, in the introduction of education in all its various forms, in our agricultural, manufacturing and mercantile pursuits, and in the general development of the resources of the country. Under the blessing of the Almighty, and through His

guidance and protection, we have been enabled to make the wilderness and solitary places glad, and the desert to blossom as the rose; and through a spirit of industry, perseverance and frugality, we have been prospered exceedingly in all our settlements. That which was originally intended has been made, through the blessing of the Almighty, to redound to our peace and happiness, and to our establishment as a happy people throughout these valleys, a people from whose family altars continually ascend praise and adoration to the Most High for the great blessings which He has conferred upon us. We feel that unto God alone and to obedience to His laws are we indebted for the rich and varied blessings with which we are surrounded.

¶ On this, the anniversary of the arrival of the Pioneers in this Valley of Salt Lake, it is fitting that we should thus publicly acknowledge the hand of God; and while we at present are in circumstances that are painful, and that have been brought about by the action of inconsiderate, unreflecting and, in many instances, wicked and unscrupulous men, some of whom are officials, yet we have never felt like wavering in our fidelity to our government, nor like ignoring the principles of equal rights guaranteed by that sacred palladium of human liberty — the Constitution of the United States. Our motto always has been, is now, and we hope always will be, as expressed in the declaration of Independence: "That all men are created equal, and are endowed by their Creator with certain inalienable rights;" and that they have the right to "life, liberty, and the pursuit of happiness." We are filled with regret when we see steps taken by those in authority, who ought to know better, to shackle the human mind and thought, to bring American citizens into bondage, and to pass and maintain laws that are violative of every constitutional right. History bears ample testimony to the fact that in past times no man's property, life or liberty was safe in the hands of judges who sat upon the bench and imagined they had a mission to perform, and who, to accomplish their end, had recourse to packed juries.

¶ The history of Utah, during the past few months, illustrates the same truth. The authority of the government is being made use of, not to protect, but to harass, to prosecute, persecute and destroy the most honorable and upright of the land. Families are dissevered and broken up, the most sacred ties are rent asunder, homes are made desolate, and many of our leading men languish in prisons among thieves, murderers and criminals of the worst description. Our cities, towns and villages are infested with spotters, deputy marshals, informers and all those questionable characters who have found employment under tyrannical and despotic governments in other lands and in darker ages. To see the great principles of human liberty thus ruthlessly trampled under foot has caused us to feel sorrowful in our hearts; for this mighty nation cannot follow the example of other powers who have, through

pride, maladministration of the laws and a disregard of human rights, fallen into decay and been overthrown, without meeting a similar fate.

¶ It was doubtless with these feelings of sorrow for the degeneracy which could permit such outrages that some of our fellow-citizens thought proper on the 4th of July to place a few flags at half mast. Liberty was stricken down, pierced to her vitals by the hands of those who should be her protectors and guardians. The just, the upright, the virtuous and the honorable have been and are being incarcerated in prisons under the forms and color of law. And without dishonor to the flag, what more fitting mode could citizens adopt of exhibiting their grief at this condition of affairs? To place the flag at half-mast is the recognized symbol of grief throughout Christendom. As free men they thought, we suppose, they had the right to thus exhibit their sorrow for the existence of the evils from which they suffer, and not hypocritically indulge in laudations while upwards of 200,000 American citizens are practically denied the rights contended for in the Declaration of Independence. Must a free people be brought into such a state of servitude that they cannot express their feelings in a customary way? Must they be bound, fettered and chained, and then be gagged so as not to be heard? Must they cover their manacles with flowers, or wrap their fetters with cloths, lest the clanking sound unpleasantly in the ears of their tyrants, or free-men be aroused to revolt at the spectacle? Tyrants and their apologists may attempt to make such action appear disloyal; but we have not so learned the principles of freedom. A condition of affairs exists in this Territory which, when understood, every lover of human rights must condemn; and in behalf of ourselves, in behalf of our wives and children, in behalf of the Constitution of the United States, and in behalf of the principles of human rights and liberty in this land and throughout the world, we enter our solemn protest against such iniquitous acts as are being perpetrated here. While we do this we wish it to be distinctly understood that we have no controversy with the Republic as a nation, but with those who, sitting in high places and administering the laws, are guilty of outrageous acts of oppression towards their fellow-citizens.

¶ Millions of the people of this nation are deceived by the false representations of religious bigots and political tricksters, who, when they shall know the truth, will be as much disgusted at this outrageous crusade against the principles of human freedom as we now are.

¶ In reviewing the past thirty-eight years, what abundant causes we have for thanksgiving and praise! Every conceivable slander and falsehood has been circulated concerning us and our religion. Our enemies have endeavored to make the world believe that we ought to be destroyed, and they have invoked every earthly power within their reach to accomplish this. But, how marvelously God has wrought! Time after time it has seemed to all human

vision that our destruction was inevitable, and our enemies have rejoiced at the prospects. But God has not forgotten Zion nor the promises He has made. He permits the wicked to exercise their agency, and their acts are the means of testing and proving His people. But there are limits beyond which they cannot go. They cannot interfere with His designs, nor destroy His work. He controls all their acts for His glory, and out of seeming evil He brings forth abundant salvation. Our very recent experience shows us that there is no cloud but has a silver lining. In our past experience we have often had reason to feel the truth of the words of the poet, that:

> Behind a frowning providence
> He hides a smiling face.

¶ In our present trials we shall have a similar experience.

¶ Zion will emerge from them stronger and purer, and every way better qualified to cope with and overcome the difficulties and obstacles yet to be encountered. Our trust is not in numbers but in the strength and protection of Israel's God, who controls all the millions of the world, and puts down one and sets up another according to the counsel of His own will.

¶ If we can only manage to observe His law and keep His commandments, He will protect us "while grass grows or water runs," while sun, moon and stars exist, or the earth and heavens endure, and when there shall be a "new heaven and a new earth whereon dwelleth righteousness." The Saints, if faithful to their covenants, their wives and posterity, shall enjoy them again, and possess them while the celestial worlds progress in their eternal spheres.

¶ We have been very much pleased at the heroic conduct and the honorable course of our brethren and sisters who have had to endure the insults and outrages perpetrated by the present crusaders. The conduct of the Saints under these trying circumstances has been eminently proper. If the nation can bear and put up with such infamies as have been witnessed in these mountains, we can. We cannot, however, at the behest of man, lay aside those great principles that God has communicated to us, nor violate those sacred and eternal covenants which we have entered into for time and eternity. It is admitted as a fundamental principle that the States shall make no law "impairing the validity of contracts." If this is a correct principle concerning dollars and cents, how much more is it concerning the eternal happiness and salvation of man!

¶ While we always have a disposition to "render unto Caesar the things that are Caesar's," we feel it infinitely more important "to render unto God the things that are God's." We can afford to live for our religion, and if needs be, to die for it; but we cannot afford to violate our covenants, nor to perjure our souls before God; and we call upon the Saints, as we have done

heretofore, to lean upon the Lord while passing through these afflictions which are now being so unmercifully heaped upon us by implacable and deadly foes, who are seeking to crush out from our souls the principles of human liberty, and to place us in a condition of serfdom and bondage. Our hope and trust are in the living God, and He will come to our deliverance in His own due time and will scatter the enemies of Israel. Therefore be not faint hearted, for God will defend the right. Live your religion, be humble, be virtuous, be honorable, be honest, preserve your integrity and keep the commandments of God, and He will sustain you in time and throughout all the eternities to come. Zion shall yet arise and shine, and the glory of God will rest upon her. The Saints shall see the salvation of Israel and their enemies overthrown. They shall join in sacred songs and anthems in praise and glory to the Most High, saying, Hallelujah! Hallelujah! for the Lord God Omnipotent reigneth, and will reign until He has put all enemies under his feet. Therefore rally around the standard of freedom, uphold the flag of the Republic, sustain the principles of human liberty, and maintain inviolate the Constitution of the United States and all laws in accordance therewith, and God shall smile upon you, and you and your generations shall be blessed in time and throughout the eternities that are to come. We must still bear the same record that we have heretofore borne to you: woe to them who fight against Zion, for God will fight against them.

¶ Although we have changed our office from time to time, we have been able to perform our duties, with the exception of public addresses, as much as when at home. How long it shall be the good pleasure of God, our Heavenly Father, that we shall continue in our present condition, mattereth not. We hope always to be resigned to His providences, and to accept at His hands all that it may be His good pleasure to call us to endure, whether prosperity or adversity, freedom or imprisonment, life or death.

¶ With kind regards, we subscribe ourselves your brethren and fellow-laborers in the New and Everlasting Covenant. John Taylor, George Q. Cannon, Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

¶ July 24, 1885.

An Epistle from President John Taylor
&
Counselor George Q. Cannon
To
The Officers and Members
of
The Church of Jesus Christ of Latter-day Saints

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6 Oct 1885

*An Epistle from the First Presidency, to the Officers and Members of the Church of Jesus Christ of Latter-day Saints. (**Millennial Star** Vol 47: <9 Nov 1885> 705–717; see also Deseret Evening News Vol 18: <7 Oct 1885> 267 **Woman's Exponent** Vol 14: <15 Oct 1885> 73–57)*

¶ Brethren and Sisters — As the time for holding our Semi-annual Conference has again come around, and we are still prevented from addressing the Saints in public, we deem it proper to take this method of communicating with you, that you may know the counsel we have to give, and that we are not neglectful of the duties which devolve upon us as the First Presidency of the Church.

¶ As all the Saints doubtless understand, there has been no cessation since we last wrote in the work of persecution. It rages, if anything, more fiercely than ever. Under cover of what is called the Edmunds law, the most outrageous

acts of oppression are being perpetrated against the Latter-day Saints. The avowal has been openly made that this law was expressly designed for the destruction of a principle of our religion, and in this spirit the prosecutions have been conducted. Thus far no criminal, however guilty, who has not been a "Mormon," has been punished under it. Acts of the most sickening depravity have been committed by non-"Mormons" within easy reach of its arm, but have scarcely had a passing notice. While it is also worthy of note that, up to the present writing, out of all who have been accused and brought before the District Court, only one "Mormon" has been acquitted. The man acquitted, we understand, was charged with being the husband of a woman, on the ground that he had camped in his wagon in a ten acre lot in which her residence stood, and had carried some chickens for her to market!

¶ One of the most remarkable features connected with the administration of this law, is the extraordinary rulings which are made in its enforcement. The Judge who presides in the Second Judicial District, in the recent trial of a case of unlawful cohabitation, gave instructions to the jury, at the request of the defense. Several accused persons would have been cleared in the Third Judicial District, had the juries which rendered verdicts in their cases been similarly instructed. They are as follows:

1. Prior to the act of March 22, 1882, cohabitation with more than one woman was not unlawful.

2. If you find from the evidence that the defendant, since the passage of the Edmunds act, March 22, 1882, and within the dates named in the indictment, has not held out to the world, introduced, or announced more than one of the women named in the indictment as his wife, you should acquit the defendant.

3. It is not necessary that the parties to a polygamous marriage, or who have lived in the practice of cohabiting with two or more women should divorce themselves, in order to entitle them to the presumption of innocence of cohabitation after the passage of the law.

4. As all children of polygamous marriages, begotten before March 22, 1882, are legitimated, and no cohabitation before that date was unlawful, no criminating inference can be drawn by the jury from the defendant's later acknowledgments of his paternity of such children by the women mentioned in the indictment, nor from later recognition of such women as their mothers, and as women whom he had before said date, taken into the polygamous relation with him.

6. The law presumes innocence, and therefore, that all persons who were cohabitating when the Edmunds act took effect, contrary to the provision of that act, then ceased to do so.

8. The law presumes all persons charged with a criminal offense to be innocent until the presumption is overcome by proof; therefore it presumes that all persons who were living with more than one woman as wives prior to March 22, 1882, have since that date ceased to so live and cohabit.

9. If you find from the evidence that defendant had children by the women named in the indictment prior to March 22, 1882, then the defendant had a right to visit his children, and support them, and make arrangements as to their welfare. He had a right also to assist their mothers in their support, and for such a purpose could visit the house where they and their mothers live. He could furnish them a home, he could visit the mother, the same as if they had been divorced, or as if no such previous relations had existed between them, but he should not associate with her as a husband associates with his wife.

¶ Do we say too much if we state that there are those now undergoing punishment in the penitentiary in the society of thieves and murderers, who would be as free as the prosecuting officers themselves, had the law been construed by the legal canons applied to other laws, and according to the instructions given above?

¶ The practice in these attacks upon us has not been to presume the accused innocent until proved guilty, but to view him as undoubtedly guilty because accused; and the rulings of the Court in several instances have been made to secure conviction where the evidence was open to question. The extraordinary ruling concerning "holding out," is one in point; notwithstanding the Edmunds law specifies that the penalty for unlawful cohabitation shall not be more than six months' imprisonment, and three hundred dollars' fine, the notorious ruling from the same bench concerning the number of indictments which can be found against a person accused of unlawful cohabitation, states that he not only can be indicted once for the whole period since the passage of the law, but an indictment can be found for every week of that time; so that, if found guilty in this manner, a man's punishment would aggregate an imprisonment of 92 years, and fines to the amount of $55,200.

¶ Still more extraordinary is the ruling of another Judge, who, not to be outdone in his zeal, says, that an indictment can be found for this charge against a man for every day, or other distinct interval of time since the enactment of the law! As about 1292 days have passed since then, a man found guilty can be incarcerated in prison for 646 years, and made pay fines to the amount of $387,600. Comment upon this absurdity is unnecessary.

¶ Before the Edmunds bill became law, and while on its passage, it was claimed that its provisions were of general application and in the interests of morality, and not, as we asserted, a measure directly aimed at religious liberty and for purposes of persecution. But time has fully revealed its true character. Stripped of all disguise, it stands out now in all its hideousness. The most shocking immorality flourishes in its presence and thrives under the very eyes of its administrators. All forms of vice, if not directly encouraged by those who are charged with the duty of administering the Edmunds

law, are at least viewed by them with indifference. They appear to have no care as to the most flagrant sexual crimes, if they are only committed by non-"Mormons," or outside of the pale of matrimony. "Mormons" also, under the present administration of the law, may do what they please with women, be guilty of the foulest injustice to them and their offspring, if they will only disown them as wives. The war is openly and undisguisedly made upon our religion. To induce men to repudiate that, to violate its precepts and to break its solemn covenants, every encouragement is given. The man who agrees to discard his wife or wives, and to trample upon the most sacred obligations which human beings can enter into, escapes imprisonment and is applauded; while the man who will not make this compact of dishonor, who will not admit that his past life has been a fraud and a lie, who will not say to the world, "I intended to deceive my God, my brethren and my wives by making covenants I did not expect to keep," is, besides being punished to the full extent of the law, compelled to endure the reproaches, taunts and insults of a brutal judge.

¶ Notwithstanding all these cruelties are practiced against us, we do not feel that, as Latter-day Saints, we should mourn because of them. We should mourn because of our weaknesses, follies and sins, and repent of them. But to be persecuted, to be discriminated against, to be separated from the rest of the world, to be imprisoned and abused are not causes of sorrow to true Saints; they are causes of rejoicing. If, in the great hereafter, we expect to be admitted to the society of the Son of God, our Redeemer, to the society of Prophets and Apostles, and holy men and women, ought we not to be willing to endure the tribulations which they received so joyfully? Where is the Prophet or Apostle who did not endure persecution, whose liberty and life were not in almost constant jeopardy? They did not have an Edmunds law, perhaps, enforced against them; but they had laws which emanated from the same source. With few exceptions they were all punished, deprived of liberty and of life, in the sacred name of law. Even the holiest Being that ever trod the earth, the great Redeemer of mankind Himself, was crucified between two thieves to satisfy Jewish law.

¶ There has probably never been a time in the history of mankind when those whom we now revere as martyrs, and whose sacrifices adorn and glorify our humanity and lift it nearer to God, could not, by being recreant to the truth entrusted to them, have escaped the fate which made them so admirable to the generations which followed them. The Savior Himself had it in His power to compromise with His enemies and escape the cruel and ignominious death inflicted upon Him. Abraham might have bowed to the gods of his idolatrous father, and needed no angel to rescue him from his impending doom. Daniel and his three brethren, also, might have submitted to the

decree and law of the ruling powers under which they lived, and escaped the fiery furnace and the den of lions. Their refusals to obey the decree and law doubtless appeared to those who had not the knowledge of God which they possessed, as acts of wicked obstinacy that should be summarily punished. But had they, to escape the threatened penalty, obeyed these edicts, posterity would have lost the benefit of their example, and the great God would not have been glorified before their contemporaries as He was by their acts. Instead of their names being, as now, radiant with light and resplendent with heroism, they would, had they reached us, been covered with odium, and been mentioned in the same category with the Jews, concerning whom the Prophet Jeremiah said: "They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord."

¶ Well-meaning friends of ours have said that our refusal to renounce the principle of celestial marriage invites destruction. They warn us and implore us to yield. They appeal to every human interest, and adjure us to bow to a law which is admitted on all hands to have been framed expressly for the destruction of the principle which we are called upon to reject. They say it is madness to resist the will of so overwhelming a majority. They say they see the gathering clouds, that they hear the premonitory mutterings of the resistless tempest which is about to wreak in destructive fury upon our heads, and they call upon us to avert its wrath by timely submission. But they perceive not the hand of that Being who controls all storms, whose voice the tempest obeys, at whose fiat thrones and empires are thrown down — the Almighty God, Lord of heaven and earth, who has made promises to us, and who has never failed to fulfill all His words.

¶ We did not reveal celestial marriage. We cannot withdraw or renounce it. God revealed it, and He has promised to maintain it, and to bless those who obey it. Whatever fate, then, may threaten us, there is but one course for men of God to take, that is, to keep inviolate the holy covenants they have made in the presence of God and angels. For the remainder, whether it be life or death, freedom or imprisonment, prosperity or adversity, we must trust in God. We may say, however, if any man or woman expects to enter into the celestial kingdom of our God without being tested to the very uttermost, they have not understood the Gospel. If there is a weak spot in our nature, or if there is a fibre that can be made to quiver or to shrink, we may rest assured that it will be tested. Our own weaknesses will be brought fully to light, and in seeking for help, the strength of our God will also be made manifest to us. The Latter-day Saints have been taught this from the beginning. Such scenes as we now witness in these mountains, and hear about in lands where the Elders are preaching the Gospel, ought not to be a surprise to us. The Prophets and

Apostles and Elders of this dispensation would be false Prophets and Apostles and Elders, if these events did not take place; for they have predicted them, and warned the people unceasingly concerning them.

¶ Speaking concerning law, the Lord, in a revelation given through the Prophet Joseph, Aug. 6, 1833, says:

> 4. And now, verily, I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;
>
> 5. And the law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;
>
> 6. Therefore I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;
>
> 7. And as pertaining to law of man, whatsoever is more or less than these cometh of evil.
>
> 8. I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;
>
> 9. Nevertheless, when the wicked rule the people mourn.
>
> 10. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold otherwise; whatsoever is less than these cometh of evil.
>
> 11. And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God;
>
> 12. For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith;
>
> 13. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:
>
> 14. Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant even unto death that you may be found worthy;
>
> 15. For if ye will not abide in my covenant, ye are not worthy of me. (D&C 98:4–15)

¶ Fifty-two years have passed since this was given to the Church, and we are now witnessing its fulfillment. The Saints are required to do whatsoever the Lord commands them, to live by every word which proceedeth forth out of the mouth of God. They are also instructed to befriend every constitutional law of the land; for such laws support the principle of freedom; they maintain rights and privileges. This, as a people, we have striven to do from the beginning of our organization. We have ever been a law-abiding people. Times without number we have suffered the most grievous wrongs without resenting them. We have ever thought it better to suffer wrong than to do wrong.

¶ Such was the case when we suffered expatriation from the State of Missouri. We were robbed and pillaged, despoiled and persecuted, yet we had no idea of retaliating on account of these wrongs upon the government and its institutions, which to us are sacred. The same loyal spirit animated us when we were beset by blood-thirsty mobs in Illinois, one of which murdered Joseph Smith, our Prophet, and Hyrum Smith, the Patriarch, while they were under the pledged protection of the State, given through the Governor. On the same occasion one of the signers of this address was also brought to the gate of death, by being shot by the same band of assassins. When driven from the homes we had established in Illinois, we had no disposition to hold the nation at large, nor the government of our beloved country, responsible for those inhuman deeds, nor to allow the spirit of vengeance to rankle in our hearts. We took the first opportunity to exhibit the spirit of true patriotism. While undergoing great hardship on account of being subjected to a compulsory exodus, when called upon by the government to furnish a body of men to take part in the war with Mexico, 500 of the flower of our camp responded with alacrity, and in accordance with the call of our country, traversed the great American desert, penetrated to Mexico and completed an arduous and hazardous campaign and journey to California.

¶ You have no doubt read, through the papers, an account of the terrible affair which recently occurred at Rock Springs, in Wyoming Territory. We could not help feeling a little anxiety lest some of our people should have been connected with that bloody riot, and immediately requested Brother Cluff, President of Summit Stake, to inquire into the matter. So far as we have obtained information to the present, however, we find that not more than one has been in any way mixed up with that matter, and he a person of doubtful standing. We are pleased to learn of this, because we cannot associate with any deeds so revolting and inhuman, and we take this opportunity to express our opinion on this subject to the Saints. A great number of secret societies are being formed with which we cannot affiliate. Such organizations are generally inimical to law, to good order, and in many instances subversive of the rights of man. We cannot amalgamate with them. They are very distinctly spoken against in the Book of Mormon, as among the calamities which should afflict the people.

¶ We are expressly commanded, and it becomes our duty, to uphold and sustain every law of the land which is constitutional; we have always had a strong desire to obey such laws, and to place ourselves in harmony with all the institutions of the country.

¶ We repeat, that we desire that all men should be aware of the fact that we have been the upholders of the Constitution and laws enacted in pursuance of that sacred instrument. We still entertain the same patriotic

disposition, and propose to continue acting in conformity with it to the last. Neither have we any desire to come in active conflict even with statutes that we deem opposed to the Constitution both in letter and spirit. Whatever opposition has been offered in that line has been only of such a character as is justified by the usages and customs of this and all other civilized countries, and such as the laws and institutions of this nation provide. Nor have we the least desire to shun the consequences of our acts in their relationship to the laws to which we refer, providing there were any assurance that our cases would be submitted to a fair and just adjudication. Events of the past few months give no ground for hope that such treatment would be accorded. It must be contended, however, that, as stated elsewhere, connected with this disposition to have our conduct passed upon as provided by law administered in the genius of justice, there never can be any hope of our yielding up, under any circumstances, a principle of conscientious or religious conviction. Were we to make such a surrender, our conduct in that respect would not be in harmony with the guaranties of the Constitution, which we are in duty bound to uphold.

¶ In order to place our people at a disadvantage, and to crush out their religious system, the Constitution has been violated in a number of ways. It does not require any depth of legal learning to understand what is meant by a religious test, which is forbidden by the "supreme law of the land." Yet laws have been passed applicable to a wide section of this northwestern country, disfranchising and inflicting total political disability upon our people, without regard to their acts. The offense for which this restriction has been prescribed is simply religious belief, and the means of application is religious test. It is consequently unconstitutional upon its fact. This and other laws, notably the Edmunds act, inflict disabilities upon those of our people who are not in any way associated by their acts, with polygamy. Thus probably about nine-tenths of our community are punished for alleged offenses for which they are in no way responsible, and in which they have taken no part. Surely no person who is unbiased, that gives this subject even the most casual attention, can characterize such treatment as other than flagrantly unjust.

¶ It has been estimated that out of a community of about 200,000 people, more or less, from 10,000 to 12,000 are identified with polygamy. When the Edmunds act was passed, this small minority who were deprived by it of the right to vote or hold office, voluntarily, without the application of coercion, withdrew from those privileges, notwithstanding the high estimate they placed upon them. It may well be asked wherein is the justice of placing the bulk of the people at a disadvantage as well, seeing they have done nothing to furnish an excuse for such treatment? Granting that the small minority connected with polygamy are criminals before the law, what

justification is there, on that account, for punishing, as the Edmunds and other acts do, the overwhelming majority? If such doings were perpetrated in any other connection, they would be unsparingly denounced as oppressive and tyrannical in the most extreme degree. If one portion of a community are designated as criminal, to hold the other and much the greater portion responsible for such a condition is not only unjust, but decidedly absurd.

¶ Statements upon this subject have been made to the Chief Executive of the nation, in the form of a protest and petition for redress of grievances. Knowing that misrepresentations have taken the place of impartial scrutiny of the question with which the Latter-day Saints are associated, the consequences being a general misapprehension of the community and their affairs, we presumed that Mr. Cleveland was not acquainted with the real situation. An opportunity was thus sought to acquaint him with the facts. The very reasonable desire was expressed in this connection that a commission of inquiry be appointed, that the truth might appear and be given to the nation. Was it too much to expect that this action, supported by a representation of 200,000 people, would meet with some favorable response, which thus far has not, however, been made? Yet it would be unfair to attribute the delay of the President either to indifference or a disposition to refuse to accord justice to a people whose liberties are being trampled upon to an extent that is almost past human endurance. It is still hoped that he will take some consistent and humane action in the premises. In alluding to the delay in granting a response to the representations made to the President, we must not forget the extensive and arduous character of the duties devolving upon him as the head of the administration of a great government. We mention this that you may not be disposed to be too censorious in regard to the actions of men in high places who have the power to redress our grievances. And even when we feel that we are wronged, it is proper for us to follow the example of our Lord and Master, and say: "Father, forgive them, they know not what they do."

¶ Referring once more to the situation in a more local sense, we are not oblivious to the anomalous position in which the Federal judicial officers are placed in dealing with a subject which appears to occupy a large share of popular attention. While it is impossible for them to escape pronounced exceptions being taken to their official course, on account of its harshness, undue rigor, and unjust discrimination in administering the laws, they are entitled to some consideration, justified by well understood circumstances. The Latter-day Saints are the objects of popular obloquy. Their institutions appear to be greatly disliked. The officers are doubtless influenced by the general clamor for the application of heroic treatment to the Saints. They themselves have doubtless been influenced to some degree by personal

prejudices, and their official conduct, by these conditions, is thrown out of balance. While their course cannot be sustained in the light of fair play, some allowance should be made on account of the liability of the human mind to be warped by influences in conflict with the principles which should universally obtain in courts of law and presumed justice. Neither would it be justifiable on the part of the Saints to entertain toward them, on account of their departures from their proper line of duty, any rancorous or vengeful feeling. A spirit of that character is not in unity with the genius of the Gospel of peace. All men are in the hands of a just God, whose mighty, penetrating power is capable of analyzing all the motives which prompt human action, and He can and will deal with us and them and all men according to the principles of eternal justice.

¶ Upwards of forty years ago the Lord revealed to His Church the principle of celestial marriage. The idea of marrying more wives than one was as naturally abhorrent to the leading men and women of the Church at that day as it could be to any people. They shrank with dread from the bare thought of entering into such relationships. But the command of God was before them in language which no faithful soul dare disobey:

¶ "For, behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory.

¶ "And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God."

¶ Damnation was the awful penalty affixed to a refusal to obey this law. It become an acknowledged doctrine of the Church; it was indissolubly interwoven in the minds of its members with their hopes of eternal salvation and exaltation in the presence of God. For nearly twenty years this continued to be our faith and practice. Then a law was enacted against it. Another twenty years elapsed, and the Edmunds law was passed. Nearly forty years had thus elapsed from the first revelation of this doctrine, during which period thousands had lived and died, firmly believing and solemnly testifying that it was divine. At great sacrifice they had obeyed it, and based their hopes of eternal felicity upon the promises which the revelation contained. They never dreamed that they had not a constitutional right to obey God, especially when in obeying Him they did not interfere with nor encroach upon the rights of any human being, either man or woman. It never entered into their minds to suppose for a moment that man had a right, after God had given a law to His Church for its salvation and exaltation, to enact a counter law forbidding, under severe penalties, man's obedience to God's law. Who could suppose that any man, in this land of religious liberty, would presume to

say to his fellow-man that he had no right to take such steps as he thought necessary to escape damnation! or that Congress would enact a law which would present the alternative to religious believers of being consigned to a penitentiary if they should attempt to obey a law of God which would deliver them from damnation! Or that, under a plea of maintaining a certain form of civilization, God's authority to direct His people how to escape from the abominable corruptions and evils which are eating out the vitals of man's much vaunted civilization, should be disputed and utterly rejected! What is this "Mormon" problem, so-called, and why should it disturb the people? It is an unpopular religion. But so was that of the ancient Prophets. Jesus told the Jews that they garnished the tombs of the dead Prophets, but killed the living ones. They crucified Jesus and were almost as unanimous in their cry to crucify Him, as the people and rulers of the United States are to day to destroy the "Mormons." They killed all of His Apostles except one, and he was banished to work as a slave on the isle of Patmos. It is said they cast him into a caldron of boiling oil, but he was not killed; and if the Scriptures are true, he still lives; for he was to tarry till the coming of the Saviour. We receive as the word of God, and so do millions of the human family, the writings and testimony of the Prophets who were killed. It is published by the millions of copies, and sent to the various nations of the earth, by the very people who would now seek to destroy us. Jesus, who was crucified between two thieves, is now worshiped by millions in Christendom as the Son of God, the Redeemer of the world. The Twelve Apostles, His disciples, who suffered such ignominious contumely and death, are now designated by the millions of Christendom as "The Apostles of the Lamb of God," and churches and cathedrals are called after them, as St. Peter, St. John, St. Mark, St. Luke, etc. It was then the "Christian problem;" it is now the "Mormon problem" the same problem though called by a different name. Was Jesus the enemy of the people in His day? Only as He told them the truth. "What evil hath He done?" asked Pilate, the Gentile Judge. No matter what evil or what good, vociferated the Jews: "Crucify him, crucify him!" What evil hath the "Mormons" done? is asked, and the cry comes back: No matter, no matter, let them be destroyed.

[¶] By the circulation of endless slanders and falsehoods concerning us and our marriages, wrath and indignation have been aroused against us in our nation. The ignorance of the people concerning us and our doctrines and system have been taken advantage of. Constant attempts have been, and still are being made to induce the world to believe that our motive in espousing patriarchal marriage has been the gratification of gross sensuality that our belief in and practice of the doctrine had its origin in licentiousness, and that the sanction of religion is merely invoked to furnish greater license

for the indulgence of base passions and devouring lust. This, as you know, is the exact antipodes of the truth. But the world generally do not know it. Those of them who know how utterly false are these charges, are either so cowed down by a fierce public opinion that they dare not speak, or if they have the courage to speak, are almost unheard amid the noisy clamor against us. Thousands upon thousands of honest people in this and other nations, whose voices, did they know the truth, would be raised in our favor, are deceived by these lies and are arrayed against us. This persecution, if it serve no other purpose, will do good in this direction. It brings home to the hearts of the people, as no protestations or arguments of ours ever could do, that there is something more in this doctrine and practice than they have been led to believe. Reflecting people will see that there must be a great principle involved in this, or men and women would not be willing to suffer fines, bonds and imprisonment as they do.

¶ Is there any necessity for lustful men and women in this age and nation to suffer martyrdom to gratify their passions? Whoever heard of a people preferring imprisonment and all manner of cruel treatment for the indulgence of appetites which they could gratify to the fullest extent in popular ways, especially when the judges upon the bench, the prosecuting attorneys at the bar, the juries who bring in verdicts, point out the way in which marriage obligations can be discarded and sensuality be gratified without risk or without punishment? The press and sectarian pulpits also echo the advice. The universal voice is: Put away your wives; cease to support them and their children; be as we are, and you need not be put under bonds, be fined or be incarcerated in prison.

¶ Foul desire opens wide her arms and invites all to her lecherous embrace by easier paths than honorable marriage and the begetting of numerous children to be carefully trained and educated and made respectable and useful citizens.

¶ Will the world see this? Every man who goes to prison for his religion, every woman who, for love of truth and the husband to whom she is bound for time and eternity, submits to bonds and imprisonment, bears a powerful testimony to the world concerning the falsity of the views they entertain respecting us and our religion. If such noble and heroic sacrifices as men and women are now called upon to make for their religion by Federal Courts do not teach the world the truth concerning us, then woe to the world, for nothing but the wrath of Almighty God will reach it.

¶ We join with all Saints in invoking blessings upon the noble men and women who have exhibited their integrity to God and His cause, and their devotion to principle, by submitting to bonds and imprisonment rather than deny their faith or break their covenants. If anything were needed to

show to the world that our marriages cannot be reduced to the level of the vile practices to which our defamers would drag them down, their heroic conduct has furnished it. Thank God that, so far in this persecution, at least as large a proportion have stood the test, without flinching or cowering, as Jesus in His parable of the ten virgins intimated would be ready to meet the Bridegroom at His coming. Their names will be held in everlasting honor in time and eternity, not only as martyrs for religious truth, but as patriots who suffered in defense of the principles of religious liberty.

¶ Truths, such as God has revealed in these days, are not established without suffering and sacrifice on the part of those who espouse and advocate them. It was for these truths that we were driven time and again from our homes, and were finally compelled to seek refuge in this mountain country, then known as the American desert. And now again we are menaced with ruin; and for what? Whom have we injured? Upon whose rights have we trespassed? It can be truthfully said we have not injured or trespassed upon any. Have we not, under the blessing of the Lord changed these barren valleys into fruitful fields and gardens? Have we not established and maintained good and cheap government in every place which we have settled? Has not every man who came into our borders and behaved himself been safe in his property, person and religion? Have not peace and good order been the fruits of our presence? To all these we can answer in the affirmative. Have we endeavored to force our doctrines or practices upon any one? Have we in any manner threatened the peace of our neighbors or of the nation? We certainly have not.

¶ Respecting the doctrine of celestial marriage, we could not, however much we might be disposed to do so, teach it to or enforce it upon others not of our faith, without violating a command of God. We do not stand in the attitude of propagandists of polygamy. We never have believed or taught that the doctrine of celestial marriage was designed for universal practice. The Lord has made this clear, and recent events among us have also made it clear. "Strait is the gate," says Jesus, "and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it."

¶ There appears to be a fallacious idea abroad regarding this doctrine. It has been asserted that there was a design to propagate it outside of our community, and thus introduce into the United States an element opposed to the Christian views of this and other nations. On the contrary, our Elders have been instructed not to introduce the practice of that principle anywhere outside of the gathering place of the Saints; and they do not preach it abroad to any extent even in theory, except on occasions when it is called for, or when they are assailed on account of it. At such times they respond by defending it as a doctrine of the Bible and not inconsistent with the laws of nature. It

should also be understood that the practice is not generally admissible even among the Latter-day Saints. It is strictly guarded, the intention being to allow only those who are above reproach to enter into the relationship. The practice of the doctrine is not for extension beyond the Church, and is even limited within its pale. The idea, therefore, that plural practice is a menace to the general monogamous system is without foundation. This fallacy is further exhibited by the fact of the popular antipathy with which it is regarded, people outside of our Church exhibiting a disposition the reverse of favorable to its establishment in other communities, making the extension of its practice abroad impossible. Furthermore, being strict believers in free-will, you Latter-day Saints know that no man or woman has ever been coerced into obligations of that kind, much less would we desire to enforce it upon any other class of people.

¶ But in all these events which are now taking place we recognize and acknowledge the hand of God. There is a wise purpose in it all, which He will yet more fully make plain to us. One thing is clear, the Saints are being tried in a manner never before known among us. The faithful rejoice and are steadfast; the unfaithful fear and tremble. Those who have oil in their lamps and have kept them trimmed and burning now have a light for their feet and they do not stumble or fall; those who have neither light nor oil are in perplexity and doubt; they known not what to do. Is not this the fulfillment of the word of God and the teachings of His servants? Have not the Latter-day Saints been taught all the day long that, if they would remain faithful and endure to the end, they must live their religion by keeping every commandment of God? Have they not been continually warned of the fate which awaited them if they committed sin? Can adulterers, fornicators, liars, thieves, drunkards, Sabbath breakers, blasphemers, or sinners of any kind endure the trials which Saints must pass through and expect to stand? If there are any who entertain such a hope, they deceive themselves. Upon these sins God has pronounced judgment. No man or woman, who is guilty of any of these transgressions of God's law, can stand and retain His Spirit. They must repent of them and put them far from them, or they will be left in darkness, and misery will be their doom. The Lord will not be mocked. He will not bear with hypocrites; but they will be spewed out. If all who call themselves Latter-day Saints were true and faithful to their God, to His holy covenants and laws, and were living as Saints should, persecution would roll off from us without disturbing us in the least. But it is painful to know that this is not their condition. There are secret abominations practiced by those who are called Saints, which the trials we are now passing through will reveal in a manner terrible to them. Open sins are also winked at and condoned by Presidents, Bishops, Teachers and parents in a manner offensive to God and

grievous to man. Proper care and vigilance are not exercised to keep Wards and Stakes cleansed from iniquity and to have transgressors dealt with. The innocent are thus made to suffer with the guilty; for the Lord has commanded that the inhabitants of Zion must purge themselves from iniquity, folly, covetousness and vanity, and listen to and obey His laws, or they cannot have His protection. He has also said that if His people will obey His laws and keep His commandments, to do them, not in name only, but in reality, He will be their shield and protector and strong tower, and no man will be able to hurt them, for He will be their defense. These trials of our faith and constancy which we are now passing through will be overruled for our good and future prosperity. In days to come we shall be able to look back and perceive with clearness how visibly God's providence is in all that we now witness. Let us do all in our power to so live before the Lord that if we are persecuted, it shall not be for wrong-doing, but for righteousness.

¶ At the present time we may very pertinently inquire: Why are the people of these mountains treated as we now are? Where in this broad land is the virtue of women so amply guarded or so jealously protected as here? No cry of hungry, naked or outraged humanity has ever ascended to heaven from our borders against the men whom the courts are now so busy in sending to prison and treating as criminals. There was a time in these mountains when adultery, fornication, whoredom and illegitimacy were almost unknown. A woman was as safe from insult in traversing over our streets and highways as if she were under her husband's or father's roof. Marriage was encouraged, vice was repressed. Women were free to form connections with the opposite sex to suit themselves, so long as those connections were sanctified by marriage. But what a change we now behold! A tide of evil surges around us. It threatens to overwhelm us and to reduce us to ruin. The flood gates of vice are opened upon us, and not content with the rush of this filthy stream into our cities and settlements, those who hate us would do more. They would invade our dwellings; they would destroy our families; they would loosen every bond which has held society together; they would array wife against husband, child against parent, friend against friend; they would make every man, woman and child a spy, an informer and a betrayer they would sap the foundation of faith, confidence and honor and make every one distrust his fellow. Satan never wrought greater ruin in Eden than these enemies of ours would work in our midst if we would listen to their blandishments or be frightened by their threats. And is all this havoc to be wrought because of our wickedness? No, ten thousand times, NO. Let those who are so loud in denouncing us, so active in persecuting us, look around them. Are there no people but the "Mormons" to regenerate and purge from sin? Read the daily record of black crime which fills the journals of the land. If the correction of evil, the

improvement of morals, the uprooting of vice, the repression of violence and crime were objects which animate those who seek to destroy society in these mountains, then we could say in the language of the Savior: "Thou thyself beholdest not the beam that is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

¶ We speak to you, a people who have traveled and mingled much in society all over the world. You are not ignorant of the world, its ways or its corruptions. You know, therefore, how great is the beam that is in the eyes of those who reprove us for the mote they imagine they perceive in our eye. We know that from the household of every faithful Latter-day Saint daily and fervent thanksgiving ascends to the God of heaven for having shown them how to escape from the frightful evils under which society groans in so-called civilized lands. Nevertheless, we will not indulge in recrimination. We sincerely mourn over the existence of the dreadful sins which are permitted to flourish and to spread with unblushing front through the land. As a people, we have lifted our voices in warning against these sins and against those who practice them. We shall still continue to do so. If in return for all this we are treated with violence and reproach, it is no more than our Lord and Master was before us. We may rest assured that the predictions concerning the calamities and judgments which are about the fall upon the wicked, the unbelieving and the unrepentant will all be fulfilled, as will every word and promise which the Lord has spoken to us. But while we warn others, let us not forget ourselves, or our families. Let us look well to our own lives and the conduct and lives of those who belong to our household. If we keep ourselves unspotted from sin, rest assured the Lord will never forget or forsake us.

¶ Upon Presidents of Stakes, Bishops and other leading officers great responsibility rests. They are placed as shepherds over the flock of Christ. If through any neglect of theirs the flock is injured or destroyed, the blood of those souls will be found upon their garments. The Melchizedek and Aaronic Priesthoods confer great power and authority upon man; they lift man nearer to God and make him His representative. But woe to the men who use their Priesthood for base purposes, and fail to use it for God's glory and the salvation of His children. Far better for them if they had never received it.

¶ We have been commanded of the Lord to set our households in order. Apostles, Presidents of Stakes and Bishops, have you done this with your own households? Have you also seen that the Saints have done the same? Have you impressed upon the people under your charge the absolute necessity of purity if they desire the blessing and protection of the Most High? Wolves never watched with greater cunning and more ravenous hunger a flock of sheep and lambs than the people of your Wards and Stakes are now being

watched by those who are ready to devour them. Are you awake to this danger, and do you take every precaution against it? Parents, are you full of fidelity yourselves to every principle of godliness, and do you surround your sons and daughters with every safeguard to shield them from the arts of the vile? Do you teach them that chastity in both man and woman should be more highly esteemed than life itself? Or do you leave them in their ignorance and inexperience to mix with any society they may choose, at any hour that may be convenient to them, and to be exposed to the wiles of the seducer and the corrupt? These are questions you will all have to answer either to your shame and condemnation or to your joy and eternal happiness. Know this, that God, in giving us the precious blessings we possess, demands from us a suitable return. By receiving them we are placed under obligations. If these are not discharged, condemnation inevitably follows.

¶ We hear favorable accounts of the action of Primary Associations, Sunday Schools, Young Men's and Young Women's Mutual Improvement Associations, and Relief Societies. These organizations have unlimited opportunities of doing good. If those who have them in charge are faithful in attending to their duties, great will be their reward. If we desire the prosperity of Zion, we will carefully guard and train our young. They come to us pure from the Lord. By proper training we can make them mighty instruments for good. But, Superintendents and Teachers of Primary Associations and Sunday Schools, and Presidents of Young Men and Young Women's Associations and Relief Societies, remember this, that God will never bless an unvirtuous people, and while a flood tide of corruption, destructive of all true morality and virtue, is sweeping over the land, we must erect barriers to stop its contaminating influence. You have the young in your charge. Teach and impress upon them by every means in your power how dreadful a sin is unchastity. They are taught to shrink in horror from murder; but they should be taught to shrink with abhorrence from the next great sin to shedding blood, and that is unchastity.

¶ From the Elders who are abroad in our own and in other lands we hear generally favorable reports. They have much to contend with. The world is waxing worse and worse. Iniquity abounds. Men's hearts are hardened against the truth, and the nations are fast being prepared for the judgments which the Lord has said He will pour out in the last days. The Elders are required to carry the message which God has sent to mankind to every nation and to warn them, not in anger or in scorn, but in meekness and humility, that they may flee from the wrath to come. To them we say: Be pure in all your thoughts, words and acts. Keep yourselves unspotted from every evil. Avoid all vulgarity of act and expression. Put away all your light speeches, and be sober men of God, filled with the Holy Ghost and the power of your Priesthood.

¶ To the Twelve Apostles and their Counselors we say: Remember the weight of your high calling in Christ Jesus. You are called to be His special witnesses in all the world, to bear testimony that He lives and reigns on high, to see that the Gospel is preached to all the inhabitants of the earth, and that the earth is prepared by suitable warning for the coming of the Son of Man. How great and all-important is your calling. It may be said that the souls of a world are entrusted to you. Through your labors and testimony, either in person or through other chosen messengers whose labors you direct, the inhabitants of the earth will be judged. Is there any law of God, then, which you should neglect; is there any degree of purity which you should not reach, is there any sacrifice which you should not be willing to make? Can men with such a calling as yours be other than holy and yet please our God? Who among you can neglect the duties of your high calling to devote time and care to the world and its pursuits? We say to you in all truth and solemnity that no one of you can do this without displeasing your God and endangering your salvation.

¶ To the Saints we say that President Woodruff, at our last accounts, was in good health and spirits notwithstanding his advanced age, and as full of zeal and faith as ever.

¶ President Joseph F. Smith, our fellow laborer in the First Presidency, though not with us, is actively employed in the ministry and rejoicing greatly in the work of God. He is as ardent, as devoted and as persevering as ever. Were he here, his name, without doubt, would appear with ours to this epistle.

¶ Notwithstanding all that we are now passing through, our hearts are filled with joy and peace. We can truly say, Hosannah to God in the highest. We know that Zion will not be overthrown or be made desolate. Every promise made concerning Zion by the Almighty will be fulfilled. The only thing which ever disturbs our serenity is the report of wrong-doing by those who are called Latter-day Saints.

¶ Praying that God will bless and preserve you and lead you in the path of righteousness, and that you may all operate together in the accomplishment of the purpose of God and the purification of His Church and the establishment of His Kingdom, we remain, with much love,

¶ Your friends and fellow-laborers in the New and Everlasting Covenant, John Taylor, George Q. Cannon, Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

¶ Salt Lake City, October 6, 1885.

An Epistle of President John Taylor
&
George Q. Cannon

March 1886

*An Epistle of President John Taylor and George Q. Cannon, to be read to the Saints at the April 1886 General Conference of the Church. (**Millennial Star** 48: <17, 24 May 1886> 305–314, 321, 329; **Deseret News** 14 April 1886; printed also as a pamphlet, Church Historians Office, Salt Lake City)*

¶ An Epistle of the First Presidency to The Church of Jesus Christ of Latter-day Saints in General Conference Assembled.

¶ Dear Brethren and Sisters: In the plenitude of God's mercy the Saints are once again permitted in peace to assemble in General Conference to worship the Lord, to extol His goodness, to glorify His name, to hear His word, and to receive such instruction from His servants as the Holy Spirit shall dictate, as well as to transact such business pertaining to His Church as may be presented for their consideration. But as we, your brethren of the First Presidency, are, by the force of peculiar circumstances, deprived on this occasion of your society and you of ours, we deem it consistent with the duties of our calling to address you by letter, and in this way to lay before you that which under more favorable conditions we should have been pleased to have delivered orally.

¶ In the first place, we extend our congratulations to you, as Latter-day Saints and members of the Church of Christ, that affairs with us are so favorable that so many can meet together as you do on this the fifty-sixth anniversary of the organization of the Church in General Conference. Persecution has raged, and hideous wrongs have been and are being perpetrated against us as a Church, but thus far our enemies have not been permitted to go to such length as the persecutors of the people of God did in the days of the first Alma, when they put tasks upon his people and put task-masters over them, and put to death those whom they found calling upon God. Though many of us are deprived of the privilege of meeting together in public, yet a goodly number of you can assemble, as you do this day, and worship your God and listen to His word; and we all — prisoners, exiles and free — can call upon our God without danger of punishment therefor. Indeed, we need not go to the days of Alma for contrast between the condition of the people of God then and our present condition, to find causes for thanksgiving and praise to our God this day for His mercies unto us. We have only to refer to our own history, to scenes in which many of you have taken part, to find contrasts which should prompt us to bear our present afflictions with patient equanimity. Some of the Saints, perhaps, feel that their sufferings under the tyranny which is now exercised over us in the name of law are very severe, and they may ask how long shall these outrages be permitted to continue? But it they would understand how much worse our positions might be, let them recall the scenes enacted in the State of Missouri, when the Latter-day Saints were driven by mob violence out of Jackson County into Clay County, and thence into Caldwell County, and finally were compelled to flee in the depth of an inclement winter, out of the State, under an order of Lilburn W. Boggs, the Governor, which said "that the Mormons must be treated as enemies, and must be exterminated or driven from the State," and this, too, after many of their number had been killed, and the remainder had been robbed of nearly all the property they had in the world; or, recall the treatment the Latter-day Saints received in the State of Illinois, when, after murdering in the most savage and heartless manner, and while under the pledged honor of the State, the President and Patriarch of the Church, and wounding almost to death one of the Twelve Apostles, mobs organized themselves, burned the houses of the Saints in the outer settlements, destroyed their property and drove them for their lives to the City of Nauvoo; and then, not content with this, brought the whole power of the State to bear upon them to compel them to leave that city and the State, and to take refuge, stripped and destitute, in the wilderness, where their enemies hoped internal dissensions, starvation or wild Indians would complete the work of destruction which they were not permitted to accomplish.

¶ However grievous the wrongs under which we suffer to-day, there is much yet to be thankful for. Our land is filled with plenty. No cry of man nor beast ascends from our borders to high heaven for the want of food; no beggars plead for alms in our streets, and no destitute soul has denied to him that sustenance necessary to supply his wants. And with these blessings of good food, comfortable raiment and sufficient shelter, we have the inestimable blessing of the peace of God, which He gives to every faithful Saint peace in our hearts, peace in our habitations, peace in our settlements a peace which the world cannot give, and which, thank the Lord, it cannot take away. Let your hearts, therefore, brethren and sisters, be filled with thanksgiving and praise to our God for His goodness and mercy unto us as a people. He has made promises concerning Zion; be assured He will not forget them. Zion may say, in the words of the Prophet Isaiah, "The Lord hath forsaken me, and my Lord hath forgotten me."

¶ But the Lord replies:

¶ "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

¶ At no time has the Lord led His people to expect that they would not have to endure trials, or not have their faith fully tested.

¶ Soon after this Church was organized His people were told: "for I have decreed in my heart, saith the Lord, that I will prove you in all things whether you will abide in my covenant even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me." We scarcely need remind you that if you live godly in Christ Jesus, while Satan has power, you will suffer persecution.

¶ In the providence of the Almighty persecution serves a most useful purpose. Every faithful Saint must perceive and acknowledge this. Each one feels its effect upon himself; he sees its effect upon his friends and neighbors. Persecution develops character. Under its influence we all know ourselves better than we did before we felt its pressure; and we discover traits in our brethren and sisters of the existence of which, perhaps, we were in entire ignorance. The persecution from which we have been suffering during these eighteen months past, though very painful, has not been without profit to the Latter-day Saints. It has strengthened and infused new zeal, courage and determination into the faithful. It has also caused many who were careless and indifferent to arouse themselves from their lethargy and to renew their diligence in the work of God. It has also brought to light the hypocrisy of many, and caused them to throw off the mask of friendship and fellowship which they wore, and to exhibit themselves in their true lineaments. But it

is upon the young of our community that the effect of this persecution has been most marked. Many of the young of both sexes, when all was peace and no war was made upon their parents and friends seemed to be of the opinion that they could, without any danger to themselves or their faith, be in full fellowship with the world. The names Latter-day Saints and Gentile were alike to them. They appeared to see no reason why they could not be on terms of perfect friendship with both classes. Every Latter-day Saint of experience knows how dangerous it is for children to stand upon this ground. But from this delusive dream they have been awakened by the rude shock of this persecution. The line of demarcation between the Latter-day Saints and the world has been drawn so sharp and distinct that they find themselves (unless they become open apostates) compelled to take sides with their parents and friends, and the difference between their religion and that which is opposed to it is brought home to their hearts and consciences with a force never before known to them. This persecution is driving the rising generation together with surprising compactness. It is making impressions upon the youngest children of the community which the lapse of years can never obliterate. They are learning the truth of the words of the Savior by the painful experience which our enemies are now giving them. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

¶ The Lord has said that the wrath of man shall be made to praise Him, and in this attack which is being made upon us and our religion we see this verified. Our enemies have designed to destroy the work of God. For this they plot and toil and descend to the depths of infamy. So absorbed are they in their wicked schemes, and so bent upon carrying them into effect, that they fail to look beyond the immediate acts which they perform and perceive the consequences which follow. They harass, annoy and torment men, women and children; they compel men and women to conceal themselves to escape from their cruelties and injustice and tyrannical abuse of power; and they consign other men and women to prison; and from these proceedings they derive great satisfaction, as they look upon them as so many evidences of their success in sapping the foundation of the Church of God and in uprooting our religion. We need not say to you, who have so often witnessed the effects of persecution upon our religion and Church, how fallacious are these hopes of our present persecutors. Instead of crushing the truth they are advertising it; instead of showing the world how unworthy and contemptible we are, they are, unwittingly, furnishing us with opportunities to exhibit the heroic qualities we possess; instead of weakening or unsettling the minds of true Latter-day Saints, they are stimulating their faith and supplying them with additional proofs of the divinity of their religion. They would have the world

believe that we are low, sensual, ignorant, and degraded, that our religion is a system of lust; but the thinking people of the world know that there is no necessity to endure that which the Latter-day Saints are now enduring to gratify lustful appetites or desires. Licentious, depraved men and women would not suffer such treatment as Federal officials are now extending to us, and bear all manner of indignities and go unmurmuringly to prison, if they are assured, as we are, by courts and prosecuting officers that the war is against our marriages and not against sensuality if indulged in according to popular methods.

¶ This persecution attracts the attention of the world. Its disgraceful features may be concealed for a while from public knowledge, through the lies so industriously propagated by those who are its promoters and instruments; but the truth concerning it is coming to light. For a while the feeling among those ignorant of our true character may have been one of indifference as to our fate, or to any treatment we might receive. As the persecution continues, the truth leaks out by degrees. Men and women hear that scores of men, rather than accept the alternative of renouncing their wives and children, pay heavy fines and costs and go cheerfully for long, weary months to prison; and that delicate women, too, rather than betray their husbands, and by their testimony involve them in the toils of their persecutors, go willingly to the penitentiary where the greatest criminals are confined. Thinking people read of these proceedings, and their former indifference gives place to interest. But while we acknowledge the hand of the Lord in these wicked acts of our enemies, they are not relieved from the condemnation which will follow them. They would deny us our rights as citizens, and they talk about us and act towards us as though we were not entitled to any such rights; but this is mere impudent assumption and claptrap on their part. We have rights. We were born free men and women, and it is a duty we owe to ourselves and our posterity, and to all the people of this land, that we should contend for and maintain the principles of freedom and transmit them unimpaired and undiminished to those who follow us. We do not ask for this freedom as a favor; we demand it as a right. We are as much entitled to the full rights of citizenship in these mountains as any other citizens who dwell under the flag of the Republic. Under any and all circumstances we are their peers.

¶ Such trials as the Latter-day Saints now undergo in the courts in these Territories are not the trials of ordinary, vulgar criminals. However much those who figure as prosecutors, judges or jurors in these cases may scheme and plot and falsify to reduce them to this level, and to fix the brand of criminality or the stigma of infamy upon our conduct, they cannot deceive the world. This which we are now passing through is to all intents and purposes a religious persecution and nothing else. It will yet be recognized as such by

the whole world. Its hideous features, its atrocious character, its travesties of justice, cannot be concealed by any amount of falsification or disguise. Already men are beginning to understand the motives and objects of those who are engaged in it, and history will set its seal of condemnation upon it and them, and it will yet stand as an ineffaceable blot upon the boasted civilization and liberty of our generation.

¶ The scenes which we are now witnessing in this Territory are the results of a deep-laid and carefully planned conspiracy, which has been in process of formation for years. Its originators knew the elements they had to deal with, and by cunning contrivance they have effected a wonderful combination. Religious and irreligious, ministers in sacerdotal robes and atheistic scoffers, business men of integrity and blacklegs, temperance men and drunkards, men of strict morality and pimps and harlots, are crowded together on the platform they have constructed, and they find no inconvenience from each other's companionship. Each is made to believe that it is to his direct interest to combine to destroy "Mormonism." A more motley collection of human being was never witnessed. Differ as they may upon everything else, there has been one common thought and purpose running through the whole and holding them together, and that is hatred of the religion of the Latter-day Saints and a determination to destroy it and them. The conspirators have appealed to the prejudices of each one to induce him to work in concert for this common end. In the ministers they have found ready and willing allies; in fact, these have been the chief authors and promoters of the conspiracy. The Pharisees in the days of the Savior were no more ready to egg the multitude on to cry out, "Crucify him, crucify him," than many of the ministers of our time are to urge Congress to enact measures for our destruction. It is now some years since the sectarian ministers here (with the exception of the Catholic clergymen) combined in a document to Congress, urging that body to legislate against us.

¶ This action they have often repeated since. Destitute of confidence in their own religious systems and their power to cope with the truth which we possess without aid from the secular power, they make the air resound with their clamors for Congress to pass laws to crush us and our religion. They enlist men of their cloth elsewhere in the same unchristian business. It is only a few months since, and at the time the whole machinery of the court here was being used most savagely in sending men, and women also, to prison on account of their religion, that a representation of these professed teachers of the doctrines of the crucified Redeemer called upon President Cleveland and presented a memorial signed by upwards of a thousand persons, and, it was signed, by some of the most prominent divines in the country, earnestly urging him to enforce the anti-polygamy act! Could the old Pharisees have done any more?

¶ But while the ministers engaged in the conspiracy through zeal for their own craft and sectarian hate, the moralist and the politician, the debauchee and the drunkard, were drawn into support of the plot by appeals to their interests. The cry of polygamy has made a good battle cry; this has called the fanatical element into line; but underneath and above this question of polygamy, and completely enveloping it, has been the design to destroy our rights as citizens, to take away from us our liberties under the Constitution and the laws, and to obtain the political control of our country, so that, being as voiceless in the affairs of government as the Indians or Chinese, we could be taxed and plundered with impunity, and be lorded over by a set of political harpies who would revel and fatten at our expense. This has been, and still is, the object of all the outcry raised against us, of the innumerable falsehoods with which the public journals have teemed, of the constant appeals to Congress to legislate against us, and of all the outrages in the name of law inflicted upon us by the courts. The same covetousness and envy that led mobs to band themselves together to drive us from our former homes, are the sentiments which prompt the present attack upon us and our liberties. Then mobs acted openly and defiantly, regardless of law: now the policy is a more subtle one; it is to reach the same ends under the shelter and pretence of law. It meant robbery and the deprivation of rights under the old system; under the new tactics it means the stealing of the political control of the country, to be followed by rapine and spoliation.

¶ Trace up the acts of the conspirators from the treason of the Governor in setting aside the will of the people and his usurpation of the powers of the National House of Representatives, in pronouncing upon the qualifications of one of its members, and giving a certificate of election as Delegate to Congress to a man whom the people had rejected, down through the greater part of the proceedings of the courts, and especially the conduct of the Governor during the last two sessions of the Legislative Assembly, and irrefragable evidences of conspiracy against the liberties of the people are apparent at every step. Every act of the conspirators is consistent with every other act to make their plot a success. While engaged in this nefarious business, they throw dust in the eyes of the nation by making an outcry against polygamy — as if they cared anything about our marriages — in order to conceal and accomplish their deeper design.

¶ The most active tools in this conspiracy have been some of the Federal officials. Their positions have given them opportunities which they have been willing to avail themselves of. The preamble of the Constitution of the United States assigns as reasons why it was framed: "To form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of

liberty to ourselves and our posterity." Most excellent reasons for framing such a charter of liberty, and every officer who acts under it should keep these objects in view. But many of the officers sent here have acted as though they were determined that none of these blessings for which the Constitution was framed should reach us.

[¶] The sanctity of home, the liberty of person, the modesty of maidenhood, have all been wantonly violated in the effort to punish the Latter-day Saints for their integrity to God and His laws. Instead of seeking to establish justice and insure domestic tranquility, they have sought to array neighbor against neighbor, friend against friend, brother against brother, wife against husband and children against parents, and to loosen and destroy all the bonds which bind man to his fellow-man. Their mission has not been to build up and cement society, but to tear down and break it up. They have taken delight in their efforts to sow dissension and strife, to tempt wives to betray their husbands and to induce husbands, by threats of severe punishment if they refused to comply with their wishes, to disown and forsake their wives, and to discard and bastardize their offspring, and to turn loose, as forlorn outcasts, those whom they had solemnly covenanted to provide for and protect.

[¶] When these officials commenced their attack upon us and our religion they found our homes filled with love and affection — husbands and fathers devoted to their wives and children, and doing all in their power to make them comfortable and happy; wives and mothers contented and at peace, honoring their husbands and proud of their relationship to them; and children whose respect and obedience testified to the reverence and esteem in which they held their parents. Husbands and wives and children dwelt together without compulsion or coercion. Nowhere on all this broad earth, where matrimonial ties are held to have binding effect, did such complete liberty exist as among the Latter-day Saints.

[¶] It is true, wives were sealed to husbands by the eternal Priesthood of the Almighty, for time and all eternity; but this union in the first place was only made possible by love, and by love the tie is perpetuated. Women knew their rights, and they knew they could not be compelled to live with an unworthy man. Happiness reigned in our homes, because freedom reigned there, and all had their full agency. No better proof of this need be adduced than the fact that in the midst of all this persecution, and the many inducements there are offered to women to dissolve their family relationship, but few men have accepted the proffered terms and discarded their wives; and to the honor of our sisters be it said, not one woman that we know of up to the present writing has broken her marriage vow and dissolved her relations with her husband and children.

¶ Yet it is to the destruction of these happy homes that all the efforts of these officials have been directed. In the sacred name of law, and under the guise of a pretended desire to enforce it, they would convert this condition of society, so peaceful and so admirable, into a pandemonium. They have worked to this end with such malignant cunning, such heartless persistence, and such unscrupulous disregard of the principles of justice as have no parallel in American history; and that they have not accomplished this result has not been for the want of effort on their part, but because God has been with His people, and His Spirit has been poured out upon them to strengthen and sustain them.

¶ No man-made system or organization could have withstood the concentrated hate and violent assaults which have been directed against the Church of Jesus Christ of Latter-day Saints. Division and weakness would have shown themselves, fatal breaches would have been made in the framework of the system, and the imprisonment or enforced concealment of the leading men would have been followed by a decay of faith and the disintegration of the organization. But the Lord, in establishing His Church, provided against such contingencies as these. He promised — and all have been urged to claim the fulfillment of the promise — that He would give to those who entered sincerely into covenant with Him, a testimony of the truth for themselves, and to bestow His Holy Spirit upon all. It is this promise and its fulfillment that to-day constitutes the strength of the Church of Jesus Christ of Latter-day Saints.

¶ The Prophet Joseph Smith was once asked by a visitor to the city of Nauvoo, the good order and prosperity of which struck him with surprise, how it was that he governed the people so as to produce such admirable results. The memorable reply of the Prophet of God was: "I teach them correct principles and they govern themselves." This was the secret of the good government at Nauvoo, and it is still the secret of the good order and freedom from strife and other evils which prevail among the Latter-day Saints in Utah and throughout all this mountain region where they have control. In what other community in the world could a governor, judges and other appointees act as these officials have done in Utah, without producing anarchy and the complete overthrow of all barriers which are erected for the protection of society and the rights of men? Our enemies are loud in their denunciation of the Priesthood and its influence upon the Latter-day Saints; but that violence and confusion do not reign in this fair Territory today is due to the teachings of that Priesthood and their influence upon the people who give heed to them. The people have been taught correct principles, and they govern themselves.

¶ Do we overstate the truth when we say that every good, peaceably inclined citizen of Utah, Jew, Gentile and "Mormon" would enjoy more peace,

more prosperity, more kindly feelings towards each other to-day if we had no Federal officials at all of the class of many who are now among us? When a governor introduces himself to the world and to the people he is sent to govern, in all his public utterances from the platform, and through the press, as the latter's avowed and bitter enemy, and prostitutes the powers of his high office to defame, malign and injure them, would not the Territory be better without such an officer? When judges openly announce from the bench that a law which is general in its language is to be made special in its application, and so instruct attorneys and juries, and punish with all the severity possible one class of citizens under its provisions while notorious offenders of another class go scot free, and, not stopping at this, go on to the public platform and denounce with voluble and unbridled truculence the class of citizens whose cases they expect to come before them to decide upon had not the temple of Justice better be closed awhile, than such judges should sit therein? Instead of seeking to insure domestic tranquility, these officers have fomented strife, they have fostered religious hate, they have embittered class against class, they have sought in every way possible to destroy that charity which should exist in every community composed of citizens of different religions and politics. They have adopted and enforced a policy of non-intercourse between citizens. A Gentile citizen who has dared to speak of or treat a "Mormon" citizen as a friend and associate has been denounced and ostracized, and an impassable gulf has been created between them.

¶ Is it any wonder, then, while some of the principal officers sent here to govern and maintain law, are the people's greatest enemies and the most deadly foes to law and order, that prejudice upon all questions affecting us and our Territory should prevail? Or that Congress should be induced, regardless of the Constitution and its guarantees, under the pressure brought to bear upon it by the incessant clamors and misrepresentation of this class to enact measures that would reach such a people as we are described to be? The Edmunds law was begotten by prejudice, conceived in ignorance, and brought forth in hate. But its enforcement in these Territories is in the spirit of merciless severity and undiluted malice, and those who prosecute under it have not the excuse which a deceived and blinded Congress might plead for its enactment.

¶ The officials here have gone far beyond the letter and spirit of the law itself, and strained it for the purpose of inflicting punishment; this was conspicuously so in the case of Elder Lorenzo Snow, one of the Twelve Apostles, whose trial upon the evidence presented would undoubtedly have resulted in his acquittal had he been tried before a righteous judge and an unbiased jury. If any one fact was more clearly established than another at his trial, it was that he was innocent of any violation of the law as charged against

him. But he is a prominent man — one of the Twelve Apostles — and could not be permitted to escape. His case is now on appeal to the U. S. Supreme Court at Washington. In order to have it put forward on the calendar, he surrendered himself to the officers, and is now in the penitentiary. The court has fixed a day when his case will be heard; and, as in every case that has gone to Washington, we hope, notwithstanding previous disappointments, that this will receive favorable consideration. It is of such trials as his — and his is but a sample of many others — that we justly complain.

[¶] The law, as it passed Congress, was harsh and cruel and sufficiently destructive of our rights and liberties to satisfy the implacable author, but by packing grand and petit juries with jurors who are selected expressly because they are the pronounced opponents of the accused and their religion — by strained constructions of the law — by extraordinary rulings framed to suit each case without regard to preceding rulings on the same points — and by charges to juries which amount to direct instructions to convict, this law is made an instrument of the most frightful wrong, and in the torture which it inflicts goes far beyond anything ever conceived of by the men who voted for its passage.

[¶] It is to be remarked of many of the officers who enforce the law, that they seem to take delight in the misery which they think it brings. As to justice in these courts as now constituted, and with the animus the officials manifest, it is out of the question. Every one knows before a trial commences what the sentence will be. Not one escapes, no matter how flimsy or insufficient the evidence may be, who is indicted if the prosecuting officer has made up his mind there shall be a conviction. He finds a willing judge and a pliant jury ready to execute his decree.

[¶] As to mercy the adamantine heart of the prosecuting officer is impenetrable to the sentiment. If he decides that a victim shall be sacrificed the agony of wives, the burning tears of innocent and helpless children touch him with no pity and have no more effect upon him than if he were made of stone. Impudence and ferocity sit upon his brow. In all his proceedings he has a ready coadjutor in the judge of the third judicial district, who browbeats the accused, and evinces an inhuman exultation in pronouncing sentence, his only regret being, as he has expressed himself, that the law does not permit him to inflict sentences of greater severity.

[¶] When these men decide upon the punishment which an accused man shall have, neither the eloquent arguments of counsel, nor the insufficiency of evidence, nor the scantiness of the law, is allowed to stand in the way of the pre-arranged sentence. If they decide upon one indictment or three, upon six or twelve, they have only to intimate to a grand jury that such is their wish and they can be gratified. The more distinguished the man the more

certain his fate. No grand or petit jury has failed to find an indictment or a verdict against any man whom the prosecution and court have selected as a victim. The marshal, the prosecuting officers and the court, by the exclusion of all who have not been avowed enemies of the religion professed by the accused, and by the aid of the open venire, have been able to pack the juries to execute their will with unquestioning servility.

[¶] Seeing, therefore, how useless it is to make defense, many of the accused have made none, but have plead guilty. In doing so they did not acknowledge the rightfulness of the law, nor the justice of the punishment: for they viewed the law as unconstitutional and destructive of religious liberty and the punishment as an act of persecution; but by pleading guilty they saved costs, and what was of still greater importance, they saved their wives and children the humiliation of going into the witness stand and being plied with indecent questions by the brutal prosecutors.

[¶] The majority of the accused, however, have felt it to be a duty to contest every inch of the ground and to let the world see how utterly destitute of justice these courts are in their treatment of these cases. For this reason they have suffered their families to be exposed to the rudeness of deputy marshals and the insolence of prosecuting attorneys; though to have saved their loved ones from these indignities they would otherwise have been willing to endure the full punishment of the court for the offense with which they were charged.

¶ Against the brutalities, usurpations and falsehoods of men dressed in a little brief authority, we have appealed and apparently, until quite lately, appealed in vain. Our request has been a very modest one; it was simply that the wrongs under which we were suffering might be investigated; but investigation was the last thing that the foes to our liberties desired. A few weeks since our sisters followed in the wake of the brethren, and in mass meeting assembled, at Salt Lake City, offered the same simple petition, sent up the same fervid cry for investigation, that the truth might be known and the real facts of the situation be made public. In their memorial to the President and Congress of the United States, they very consistently, and with the best grace in the world, modestly asked as follows:

¶ "We respectfully ask for a full investigation of Utah affairs. For many years our husbands, brothers and sons have appealed for this in vain. We have been condemned almost unheard. Everything reported to our detriment is received; our cries to be heard have been rejected. We plead for suspension of all measures calculated to deprive us of our political rights and privileges, and to harass, annoy and bring our people into bondage and distress, until a commission, duly and specially authorized to make full inquiry into the affairs of this Territory, has investigated and reported."

¶ Is there anything unwise, imprudent or un-American in this? Do we injure man, woman, or child by such a request? Are any persons rights or liberties jeopardized or infringed upon by such a demand? We answer unhesitatingly, No! We simply ask for our own. Will not our fellow citizens grant it? We desire to infringe upon no one, in person or property, in rights or liberties, in privileges or immunities. All we ask is that they will grant us the same blessings they claim for themselves, and, if granted, we shall be abundantly satisfied.

¶ Our sisters have had ample reason for their remonstrances and petitions. Nowhere else on this broad land have the officers of the law treated women with the same indignity, inhumanity and indelicacy that they have in Utah and regions adjacent. Lady witnesses have been arrested, placed under heavy bonds, guarded by impure men, carried on long and unnecessary journeys at unseasonable hours of the night, harassed and perplexed by improper and, occasionally, indecent questions, and treated frequently as though they were criminals convicted of the blackest crimes. A number have been committed to the penitentiary for refusing to answer questions that reflected on their virtue, or tended to criminate those to whom they were joined by the most sacred ties of affection and duty: The first wives — those recognized by the law under which the officers were acting, as the legal wives — have, contrary to all precedent, been compelled to testify against their husbands. We do not mention this fact to draw any line of demarcation between the first and plural wives. If joined to their husbands by the eternal covenants of God's house, all are alike honorable in His sight; His ordinances stamping their union as equally legal and lawful before Him. Their feelings are as acute, their affections as strong, their susceptibilities as delicate, one as the other. We simply mention this fact to show how utterly the judges and their aids ignore all precedents, ride over all well-established usages and make all things subservient — law or no law — to their effort, which, to use the expression of one of their leaders, uttered from the bench, is "to grind to powder" us and our institutions.

¶ In Idaho Territory the usurpations of the officers have gone from bad to worse. They there out-Herod in their disregard of the people's liberties. One of the latest movements has in view the revocation of all certificates given to school teachers who are members of the Church of Jesus Christ, which means the placing of our children, by the help of our taxes, under the tuition of those who would gladly eradicate from their minds all love and respect for the faith of their fathers. The duty of our people under these circumstances is clear; it is to keep their children away from the influence of the sophisms of infidelity and the vagaries of the sects. Let them, though it may possibly be at some pecuniary sacrifice, establish schools taught by

those of our faith, where, being free from the trammels of State aid, they can unhesitatingly teach the doctrines of true religion combined with the various branches of a general education. And in this connection permit us to urge upon the Saints in all the Stakes of Zion the necessity of caring well for the education of our youth. If we are to be a powerful people in the near future, wielding potent influence for good among the peoples of the earth, we must prepare ourselves for those responsibilities, and not expect that ignorance will avail us in that day; but a knowledge of true principle, of doctrine, of law, of the arts and sciences, as well as of the Gospel, will be urgently necessary to enable to fulfill, to God's glory and the renovation of the world, the responsibilities which we believe will, by right of our calling, at that time be most assuredly ours.

[¶] If the threats which are uttered and the war that is made against the Latter-day Saints were made against any other people, they would become unsettled and discouraged. A session of Congress has not been held, and scarcely a President's message been published for years, without some threatening and inimical action or words against the majority of the people of Utah. But we have had this kind of opposition in various forms to contend with from the beginning. We should scarcely have built a house, planted a tree, opened a farm or formed a settlement, if we had allowed menaces or attacks to have deterred us. We have had to live by faith, as all the just must do. The present persecution should not be allowed to weaken us in our exertions to improve.

[¶] We should live together in love; there should be union in every family circle, and harmony in every neighborhood and city. We should be cleanly in our persons, in our dress and in our habitations and surroundings. Industry should be habitual with the adults of our community, and the rising generation should be taught its lessons and be impressed with its value as a means of happiness. God has given us the earth as a dwelling place, and when mankind live as they should do, it is a delightful residence. It is our duty to adorn and beautify it to make it so lovely and attractive that angels may condescend to visit it. We should, therefore, have fruitful farms, choice orchards, well arranged gardens, and if every dwelling is surrounded by flowers it will neither detract from its beauty in the eyes of visitors, nor make it less attractive as their home to the children of the household.

[¶] In some quarters there has been ruinous neglect on the part of parents in making their homes attractive to their children. A well-ordered, lovely home, in which peace and good-will prevail, is a place of perpetual delight to those who reside there, whether old or young. Where such homes exist the young who live there are not found loafing at street corners or stores, nor spending company at late hours. Books and musical instruments are now

furnishing means of instruction, amusement and enjoyment at their children to them by bonds of affection that can never be broken; and in after years those children will think of that home as the brightest and dearest spot in their memories; in their minds it will always be surrounded by a heavenly halo.

¶ The aim of every farmer, orchardist and gardener should be to produce the best grains, fruits and vegetables. So also with our stockmen; they should raise the best horses, horned stock and sheep; and those who pay attention to poultry should take pains and secure the best breeds. The trouble in raising the best qualities of grain, fruit and vegetables, is no greater than in raising inferior articles of the same kind. A good colt, calf or lamb costs but little, if any, more to raise it than a poor one does — and then how much more valuable and saleable which are inferior! The Lord has given us a land in which grains, fruits, vegetables and animals can be raised to the utmost perfection; and we should appreciate and take full advantage of proper care and well applied industry, we can have the best productions of the vegetable and animal kingdoms at our disposal, bread, fruits and vegetables as would be difficult, if not impossible, to find on the tables of the wealthy and noble of lands less favored than ours.

¶ Our cities are generally well laid out. Our city lots are roomy. But we should provide for the increase of population. Sanitary regulations should be strictly enforced. Care should also be taken to secure plenty of unoccupied space for public grounds. They act as lungs for large and crowded cities; but it is [at the time of] the early settlement and laying out of cities [that] they can best be secured. Then land is cheap, settlers are not so numerous, and the struggle for eligible sites is not felt. That is the time to secure and lay out squares for public grounds; trees should be planted as quickly as possible, and be carefully protected, and as population increases, the grounds should be made attractive. And in this connection permit us to call attention to the burial places of our dead. For a people whose reverence and labor for their dead are as great as ours, we are strangely neglectful of their last resting places. One reason for this is the scarcity of water, and the difficulty of getting it to the cemeteries. But this is not justification for the neglect shown in many places — the grounds left unfenced and uncared for, and cattle frequently allowed to roam at will over the tombs of the loved ones. Artesian wells in many localities are being bored with great success, and in many burial places water may yet be secured by this means for their adornment with trees, shrubs and flowers — change which will be gladly welcomed by all.

¶ In the construction of our residences, school rooms, meeting houses, tabernacles and other public buildings, there is room for the employment of the most cultivated and unlimited taste. With the increase of facilities during the past few years, there is no longer any need for such structures as

we formerly had to be content with. The principles of architecture should receive attention in all our settlements, and there is no good reason why convenience, a regard for health, and beauty should not go hand in hand in the erection of all our private and public buildings. The construction of our Temples at St. George, Logan, Manti and Salt Lake City has furnished opportunities for many of our young men to obtain a knowledge of skilled branches of mechanism, the effects of which are visible in their own homes and the homes of their neighbors.

[¶] And while we should impress upon the rising generation, as qualities of incalculable worth, that they should be pure in their morals, and have a high standard of honor, of truth, virtue and integrity, that they should be obedient to their parents and their God, and cherish a reverence for everything holy, be loyal to their country, and respect all constitutional laws; we should not neglect to instruct them in those branches of industry which will make them self-supporting, valuable citizens.

[¶] All industrial pursuits claim our attention, and we should endeavor to impart to our young people knowledge, skill and good management in farming, stock-raising, manufacturing, mechanism, trade, commerce and the arts and sciences. Give our young people an opportunity, and they will excel as missionaries abroad and in every branch of skilled industry at home, and be behind none in the practice of the leading and useful professions. This they have demonstrated in every instance when they have gone out of the Territory to colleges and schools, and to receive technical instruction in the profession or branches of art.

¶ As the world must yet know, the faith that was taught by the Lord Jesus to the Apostles, and by them to the world, and that brings forth the same fruits now as then, can only be extinguished in a pure people by their destruction. It is this faith that the Lord has restored to the earth, and that we possess. So long as men and women who receive it remain pure, that faith will live and thrive and bring forth the fruits of righteousness. This every Latter-day Saint has proved. But faith should be cultivated. By cultivation it increases. The present is a time when the Latter-day Saints should devote themselves to their religion with all the ardor of their souls. They should so live as to enjoy the Holy Ghost and its gifts for themselves. These are needed by every man and woman to enable them to endure the trials which they have to meet.

¶ At this point it may not be improper to again solemnly warn the officers and members of the Church against all conduct that tends to immorality and unchastity. We are being continually, though most falsely, accused of teaching and practicing sexual vice under the garb of religion. No charge could be more utterly false; for no system of philosophy, no code of ethics, no articles

of religion since the world was first peopled, ever taught more strictly and emphatically than does the Church of Jesus Christ of Latter-day Saints the paramount necessity of personal purity in the relations of the sexes. Of this the Saints are well aware. Let us see to it, then that our actions correspond with our faith; for we may rest assured that no prominence of opposition, no ties of family, no influence of wealth can save us from the penalty if we break the law of God in this regard. But a few weeks ago it became the sad duty of the Quorum of the Twelve Apostles to sever the communion of the Saints one of its members who had violated the law of chastity. He was a man of education, of experience, of judgment, of long standing in the Church, but neither these nor his exalted position to the Priesthood could save him from the penalty of the law he had so flagrantly broken. And as with him, so with all others. The law must be administered by the officers of the Church with justice and impartiality, with malice towards none, but with due regard to the commands of God and the honor of His holy name.

[¶] Hear it, O house of Israel! ye who are seeking to attain to the Celestial Kingdom of our Father — none but the pure in heart can see God; none but those who have sanctified all their affections and passions by entire and complete subservience to His laws can dwell in His eternal presence! Let us also remember that the condition of a community, as a whole, depends upon the condition of the individuals composing it; as are its components parts, so is it in its entirety. If the individual members of a people are wise, just, intelligent, honest, honorable and pure, that community will be distinguished among its fellows by those peculiar virtues. To apply the lesson to ourselves, each one for himself, if we wish to see the Church of Christ prepared as a bride for the Savior, we must, individually, live our religion and exemplify in our own lives those virtues which we know must adorn the bride before she can enter the presence of her Lord. This matter of personal purity, faith, diligence and good works is one that we cannot delegate to our neighbor, or place on the shoulders of other men and women; but each must do his own duty, each bear his own responsibilities, each set his own house in order, each magnify his calling, each live near unto God, if he expects God to draw nigh unto him.

¶ We are pleased to be able to report that the Lord is abundantly blessing the labors of the brethren and sisters engaged in the performance of ordinances pertaining to the Temples of our God; and a great work is being done therein in the interest of both the living and the dead. We have been pained, however, to learn that in some few instances, either through misunderstanding, carelessness, or partiality, recommends have been given to unworthy persons. This is a grave error — one that should be guarded against with every possible care. The Bishops and Presidents of Stakes should take every precaution that the House of the Lord

is not defiled by the intrusion of the unworthy through their recommendation. We strongly advise more caution and greater care in this regard. To the Saints we say that those who desire the blessing of entering into and officiating in these houses dedicated to the Most High should render themselves worthy thereof. They should live in harmony and peace at home, they should settle all their differences before attempting to enter this holy place, which should be a house of peace, a house of order. They should pray with their families morning and evening, and not neglect secret prayer; they should honestly pay their debts to all men, and not only to man, but remember also that which is due, as tithes and offerings, to the Giver of all. They should observe the Word of Wisdom in the spirit and meaning thereof, for it is most inconsistent to carry the smell of whiskey and tobacco into the sacred precincts of the Lord's House. Or in a word, they should observe to do and to keep all God's holy laws and commandments, that when they enter His House they can enjoy that spirit which gives zest, power and efficacy to their administrations.

¶ The reports from the Elders engaged in the active field of missionary labor are far from discouraging, though the results in baptisms in those lands where our brethren have labored the longest, will not equal the showing of former years. The annual number of baptisms, as well as the total membership of the Church in Scandinavia, now exceeds those in Great Britain. But the most marked results of our labors, of late, have manifested themselves in New Zealand, amongst the Maories, the aborigines of those islands, who being a remnant of the house of Israel, nearly allied to the Sandwich Islanders, have received the Gospel with gladness, and show great firmness and integrity in cleaving to its truths.

¶ In the present depressed state of business, and consequent lack of employment, the Bishops must not forget the duty which, as fathers of the people, they owe to the poor and inexperienced. But we have learned long since that benevolence to be worthy of its name must be guided by reason as well as by sympathy; and aid should be given primarily with the view of doing real and lasting good to the recipients, and must be bestowed in a manner to discourage improvidence and the growth of a spirit of pauperism. Our aim should be to develop the powers of the worthy poor through that thoughtful help which will utilize the resources of the new-comer or unfortunate, and assist those who, if able, are willing to help themselves. In these labors of love we trust the fullest cooperation and most perfect harmony will exist between the Ward authorities and the Relief Societies, that thereby they may mutually strengthen and enhance the value of each others' efforts. Nor must the families of the missionaries be forgotten; those whose whole time is spent in proclaiming the truths of the Everlasting Gospel must not have reason to complain of want of consideration by their brethren and sisters. If the

counsel heretofore given to the Presidents of Stakes and Bishops with regard to the establishment of missionary farms had been more widely carried out, we believe the results would have been more encouraging. Brethren, there is still time for action in this matter.

¶ In these times, when many men, because of being faithful to religious convictions, are immured in prison, if proper precautions are not taken, there is danger of their families suffering on account of their absence. Great care should therefore be taken by the Presidents of Stakes, the Bishops of Wards, the Priests and Teachers, and by the people generally, to see that, in the absence of their natural guardians and protectors, they are protected in their persons and property. Where there is any lack of means, they should see that it is amply supplied; not in the shape of charity, but as a duty we owe to our brethren who are persecuted for conscience sake, and who are immured in prison for their adherence and fidelity to their wives and families.

¶ The so-called Christians are most egregiously ignorant of the relations of man and wife; and while they talk quite flippantly of the eternity of matter, they know nothing of the eternity of matter and spirit of which man and woman are composed, nor the eternity of the marital relation, nor the eternal covenants entered into between men and women, husbands and wives, parents and children. The acme of all their hopes in relation to matrimony and its continuance, as expressed in their covenants, is "Until Death Do You Part." What a gloomy picture! What, nothing more? No; this is the general formula of all the churches, of all the millions of so-called Christians who dwell on this continent, and the hundreds of millions of professed Christians throughout the world. What in this case becomes of all our hopes of eternal life, eternal exaltations in the mansions of the just? Does God indeed "join them together," as they say; and then does death divide them and sever the covenant? No, indeed; they make no such covenant, and therefore cannot break it. Their covenant is until death does them part — no further, no more. When this is accomplished all is ended in regard to their matrimonial relations. What of the resurrection from the dead? What of the New Jerusalem — the celestial glory — the eternal union that the authors of fiction write about? To them, as to the professed Christians, it is all fiction — a beautiful dream which death dissolves. We have other views, other ideas, other hopes. We believe in death being swallowed up in victory, in "a new heaven and a new earth, wherein dwelleth righteousness;" in the resurrection of the just, both men and women, parents and children. Our Gospel, "The Gospel of the Son of God, brings life and immortality to light." We believe in Jerusalem, such as the one which John saw when banished as a slave to the Isle of Patmos because of his religion, where the promises made to Abraham, Isaac and Jacob are to be fulfilled; which had a wall great and

high, and had twelve gates, and at the gates twelve angels — "and the twelve gates were twelve pearls; every several gate was one pearl." Its walls were of jasper, its streets and the city were pure gold. The foundations of the wall were garnished with all manner of precious stones, and the glory of God did lighten it, "and the Lamb is the light thereof." Its pearly gates had written upon them the names of the twelve tribes of the children of Israel, and the foundations of its walls "the names of the Twelve Apostles of the Lamb." "The throne of God and of the Lamb shall be in it, and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." The porters of its gates were angels and its light the glory of God.

¶ What was written on those pearly gates? The names of the twelve tribes of Israel. Who was Israel? Jacob. From whom did the twelve tribes descend? From Jacob. What were their names? The names of the sons of Jacob, which he had by four wives. Jacob, then, was a polygamist? Yes; he was one of those barbarians of which the Judge of the Third Judicial District says: "These practices might have been proper in a barbarous and primitive time — in crude times — but they won't do now. Civilization has thrown them away. It won't do to gather up these old customs and practices out of the by-gone barbarism and by-gone ages, and attempt to palm them upon a free and intelligent and civilized people in these days."

¶ How free the people are in Utah to-day needs no discussion. If the judge cannot stand these things it would seem God and the Lamb can, for He is the light of the city on the gates of which are written the names of twelve men, the sons of one man, by four women — a polygamist. Had Jacob lived now, the judges would have sent spies, spotters and deputy marshals after him, and if caught would have sent him to the penitentiary with other honorable men who had the courage of their convictions, and for whom "God is not ashamed to be called their God, for He has Prepared for Them a City."

¶ And what of his handmaids; will they be there? Yes; where there is so much beauty and glory and so many of his servants the women are sure not to be absent. Besides are they not one? Has not "God joined them together?" It would not be a heaven without them; they have entered into covenants with the men for time and eternity in the Lord; "They twain are one flesh." "The man is not without the woman nor the woman without the man;" but the corrupt have no place therein. For without are dogs and sorcerers and whoremongers and murderers and idolaters and whosoever loveth and maketh a lie.

¶ Speaking of the sexes, the same God who created Adam, created Eve, "male and female created He them; and blessed them and called their name Adam." Who are women? The mothers of the whole human family. They were all born of women, who were created and prepared as companions and helpmeets for man. To Eve God gave another seed in the place of Abel. "For God said, He

hath appointed me another seed instead of Abel whom Cain slew." Who made this appointment? God. From whom came kings, emperors, prophets, seers and revelators? They came through women who were often Prophets themselves, and who were frequently ministered to by angels. Jesus was born of a woman; they were His companions on earth, were with Him at His death, and were first at His sepulchre, and will be His and His saints' companions in heaven.

¶ Polygamy is not understood nor our relations thereto. There is nothing secret about it. When it was first proclaimed in Salt Lake City, in 1852, Elder Orson Pratt went shortly after to the city of Washington and published it to the world in a paper called ***The Seer***; after that President Brigham Young, who was a known polygamist, was reappointed, by the President, Governor of the Territory of Utah.

¶ It is alleged that we are in danger of perverting the nation's morals. But how much danger there is of this may be judged by the morality of those in our midst who endeavor to make us believe they represent the government and nation, as exhibited in the following:

Criminal Statistics of Salt Lake City for the Year 1885.

Total estimated population	26,000
Mormons	20,800
Non-Mormons	5,200
Total	26,000

Or 5 Mormon to 1 non-Mormon.

There were during the year, 1,276 arrests.

Adult males	1,126
Adult females	134
Boys under 10 years old	16
Total	1,276

The 20,800 Mormons produce arrests	96
The 5,200 non-Mormons produce arrests	1,180

Or 1 [Mormon] to 12 1/3 [nonMormon].

¶ There are now in the city some six Brothels, forty Tap Rooms, a number of Gambling Houses, Pool Tables, and other disreputable concerns, all run by non-Mormons.

¶ But for the presence of those who are constantly making war upon us, our city would be free from the contaminating influences of houses of prostitution, gambling houses, dram shops and other such death-dealing concerns, and the taxes would be greatly reduced. But, as it is, the "Mormons" are found to pay a liberal tax in support of the laws against the lawlessness of their non-tax paying enemies. Every other town, city and county in the

Territory, and all the jails and the Utah penitentiary, show even a much cleaner record in favor of the "Mormons" than the foregoing exhibit portrays.

¶ If it should be said that these convictions were made by "Mormon" judges and justices, it must also be remembered that the District Court always stands open and gladly extends relief to any who consider themselves wronged by "Mormon" officers.

¶ It is a remarkable fact that in all these years since the introduction of polygamy among us, not one Gentile has ever entered into it through our agency; those who are corrupt have easier methods which are furnished and approved by the professed Christian world. These are not "Mormon" institutions; but the practical outgrowth of monogamy.

¶ The question arises, if in thirty-four years not one Gentile has adopted polygamy, how many years will it take to demoralize the fifty-five millions of the United States? The fact is, our Elders could not thus introduce it if they would, and any one so doing would be immediately severed from the Church. The question arises, What shall we do? Shall we, because of the inconsiderate action of Congress, of the judiciary and of other Federal officers, array ourselves against the nation, and sacrifice our loyalty to the greatest nation which is now in existence? Certainly not. Joseph Smith told us that "the Constitution of the United States was given by inspiration of God." Is it less true to-day than it was then? What shall we do? Have they passed "test oaths" which are forbidden in that Constitution? Yes. Have they not "prohibited the free exercise of" our "religion?" Yes. Have they not passed ex post facto laws? Yes. It is not only said that no ex post facto law shall be passed, but also no "law impairing the obligation of contracts." Some thousands of people in this Territory have entered into sacred contracts for time and for all eternity; Congress has passed a law making this a crime, and many men, who will not violate their contracts, are in prison to-day for a violation of the law of Congress which is ex post facto, making that a crime which was not a crime when the law was passed. This, then, is another violation of the Constitution. What about the "religious test oaths" instituted in Idaho, Arizona, and in certain forms in Utah? What about the 4th amendment to the Constitution, which says: "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated; and no warrant shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized?"

¶ In article 8 of the Constitution it is stated, "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted." In George Q. Cannon's case lately, in an offense for which the law provides $300 fine and six months' imprisonment, a bail of $25,000, and an additional $20,000 for two complaints which were not at the time supported by

any evidence, was required: thus he was made subject to a $45,000 bond. Is this excessive bail? If so, it is a violation of the Constitution. Thus we have six different violations of the Constitution of the United States, sanctioned, approved or winked at by those who have sworn to sustain that charter of liberty.

¶ These are no fictions, but veritable facts that we have had to meet and put up with. But because of this misrule and perversion of the Constitution, and of the rights of American citizens shall we be inimical to that Constitution or to the institutions of the country to which we owe allegiance? Certainly not. These errors have to be corrected, and it is our duty, so far as lays in our power, as it is the duty of all honorable men in these United States, to sustain the Constitution thereof, and to oppose in all legitimate ways any infringement of that instrument.

¶ We are inconsiderately asked to rend our family relations and throw away our ideas of human freedom, political equality and the rights of man, and "to become like them." Be like them for what? Like them in sapping the foundations of human liberty, like them in violating our constitutional oaths, like them in covenanting with wives and children till death parts them, and no more but a dead blank? What does it mean to be like them? It means that E pluribus unum is a fiction; it means that we tamper with and violate that grand palladium of human liberty, the Constitution of the United States and substitute expediency, anarchy, fanaticism, intolerance and religious bigotry for those glorious fundamental principles of liberty, equality, brotherhood, human freedom and the rights of man. It means judicial corruption, perverted justice, missionary judges, class rulings and minority representation; it means judicial tyranny and oppression, the introduction of spies and spotters, of packed juries and intolerance, of prisons, chains and terrorism; and introduces cruelty, oppression and despotism, in the place of liberty, equality and brotherhood. We cannot do it. We will rally around the flag of our country and maintain the glorious Constitution for weal or woe. We cannot and will not lay aside our fealty to the nation at the bidding of political demagogues, religious fanatics or intolerant despots.

¶ To you, Brethren, who as Presidents of Stakes, High Councilors and Bishops, hold in your keeping the purity of the lives of the members of the Church, we again repeat the warnings and admonitions of our former epistles and say, upon you lays the responsibility of the keeping of God's house in order, each according to his calling, ordination and appointment, and to the extent and scope of the duties imposed upon him. In these duties you cannot be negligent without incurring the displeasure of the Lord and losing His Spirit. The Lord holds each man responsible for that portion of the flock which is placed in his care. The Relief Societies, the Young Men and Young Women's Mutual Improvement Associations, the Sunday Schools, and the

Primary Associations should all receive your hearty encouragement and support. Each of these organizations can be of great benefit to all of you in your labors. All of these Presidents are or should be subject to the authorities of the Wards and Stakes where they reside.

¶ It devolves upon the Twelve Apostles and the Seventies to see that the Gospel is carried, and to carry it themselves, to all the nations of the earth first unto the Gentiles and then to the Jews. This is their especial calling, and they should keep it constantly before them.

¶ Like the First Presidency, the most of the members of the Council of the Twelve Apostles have been greatly restricted in their movements. One of their number, Elder Lorenzo Snow, is in prison. He bears his imprisonment with equanimity and fortitude; and so far as we know all of the Apostles feel cheerful and full of faith, and determined to magnify their calling.

¶ Our latest advices from President Joseph F. Smith report him as enjoying good health and to a goodly degree the spirit of his office and calling. From his letter, recently published in the ***Deseret News***, the Saints have learned his sentiments concerning the work of God, and the present situation of affairs.

¶ In conclusion, we say to all the officers and members of the Church, be diligent in reading the word of God, contained in the Bible, the Book of Mormon and the Doctrine and Covenants; search the prophecies and let your hearts be comforted by their precious promises. God has said concerning Zion, that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

¶ Our history is one continued illustration of the fulfillment of this word of our God. We can truthfully ask, where is the weapon that has been formed against Zion which has prospered? or where is the tongue that has risen against Zion in judgment which has not been condemned? Her enemies have been very numerous; in many instances they have been prominent and powerful. They have strutted their brief hour upon the stage and have thought they were performing doughty deeds; but where are they? If their names were not kept in remembrance in our history, as enemies of the work of God, the most of them would be as utterly forgotten by the world as if they had never lived. But Zion will prosper and prevail. There may be storms to be endured; there may be trials to be encountered and difficulties to be overcome; and there may be seasons when clouds of darkness may envelop us and shut out the horizon from our view; yet if we humble ourselves before our God and keep the covenants we have made with Him, He will neither desert nor neglect us.

¶ The Lord has said, through one of His Prophets, "Hear, ye that are afar off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure."

¶ These are the kind of people we should be; for it is such people who will build up and be counted worthy to stand in Zion. Then it can truthfully be said: "That the Lord hath founded Zion, and the poor of his people shall trust in it."

¶ Be it our lot to live as Saints, to maintain every principle of virtue, of honor, of truth and integrity, to keep sacred the covenants we have made with God and with each other, and to obey in all things the word of the Lord. So shall we and our families be blessed of the Lord in time and throughout the eternities that are to come.

¶ God bless you and all the friends of Zion and [may you enjoy] peace and happiness in this world and, in the world to come, with life everlasting, in the name of Jesus Christ. Amen.

¶ Your brethren in the Lord, John Taylor, George Q. Cannon, Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

¶ March, 1886.

Charles W. Penrose Editorial
Deseret Evening News

1 July 1886

*A **Deseret Evening News** Editorial written by Charles W. Penrose. (**Deseret Evening News** 1 July 1886)*

God's Will and Man's Will

¶ In replying to the unjust charge against the "Mormons" that they are a lawless people, we have frequently proven that it is only in regard to one practice which obtains among them that this accusation can be made at all to apply; also that obedience to law is one of the requirements of their creed. The fact is that only a small portion of the community called Latter-day Saints or "Mormons," practice plural marriage, and therefore the whole body are not fairly to be charged with breaking the law against it, and those who may be accused of that *malum prohibitum* believe they are morally justified, because they view the Act of Congress which constitutes it a crime as unconstitutional.

The principle is that all constitutional laws are binding upon the Saints, for they have been commanded of God to uphold them.

¶ Commenting upon an article in the ***Deseret News*** on this subject, the Lamoni ***Herald***, organ of the "Josephites," says:

> "This statement is a fact, and at this juncture in Utah affairs, it is a fact of very great importance. If the ***News***, in this connection, had stated the further facts bearing on this matter, namely, that God ordained and inspired the Constitution of our Nation, and that the said Constitution itself provides that only atXXXXX the Supreme Court has authority to say what is and what is not 'constitutional law,' it then should go one step further and tell its readers that this tribunal has already decided that the laws prohibiting and punishing polygamy and the like were and are the constitutional law of the land."

In the same Lamoni ***Herald*** article, fragmentary quotations are made from the Doctrine and Covenants and the sayings of Joseph the Prophet, from which the ***Herald*** writer draws these conclusions:

> "The Constitution provides that the Supreme Court and that only shall say what is constitutional law; and it therefore follows that its decisions are to be received as the end of controversy, and they must be honored and obeyed as the ordinance of God to the citizen, otherwise both the law of God and of the Nation are resisted. Of those who resist, St. Paul says, 'And they that resist shall receive to themselves damnation.' " (Romans 13:1–2)

Again, he says, quoting some of the Prophet's words:

> "According to this, any law passed by Congress is the 'supreme law of the land,' and should a State, city, church or individual 'refuse submission,' they are the 'lawbreakers.' "

Now let us examine these statements and conclusions. In the first place we will remark that the ***News*** has many times "stated the further fact that God ordained and inspired the Constitution," but we have not stated that the Constitution itself provides that *only* the Supreme Court has authority to say what is and what is not constitutional," because it doesn't say anything of the kind. We invite the editor of the "Josephite" ***Herald*** to cite the clause in the Constitution which says so. The Quotations he has **[1 missing line]** and if he will read that instrument carefully he will find that, like the authority he advocates, of the supreme and exclusive power of Congress over the Territories, *it is not there*.

¶ But suppose this sole and only authority is vested by the Constitution in the Supreme Court, how does that harmonize with his assertion that "any law passed by Congress is the supreme law of the land," when the Constitution, which is the supreme law, restricts the power of Congress within defined

limits, and if it transcends those bounds, that which it enacts is not only not the supreme law, but is not valid law at all? And if "any law passed by Congress is supreme," what is the use of a Supreme Court to test whether it is law or no law? Mr. Smith [i.e. Joseph Smith III] has got himself into a bad box in trying to make more out of the Constitution than is in it, and to put words in his father's mouth that the Prophet never uttered. For he has misquoted his father as he has added to the words of the Constitution. The Prophet Joseph did not say that "any law passed by Congress is the supreme law of the land." He knew better. He knew that Congress would pass laws that would not be valid. He predicted the displeasure and vengeance of God upon the nation because of a departure by the powers that be from constitutional principles. What he said was this:

¶ "Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act *to maintain right* with any power, or *to restore right* to any portion of her citizens, it is the supreme law of the land."

¶ That is a very different matter. When Congress passes any law that is right, of course it is the supreme law because it is constitutional. But here Mr. Smith is in another dilemma. If only the Supreme Court is to say what is constitutional, what business had his father to declare what was and what was not constitutional? Does not his logic make his father a law breaker? Did not the Prophet denounce the whole Government for refusing to redress the wrongs he and the Saints endured in Missouri, and was not the very document form which his degenerate son unfairly quotes, based on the ground of the right of citizens to point out the departure of any department of the Government from the principles of right and justice and constitutional law?

¶ Congress has passed several laws which have been declared unconstitutional by the Supreme Court. But according to the editor of the Josephite ***Herald***, all those laws, because they were passed by Congress, right or wrong, constitutional or unconstitutional, were "the supreme law of the land," and he wants to impose such stuff as that upon the people of Utah as the inspired teachings of his venerated father! Suppose Congress should pass a law forbidding circumcision, declaring there was no religion in it, but that it was a "relic of barbarism." Would that be the supreme law of the land? Suppose that body were to pass a law forbidding the dipping of people in cold water under the name of baptism, declaring that it was nothing but a custom injurious to the system, especially of invalids and feeble persons. Would that be the supreme law of the land? "Ah!" will be the reply, "but the Constitution forbids any interference with the free exercise of religion." Just so. But according to the logical and constitutional writer in the Lamoni *Herald*, *"Any law* passed by Congress is the supreme law of the land, and should a State, city, church or

individual refuse submission they are the law-breakers."

¶ But let us go a step further. Suppose the Supreme Court of the United States, on appeal of some Hebrew in one case and "Josephite" or Baptist in the other case, should decide that the law was constitutional, arguing, as in the polygamy case, that while Congress must not interfere in matters of faith it has the right to legislate against actions, and may prescribe regulations to protect individuals and society against injurious customs. Would Mr. Smith acquiesce and say, "no more baptisms for the 'Josephites,' for if we 'refuse submission' we are 'the lawbreakers?' " And does he think that the Lord would be pleased because people obeyed man rather than God? (Acts 5:29) If he cannot see the application we are sorry for his mental blindness.

¶ The doctrine of the Josephite *Herald* puts the Supreme Court before the Almighty and binds heaven by the enactments of Congress. It pre-supposes that both those earthy powers are infallible. *"Any law* of Congress is supreme." Also "a decision of the Supreme Court is supreme." When a supreme decision is adverse to a supreme law, what is the consequence? Is it not like an irresistible force coming against an immovable body? And is it not all supreme nonsense?

¶ The Supreme Court of the United States has given three diverse decisions upon the legal tender Act. The last was a complete reversal of the first. Were those who would not abide by the first decision "law-breakers" and offenders against "the law of God and of the nation?" If so, what about those who, sustained by the first decision, refuse to abide by the last? Do they also become, by the new decision, resisters of "the law of God and of the nation?" Did the Lord change when the Supreme Court changed? Or was not the Court wrong in two out of the three decisions, at least, and those persons right who dissented from the mistaken rulings.

¶ If the Constitution gives such extraordinary powers, as claimed, to the Supreme Court, making it a crime to resist its decisions, does the Constitution also confer authority on the Court to decide what is or what is not a man's religion? If so, what article or clause in that instrument conveys this right? Is not religion a matter between man and his Maker so long as he does not invade the rights of another? And where in any of the revelations of God through the Prophet Joseph, are we told to place a law of man or the decision of a court before a commandment of Him who alone is perfectly Supreme?

In the revelation given August 6th, 1833, [which was] imperfectly quoted in the Lamoni *Herald*, the Lord says:

"And now (sic) concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them; and that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me; therefore I the

Lord, justify you, and your brethren of my Church in befriending that law which is the constitutional law of the land; and as pertaining to law of man whatsoever is more or less than these cometh of evil." (D&C 98:)

¶ What is the first injunction in this commandment "concerning the laws of the land?" It is that before everything the Lord's people shall "observe to do all things whatsoever He commands them." (D&C 98:4) And that is both reasonable and right. He is before all. He is above men and nations. He is superior to governments and courts. But he tells his Church to befriend the constitutional law of the land. If it is not constitutional He says it comes of evil. It must support the principle of freedom in maintaining rights and privileges; if not, it comes of evil. Who is the Lord directing? His Church. Whatever is contrary to the freedom guaranteed by the Constitution, which includes not mere belief but the "free exercise" of religion, he does *not* command His people to obey, but says they shall do *His* will. Further on He says in the same connection:

"And whoso layeth down his life in my cause and for my name's sake shall find it again, even life eternal: Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things whether you will abide in my covenant, even unto death, that you may be found worthy." (D&C 98:13–14)

Here is an intimation of what would be the consequence of obeying the Lord, in all things before all things. And that this trial would be in reference to something not then revealed is evident, for the Lord said:

"For he will give unto the faithful line upon line, precept upon precept, and I will try you and prove you herewith." (D&C 98:12)

In the revelation given December 16th, 1833, also quoted from in the *Herald*, the Lord says He "established the Constitution of this land by the hands of wise men," "for this purpose." (D&C 101:80) What purpose?

"For the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given to them, that every man may be accountable for his own sins in the day of judgment." (D&C 101:77–78)

¶ Does this give the Supreme Court or any secular authority power to determine questions of conscience or religious duty? Is not one of the revealed purposes of the Constitution to secure that freedom necessary for every man to exercise his own "moral agency?" When God commands and man believes, he is to obey the commandment, no matter what the law of man may say and even if it leads him to death. That is the Divine intimation. And that the whole Government in all its departments was expected to go astray and deny the Saints their constitutional rights, is foreshadowed in this very revelation,

where the Lord required the Saints to importune for redress from the Judges up to the President, and told them that if these failed:

"Then will the Lord arise and come forth out of his hiding place and in His fury vex the nation, and in His hot displeasure, and in His fierce anger in His time will cut off those wicked, unfaithful and unjust stewards, and appoint them their portion among hypocrites and unbelievers." (D&C 101:89–90)

¶ The position taken by the Lamoni *Herald* only contemplates a Congress and a Supreme Court animated by strict justice, equity and the spirit and letter of the Constitution. But suppose they depart there from. Is no one to be left, able to tell whether a law is in accord with the Constitution or not? Cannot the people of God read and understand the plain language of that sacred instrument and know when it is violated? Should the Supreme Court rule in favor of a law of Congress that allowed private property to be taken for public uses without just compensation, would not the law be unconstitutional, maugre [i.e. notwithstanding or in spite of] that decision? When a people or a church have received a Divine command, and a law is enacted against it, do they not know whether that law is constitutional or not, seeing that Congress is prohibited by that sacred instrument from passing any law "respecting an establishment of religion?" And if the Supreme Court, yielding to popular clamor against an unorthodox body, rules that the unconstitutional law is constitutional, does that alter the stubborn, patent, invincible fact that the law is a violation of the great guaranty of religious freedom?

¶ Here is where the *Herald* in this instance makes its error: The decision of the Supreme Court is final in law. Right or wrong, it regulates the courts. But if it is morally wrong, religiously wrong, actually wrong, all the legal lore and national authority in the world cannot make it right. And the true servant of God will do what He [i.e. God] has said concerning the laws of the land, namely, "It is my will that my people should observe to do all things whatsoever I command them." (D&C 98:4)And if doing this leads him to prison or to death, he must "obey God rather than man" (Acts 5:29), or he will be found "unworthy." [For if ye will not abide in my covenant ye are not worthy of me. (D&C 98:14–15)]

¶ This has been the position of every true Saint of former or of latter days. It was the course taken by St. Paul, quoted from by the *Herald*. He died a cruel death because he resisted the law which required him to renounce Christ, and thus, on the logic of the *Herald*, secured to himself "damnation," instead of obtaining, as was the fact, the glorious crown of a valiant martyr. Any man who says that he really and firmly believes a certain law of God is binding on him, and who will not obey it in preference to a conflicting law of man or a decision of a court, has either an unsound mind or a cowardly soul,

or is a most contemptible hypocrite. (D&C Official Declaration — 1)

¶ The Latter-day Saints are no lawbreakers, in spirit or intent. Some of them have found themselves in the position foreshadowed in the revelations of God to this Church. A law has been specially framed against an establishment of their religion. The issue is obedience to God or submission to man, choice between a divine decree about which they have no doubt, and a human enactment that they firmly believe to be unconstitutional and void. It is a matter of conscience. The course of the faithful and the brave is so plain, that it needs no finger post to point the way, nor urging voice to whisper "walk therein." (***Deseret Evening News***, 1 July 1886)

A Revelation Given to President John Taylor

27 Sept 1886

*A Revelation Forbidding the Cessation of the Practice of Plural/Celestial Marriage, given through President John Taylor at Centerville, Utah, on September 27, 1886. (**UnPublished Revelations** Vol 1: <Part 88, 27 Sept 1886> 145–146)*

1 ¶ My son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people.

2 ¶ Thus saith the Lord, All Commandments that I give must be Obeyed by those calling themselves by my name, unless they are Revoked by me or by my Authority — and how can I Revoke an Everlasting Covenant, 3 For I the Lord am Everlasting and my Everlasting Covenants cannot be Abrogated nor done away with; but they stand Forever.

4 ¶ Have I not given my word in great plainness on this subject? (D&C 131; 132) 5 Yet have not great numbers of my people been negligent in the Observance of my Law and the keeping of my Commandment, and yet have

I borne with them these many years — and this because of their weakness, [and] because of the perilous times. And furthermore it is more pleasing to me that men should use their Free Agency in regard to these matters.

6 ¶ Nevertheless I the Lord Do Not Change and my Word and my Covenants and my Law Do Not. 7 And as I have heretofore said by my servant Joseph, all those who would enter into my glory must and shall Obey my Law! (D&C 132:3–6) 8 And have I not commanded men that if they were Abraham's seed and would enter into my Glory they must do the Works of Abraham! (D&C 132:32–33) 9 I Have Not Revoked this Law Nor Will I, for it is Everlasting, and those who will enter into my glory Must Obey the Conditions Thereof (D&C 132:20–25), even so Amen.

Editorial Note: Over the years there has been a great deal of controversy concerning the authenticity of this revelation. During a meeting of the Quorum of the Twelve Apostles, on March 29, 1892, Apostle John W. Taylor stated that he found it among his father's papers after his death (Apostle Abraham H. Cannon diary, March 29, 1892, Special Collections, BYU Library). A photograph of the document was taken which has since been compared with President Taylor's handwriting, and beyond any reasonable doubt the revelation is authentic. Several copies of it were made and filed in the John Taylor Papers by the late Apostle and President of the Church, Joseph Fielding Smith Jr., who at the time worked in the Historical Department of the Church. At the top of these copies he wrote the following: "Revelation given to John Taylor, September 27, 1886, copied from the original manuscript by Joseph F. Smith Jr. August 3, 1909." These as well as many other references to this revelation all serve to vindicate it as a historical fact.

An Epistle of President John Taylor
&
Counselor Cannon

6 Oct 1886

— 522 —PROOFREAD BEFORE 14 SEPT 2009

An Epistle of President John Taylor and Counselor Cannon, to the Church of Jesus Christ of Latter-day Saints, read at the Semi-Annual Conference of the Church, held at Coalville, Summit County, Utah, 6 October 1886. (Printed as a Pamphlet — see Church Historians Office, Salt Lake City; see also BYU Library, Special Collections, Provo, Utah)

An Epistle of the First Presidency

to the

Church of Jesus Christ of Latter-day Saints.

¶ *Dear Brethren and Sisters:*

¶ Six months have passed away since we last had the pleasure of addressing you through our General Epistle, and we find ourselves face to face with the Fifty-sixth Semi-Annual Conference of the Church in this dispensation. The past six months have been very fruitful in events in which all of us have been deeply interested. The season has been a healthful one; no sickness worthy of note has affected our people unpleasantly. The summer has been both unusually dry and hot, and many of the crops have not yielded as

good a return as usual. Nevertheless our land is still filled with plenty, and man and beast have sufficient to supply their wants.

Persecution and its Effects

¶ Our enemies during the past half year have not slackened their activity in the work of persecution. If there has been any difference, it has been pursued with greater vindictiveness and more flagrant disregard of law and justice than at any time previous. Those who have been compelled to endure the penalties inflicted upon them have submitted, in nearly every instance, with a cheerful equanimity and fortitude that must have won the admiration of heaven and of all just men. That which has been accomplished furnishes but little cause for gratification to those who have been engaged in the inhuman task of persecuting a people for the practice of their religion. There have been but few persons in all who have been tried and convicted who have felt sufficiently terrified at the prospect of punishment to express a willingness to accept the rulings of the court instead of the law of God, as the guide for their consciences.

¶ The faith of the Latter-day Saints seems to grow stronger from these efforts to destroy it; and men, women and children who have been living in the practice of the requirements of their religion feel more determined than ever to maintain their integrity and to do all that the Lord requires at their hands with cheerful willingness, whatever may be the consequences from a worldly point of view.

¶ This persecution is not without its effects upon those who have made a pretense of being faithful members of the Church. Iniquity is being brought to light. The wrongdoer is being made to feel, in a most remarkable manner, that his sin will find him out; and the evidence that God is pleading with and awakening the consciences of those who have been living in sin is frequently furnished to us. There have been many violations of the law of God practiced among us which have been hidden from the public gaze. The trials through which we are passing have the effect of causing these evils to be brought to light. It seems as though the Lord is tearing the covering, not only from the nations of the earth, but from the Latter-day Saints; and the time is not far distant — in fact, it has reached us already in part — when the sinner in Zion shall tremble, and fear shall seize upon the hypocrite.

The Purification of Zion

¶ So far as we can learn there is an increased disposition on the part of the faithful officers of the Church to do all in their power to cleanse the Wards and Stakes in their charge from those who will not conform to the requirements of the Gospel. Greater strictness is being shown, and the Saints who have the

love of the truth within them feel that the time has come to put away their follies and their sins far from them and to conform to a higher standard of righteousness. The great, crying sin of this generation is lasciviousness in its various forms. Satan, knowing how powerful an agency this is in corrupting men and women, and in driving the Spirit from them, and bringing them under condemnation before the Lord, uses it to the greatest extent possible. It requires an incessant warfare to check its spread and to prevent the people of God from becoming its victims. No people who practice or countenance these sins can be accepted of the Lord or find favor in His sight. His anger will fall upon them unless they thoroughly and heartily repent of every such evil. When we take into consideration the teachings we have received upon this subject, the holy covenants into which we have entered, and the professions which we make, unchastity should have no existence among us. It is sorrowful to contemplate that Satan finds those among us who are willing to yield to his temptations, and thus bring misery upon themselves and all connected with them. We solemnly call, as we have done so often before, upon all the officers of the Church to set their faces like flint against practices of this character. Those who indulge in them must be dealt with according to the laws of God, and they must be made to feel that if they do indulge in this wickedness they cannot have the fellowship of the Saints nor a standing in the Church of Christ. If men and women would only profit by the experience of those who have fallen, they would resist the allurements of sin and walk in the path of righteousness. "The wages of sin is death." The misery which it brings upon the guilty, and upon all connected with them, furnishes some idea of the dreadful condition of the wicked who die in their sins and do not obtain the forgiveness of their God. O! that men and women could be warned, and that they would turn to the Lord and seek unto Him, humble themselves before Him, put away their sins, and obtain His Holy Spirit to be their guide and their companion, then no matter what the circumstances might be in which they were placed, they would have the peace of heaven, the joy of the Holy Ghost, and a conscience void of offence towards God and man! And this is the condition in which every Latter-day Saint should live.

Prophecy Fulfilled by the Situation

¶ The circumstances which surround us, though in many respects painful and trying, are not such as to discourage the faithful Saint. We have been taught to expect just such scenes as these through which we are passing, or, at least, just such opposition as we now have to contend with. What we now behold is in direct fulfillment of the predictions of God's servants to us in this generation, and unless these events take place His word could not be fulfilled.

¶ Not only have the Prophets in our day spoken about the events which should take place in connection with the latter-day work and the opposition it would have to contend with, but the Prophets of old foretold with accuracy and minuteness that the people of God should be few and their dominions should be small, because of the wickedness of "the great whore" which should make war against them. But notwithstanding that the multitudes of the earth should fight against the Church of the Lamb of God, the power of God would descend upon the Saints and upon His covenant people; and they should be armed with righteousness and with the power of God and great glory. The scenes in which we are now taking part were known to men of God, by the spirit of revelation, thousands of years ago. But while they predicted the troubles and difficulties with which the people of God would have to contend in the last days, in every instance they broke out in language of encouragement respecting the result of the struggle and predicted the complete triumph of God's kingdom over all the opposing powers of evil. Therefore, in this contest which is forced upon us we do not wage a defense that is hopeless. The God of heaven is on our side. He has made promises to Zion which cannot fail. He is mightier than all of earth's hosts, and by His wonderful providence can bring to pass, in His own way, the fulfillment of all the words of His inspired servants. Upon this foundation we can rest secure. No weapon that is formed against Zion can prosper; and every tongue that shall rise against her in judgment shall be condemned. Our enemies gloat over the prospect of our destruction. Even those who feel inclined to be friendly can see no prospect for our deliverance except by the abandonment of our religion. But it is better for us to die than to abandon our God! We cannot do this without throwing away all hope respecting the future and the great eternity that awaits us. We know that there is no faithful Latter-day Saint who feels for one moment like yielding to the demands of the wicked. Our religion is given to us from our God. We have received it by the revelations of Jesus to us. When all the world was in darkness and struggling and contending about doctrines and ordinances, He condescended to restore the Everlasting Priesthood from the heavens and His Gospel in its purity and fulness and power. We were left no longer to grope in the dark and to follow the traditions of our fathers or the false teachings of uninspired men. The path of salvation was plainly marked before us, confirmed to us by the unerring testimony of God's Holy Spirit. Our souls, in walking in that path, have been filled with ineffable joy and peace. While others who have rejected the truth have been apprehensive and fearful concerning the events that were taking place and that were likely to take place, we have had a peace, a satisfaction of mind, and a contentment that have made our position unique. God has given unto us the fruits of His Gospel in great abundance. We behold them in our family organizations. We

behold them in our Wards, and in our Stakes, and in our entire Church. His blessing has visibly rested upon us, and His power has been displayed in our behalf. Every faithful Latter-day Saint has rejoiced in the abundance of the gifts of the Spirit which He has bestowed; and no promise that was made to the ancient Saints, or that has been made to us, upon the condition of our faithfully obeying the Gospel, has been withheld from us. We have been a people greatly blessed of the Lord, and our hearts should swell with gratitude and thanksgiving to our God for His abundant mercies.

Should Bear Each Others Burdens

¶ We again call upon the Presidents of Stakes and the Bishops of Wards to look carefully after the wants of all who are within their jurisdiction and stand in need of assistance. Especially should the families of those who are in prison, or who have been compelled to flee, or who are upon missions, be tenderly cared for. They need both aid and sympathy. Those upon whom the heavy hand of persecution does not personally rest should be willing to share the burdens of their afflicted brethren and sisters, by contributing to the comfort and sustenance of those who are deprived of the society and guidance of husbands and fathers for righteousness' sake. By so doing they will lay up treasures in heaven, and share the reward for these trials. The weight of this persecution falls upon the women and children. Deprived of the presence and support of their husbands and fathers, upon whom they have been accustomed to rely, they are comparatively helpless and naturally a prey to deep anxiety. The care and training of the children thus bereaved devolves upon their mothers, whose burden is made doubly heavy to bear. The Teachers should be particularly diligent in visiting such families, and in watching over their welfare. Thus the hands of the mothers should be strengthened, the young encouraged, the wayward admonished, and the heroic example of the heads of those households held up for admiration; and everything possible should be done to make their situation tolerable and pleasant. In this way we can bear each other's burdens, and so fulfil the law of Christ, and witness to our God and to the world, that though we may not personally suffer persecution, our sympathy and faith are with those who are afflicted for adherence to their religion, and that we are ready and willing to do our part and manifest our devotion to the cause of Christ.

Judicial Perversion and Oppression

¶ The District Courts of Utah still pursue their extreme, vindictive and unrelenting course. The law is perverted, not justly administered; the object appears to be, not the maintenance of social purity, nor the rectification of alleged evil, but the oppression and distress of individuals because of their

religious position. The Latter-day Saints are under the most sacred obligations to do the will of God. At the same time they wish to obey every valid law of the land. But by the strained interpretation and the unwarrantable application of the Edmunds Act, men are made offenders because of their religious scruples, and rendered criminals when they are not fairly amenable to the law. Defendants who, according to the evidence, have only lived with one wife, are "presumed" to have cohabited with another wife, and thus are convicted of "cohabiting with more than one woman," when the presumption is obliterated by the proof.

¶ In other cases when parties, in their desire to observe the requirements of the Edmunds Act, have privately agreed to the voluntary relinquishment of association as husband and wife, the husband has not escaped the vengeance of the law. Though there are numbers of instances where such parties have honestly endeavored to live within the law, yet whenever indictments have been found, husbands have almost invariably been convicted and sentenced to the full penalties of fine and imprisonment. We take this opportunity of recording our high appreciation of the spirit of self-sacrifice which has been manifested by our sisters throughout the entire crusade. They have shown a fortitude, a courage, a devotion and love which must be the admiration of posterity. They have not faltered in their devotion to the principles of righteousness, have not shrunk from the consequences attending obedience to God's law, and have been a source of strength and encouragement to their sons, their husbands and their fathers. There are numerous instances which have come to our knowledge of wives offering to make the most heroic sacrifices to save their husbands from the penalties of the law.

¶ Contrary to the jurisprudence of centuries, legal wives are compelled, under threats of imprisonment, to testify against their lawful husbands and disclose family secrets that should never be bared to the public eye. This is a gross violation of the law under which they act, and opposed to recognized public policy and family rights. And by the system of "segregation" an offense which, according to the law, is punishable at the utmost extent by six months' imprisonment and a fine of $300 is multiplied into many offenses and the full sentence inflicted for each fraction of that offense.

¶ The plan of finding several indictments for the one offense has been discarded and the scheme adopted of making several counts in the one indictment. The number of these counts is not regulated by law, but is left to the arbitrary disposition of a grand jury selected from the class in hostility to the defendants, and usually subject and pliant to the will of an extremely bitter and unscrupulous Prosecuting Attorney. The petit juries empanelled for the trial of persons thus indicted, are also picked out for their known antagonism to the society to which the accused belong. And in almost every

instance they find verdicts as requested by the Prosecuting Attorney, oblivious of the exculpatory portions of the evidence. Juries are thus selected, not only for the trial of cases under the Edmunds law, which permits challenges of "Mormons," but by the open venire process strong anti-"Mormon" are chosen to try "Mormons" accused of offenses not included in the Edmunds Act, and thus again is the law perverted and prostituted to work oppression and injustice. The Courts, as a rule, decide on questions of law and procedure as desired by the District Attorney and ignore the request of defendant's counsel for legal instructions to the trial jury. Thus the victims marked for the sacrifice on the altar of hate, are, humanly speaking, entirely at the mercy of their persecutors.

¶ Another new step in the progress of this iniquity is the rule, recently enforced, of compelling persons charged with violations of the Edmunds Act to plead guilty or else have their families forced upon the witness stand, to be plied with shameful questions concerning the most private acts and relations of their husbands and fathers. Children of tender years are compelled to give evidence on subjects unsuited to their immature minds, and to become the instruments of their parents' incarceration. Formerly, defendants were permitted to plead not guilty and then go upon the stand and testify against themselves, declaring the facts and leaving the result with the jury and the court. By this means a conscientious man who did not consider himself guilty of crime, could explain his position, and meet the issue without doing violence to his convictions. But this poor consolation is now denied by the malevolent District Attorney. The unfortunate defendant must do violence to some extent to his conscience by pleading guilty, or suffer the anguish of witnessing the tortures of his wives and children when subject to the legal rack of a brutal cross-examination, in which no regard is shown for a wife's affection or a daughter's love, the sensitive shrinking of a virtuous woman from exposure of her marital associations, or a child's tearful aversion to disclosing the secrets of home for the conviction of a father. Such proceedings prove that the object is not the vindication of the law but the promotion of human suffering, providing the victims are members of the "Mormon" Church. Many of the objects of this malevolence are aged men who have passed the allotted three score years and ten, who have contracted no new marital obligations, but are engaged in caring for their families as honor and righteousness dictate. The heartless severity with which such defendants are pursued is also evidence that the object is not the public benefit but the wreaking of vengeance upon members of a Church.

¶ Another indignity which has been heaped upon the heads of Latter-day Saints is the charge of perjury which the reckless District Attorney has publicly but not legally made. Witnesses who have been compelled to testify

against their dearest friends, when answering "I do not know" to questions concerning matters of which they were not cognizant, have been insulted and abused and branded with perjury. All evidence they disclose which suits him he uses as undeniable truth before a commissioner or a jury, but everything elicited from the same witnesses that does not suit his purpose he denounces as perjury. And he has the hardihood to claim that this crime is taught and encouraged by the "Mormon" Church. The refutation of this atrocious calumny is found in the standards of Church doctrine, and in the fact that the brethren who are now lingering in prison for declining to repudiate their wives, have been sent there, in nearly every instance, through their own testimony or the testimony of their families. And it is well known that every one of them could have escaped the penalties of the law if they would but promise to obey the law, in future, as construed by the courts. It would have been easy to make the promise and avoid imprisonment. But their regard for their word was such that they would not make a promise which they did not intend to keep, so they accepted a loathsome prison and pecuniary loss in preference to the appearance of falsehood. It may seem to those who do not understand the situation that the requirement of future obedience to the law is but reasonable and that every good citizen should make this agreement. But an explanation of the facts will speedily dissipate this conclusion. Obedience to the law as construed by the courts, would be difficult of comprehension if the numerous and diverse definitions of the law were considered. But according to the latest rulings, a promise to obey the law signifies an agreement to violate the most solemn covenants of marital fidelity that mortals can make with each other and their God. It means the utter repudiation of loving wives and the separation either of the father and some of his children or of the mother and her children. It is a promise not to visit, go to the same place of worship or amusement, or recognize, associate with, or even call on when sick or dying, or when her child is sick or dying, the plural wife who has been faithful in all things. It means dishonor, treachery, cruelty and cowardice. It places, not the law but a gross and wicked perversion of the law, above the revealed will of God and the noblest promptings of the human heart. It is a promise that no true Latter-day Saint can make and that no humane being would demand.

¶ Thus the legal difficulties that surround the Saints are not so much the effects of a special and partial law aimed at a feature of their religion as of the wicked and absurd constructions of that law and its improper and unprecedented administration, prompted by malice, inspired by Satan and intended to crush out a system of religion which cannot be overcome by truth, reason and the agencies of enlightened humanity.

Retaliation Deprecated

¶ Before leaving this uninviting subject we desire to say to the Latter-day Saints, that though we are suffering so acutely from the inhumanity of our fellow men, we must not descend in the slightest degree to acts that would savor of retaliation, or in the least seek to curtail any man in his individual rights. We wish it fully understood by the Saints and by all the world that we have a profound respect for all wholesome and constitutional laws. We are the firm and unequivocal advocates of law and order, and of every principle associated with human freedom, and though we regard the Edmunds Act, in its provisions and its administration, as *ex post facto*, cruel, oppressive and unconstitutional, yet we are not contending against it in our own interests alone, but we are also fighting the battle of civil and religious liberty, and of freedom of conscience in behalf of our common humanity and in the interest of every people. We feel assured that, as the founding of these United States formed an epoch in the history of human liberty, so this action of ours will have due weight in restraining the tendency to intolerance and oppression that today uprears its head to stay the progress of human freedom. We say, as Elder Parley P. Pratt very forcibly expresses it in one of his poetical effusions:

> "Come ye Christian sects, and Pagan,
> Pope and Protestant and Priest,
> Worshippers of God or Dagon,
> Come ye to fair freedom's feast.
> Come ye sons of doubt and wonder —
> Indian, Moslem, Greek and Jew,
> All your shackles burst asunder;
> Freedom's banner waves for you."

The Refuge of Lies

¶ Probably at no period in the world's history has Satan had such power over the hearts of the children of men as he appears to wield at the present. He has flooded the earth with lies, endeavoring by means of these deceptions to retard the work of God, to destroy its influence, and to make victims of its believers, especially those who have the authority to administer the ordinances of the Gospel. A more striking illustration of his power in this respect has not been furnished us than was witnessed at the meetings which were attended by some of the members of the Grand Army of the Republic who were passing through here. It would be incredible to believe that people could be so deceived by the false statements which were made to them by our enemies who reside here, had it not been witnessed. The most abominable falsehoods, which could be disproved with the greatest ease, were told with an unblushing effrontery that was Satanic; and though many of the visitors

had opportunities of seeing for themselves, and of mingling with the people, some went away fully imbued with the idea that the Latter-day Saints ought to be exterminated from the face of the earth. But to the credit of humanity be it said, others became thoroughly disgusted with the proceedings, and denounced unsparingly the folly and wrong of condemning a people affording so many evidences of the qualities that go to make excellent citizens, from the one-sided statements of their avowed enemies.

¶ The course of the former class is an illustration of the malignant power of falsehood wielded by Satan in other directions and places. If lies could overwhelm the work of God, we should be completely crushed under their weight. It is this great influence upon which Satan depends to thwart the purposes of God and check the spread of truth; and, unfortunately for the world, it appears willing to drink in his spirit and to believe his fabrications. It is this that arouses mobs and causes them to indulge in acts of violence and hostility against unoffending servants of God, and that has incited them to shed the blood of innocent men in the most cruel and barbarous manner.

¶ By means of this incessant stream of falsehood which is continually being sent forth, the rulers of our nation are urged to adopt the most extreme measures against us. It appears vain to point to our works, to show what we have done in reclaiming this land from its original sterility, and building up a grand commonwealth in these mountains — a commonwealth rich in all the elements of greatness, lightly taxed, free from debt, with peace and union prevailing to an unparalleled extent throughout all these mountains where Latter-day Saints reside. It is in vain that we point to our frugality, our temperance, our comparative freedom from crime, and the peace and good order which exist wherever we are in the majority. All these evidences of thrift and virtue go for nothing, and the National Legislature feels that it is under the necessity of devising schemes to take away from us the rights we have inherited, and which belong to us as a free people, and to bring us into bondage to those who malign us, and who would take delight in destroying us.

Efforts to Procure Proscriptive Legislation

¶ Every effort possible was made during this last session of Congress to secure legislation of the most proscriptive and sweeping character against the Latter-day Saints. Not only was it the design to reach persons who believed in and practiced plural marriage, but our enemies went so far as to propose the complete annihilation of every political right belonging to those who were free from the charge of polygamy, and whose only crime was that they were members of the Church of Jesus Christ of Latter-day Saints. Congress adjourned without acting upon this measure. Already we hear the notes of

preparation for a renewal of the campaign against us. Filled with anger at their non-success at the last session, our opponents are preparing for the onslaught at the coming session of Congress, and we are threatened with vengeance of the most dreadful description.

¶ But in this, as in all other circumstances and conditions, our trust is in God. This is His work. He has thus far taken care of it and preserved it, and has delivered us from the many plots which have been framed against us. It has progressed thus far only by His power, and not by the power of man. Whatever glory there is connected with the establishment and progress of this great work is due entirely to Him. Man's wisdom, education, shrewdness, wealth and ability have not been the factors that have produced success; but it has been the blessing, the power, and the overruling providence of our God. We have had to trust Him in the past in the midst of unnumbered foes; we must trust Him in the future against the terrible odds that are pitted against His work and His Gospel. We know, and can boldly testify to the Latter-day Saints, and to the whole world, that the Lord hath founded Zion, and that no power beneath the Celestial Kingdom can prevail against it.

¶ But those who fight against it will share the fate of all who have ever fought against it. Who is there that has prospered in his warfare against Zion. Who can point to the laurels which have been won in fighting the work of God? What man or what nation has gained credit and glory in the earth for successes achieved over the feeble Latter-day Saints? We have seen generation after generation of our opposers pass, one after another, into cold oblivion. They have strutted their brief hour upon the stage, appearing to think that they were accomplishing wonders. But they have passed away, and the memory of their deeds only lives in our historical archives. So it will be with those who now occupy so large a portion of public attention as crusaders against the Saints, and who imagine themselves to be such doughty heroes.

The Spirit of Scandal

¶ Not only has Satan sent forth his lies outside of our society, but he uses his influence in this direction among us. The tendency in our settlements and cities to listen to and believe in every wild and slanderous rumor which may be put in circulation is to be deeply deplored. No matter how unfounded and destitute of even the semblance of truth such reports may be, there are those among us so silly and credulous as to readily believe them. The injury that is thus wrought is not easily measured. Many of the evils from which we have suffered have been greatly aggravated by this disposition on the part of some who call themselves Latter-day Saints. The man who frames a lie is a great sinner; but the one who loves a lie, and who circulates a lie after it is told, is also under condemnation. Many stories go from mouth to mouth concerning the truth

of which those who repeat them know nothing. But it seems as though the constant repetition of a falsehood impresses many people as though it were a fact. Where Latter-day Saints, so-called, are found telling that which is untrue, they should be called to an account. It is written that whosoever loveth and maketh a lie shall not be permitted to enter into the Holy City, nor to have a right to the Tree of Life, but they are to be without, with dogs, sorcerers, whoremongers, murderers and idolaters. The Lord has said, "He that telleth lies shall not tarry in my sight." Latter-day Saints should be warned upon these points, that they may not grieve the Spirit of the Lord, nor do injury to their friends and neighbors, by indulging in this pernicious habit of repeating and attaching credence to every slander and false rumor that may be put in circulation. But every one should be careful, when they hear a story about their brethren and sisters, to refrain from repeating it until they know it to be true, and then not to do so in a way to injure the person about whom it is told. The reputation of our neighbors and the members of our Church should be as dear to us as our own, and we should carefully avoid doing anything to another or saying anything about another that we would not wish done or said about ourselves. We testify that those who give way to this influence, who take delight in reading lies which are published about us in papers circulated in our midst or outside of our Territory, who delight in listening to the false and malicious representations which are made concerning the servants and people of God or His work, or who themselves gossip about and aid in the dissemination of these things to the injury of their fellows, will, unless they speedily repent, lose the Spirit of God and the power to discern between truth and falsehood, and between those who serve God and those who serve Him not. Their own minds will become so darkened by the spirit of falsehood that the Spirit of God will cease to have power with them and will flee from them.

Sabbath-Breaking and Recreation Mania

¶ Among the sins into which some who are called Saints have been betrayed is Sabbath-breaking and over indulgence in useless pleasure. "The Sabbath was made for man, and not man for the Sabbath." But it is the Lord's day and should be spent as he directs. We are not left to the doubts and queries which enter into the polemics of sectaries on this important matter. We have the word of the Lord upon it, direct. He has declared to us through His Prophet:

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (D&C 68:29)

¶ "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For

verily this is a day appointed unto you to rest from your labors, and pay thy devotions to the Most High; Nevertheless thy vows shall be offered up in righteousness on all days and at all times; But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D&C 59:9–13)

¶ These commandments of the Lord do not admit of Sunday excursions to the lake or the canyons or other places any more than manual labor. That day will be held sacred to the service and worship of God by every true Latter-day Saint. Those who desecrate it reject the word of the Lord and will not be held guiltless. We admonish all members of the Church to obey this commandment and the officers of the Church to see that it is not broken with impunity.

¶ The mania for recreations of various kinds which has seized upon many of the people is harmful in several ways. It unfits them for the regular duties of life. It renders them restless and impatient of proper restraint. It obstructs business. It tends to contract habits of dissipation. It throws our young folks into the company of persons whose society should be shunned. It cultivates worldliness. It conduces to many evils, and the spirit of purity, temperance, holiness and peace will not abide in resorts such as have been established for the purpose of enticing the Saints into folly. Many thousands of dollars have been worse than wasted during the past summer on excessive amusements and sometimes unseemly diversions. The influential men and women of the Church should discountenance this evil, and with all wisdom and prudence endeavor to check it and prevent its increase among the Saints.

¶ We have no disposition to deprive either young or old of proper amusement. It is necessary to perfect health and rational enjoyment. It should be provided by those who have the watch-care of the people, especially for the young, and conducted without sinfulness and without excess. But in these times of trial and distress to many, is it seemly to indulge in frequent and hilarious junketings and to act as though we disregarded the afflictions of our brethren and sisters who are placed in difficulty and jeopardy? When most of our leaders are in exile, when good men are thrust into prison, when many families are plunged into grief at the enforced absence of those who are dear to them, when the cords of oppression are being drawn more tightly and the small liberties remaining to us are being gradually taken away, when our enemies are forging fetters for our feet and planning for our utter destruction, and when Satan is working with all his forces to weaken our ranks by leading the Saints into sin, is it a time to waste our days in useless pleasure and spend our nights in noisy revels? Rather, should we not humble ourselves before the

Lord and seek by faith and devotion to good works to obtain power that we may prevail against our foes? We do not believe in a long-faced sadness or the piety that consists in a sanctified appearance. There is no need for drooping heads or a sad countenance. A cheerful spirit should be cultivated and hearts should be gladdened by words of cheer. But these are serious times and the sorrows of the afflicted and the carousings of the thoughtless seem utterly incongruous when all profess to be brethren and sisters. Let unseemly levity be abandoned and let the solemnities of eternity rest down upon those who are called the Saints of the Most High God.

Sacred Vicarious Work

¶ Notwithstanding the violent and unabating opposition which is arrayed against us the work of ministering in the ordinances of the Lord's House continues, and the blessing of the Heavens still follows these administrations. As we have so long expected and so frequently been warned, Satan rages as he views his domain trenched upon, his captives delivered, and the souls of men wrenched from his grasp by the labors of the living for the dead in and through those sacred ordinances that belong alone to the Gospel of the Son of God, administered in holy places by His chosen servants and handmaidens. And it must not surprise us if the rage of the archenemy of mankind increases and his emissaries grow more relentless and cruel, more brutal and inhuman in their efforts to stay this work, as the number of temples increases and the thousands of Israel go in thereto to minister the ordinances of salvation for their ancestors and departed friends. We further rejoice that the work of erecting the Salt Lake and Manti Temples goes steadily forward, and that the latter is nearing its completion with all the rapidity that could reasonably be expected when we consider the condition of the Church and the people and the difficulties under which they labor.

Training the Young

¶ It is pleasing to notice the increased feeling of anxiety on the part of the Saints to have their children educated in schools where the doctrines of the Gospel and the precious records which God has given us can be taught and read. Our children should be indoctrinated in the principles of the Gospel from their earliest childhood. They should be made familiar with the contents of the Bible, the Book of Mormon and the Book of Doctrine and Covenants. These should be their chief text books, and everything should be done to establish and promote in their hearts genuine faith in God, in His Gospel and its ordinances, and in His works. But under our common school system this is not possible. In Salt Lake City, we understand, an effort is now being made to establish a school of this character, and, we are informed, the prospect for

its success is very encouraging. The Brigham Young Academy, at Provo, and the Brigham Young College, at Logan, are both doing excellent work in this direction and should be patronized and sustained by the Latter-day Saints. In no direction can we invest the means God has given us to better advantage than in the training of our children in the principles of righteousness and in laying the foundation in their hearts of that pure faith which is restored to the earth. We would like to see schools of this character, independent of the District School system, started in all places where it is possible.

Sacredness of the Family Relation

¶ The life of a saint is not simply a personal perfecting, it is also a factor in the entire scheme of earth's redemption. No one can be saved alone, by himself or herself, unassisted by or unassisting others. The weight of our influence must be either for good or harm, be an aid or an injury to the work of human regeneration, and as we assume responsibilities, form ties, enter into covenants, beget children, accumulate families, so does the weight of our influence increase, so does its extent broaden and deepen. The Scriptures inform us that God created this earth as a habitation for man and he placed man on it that he might have joy, a joy that is to be eternal. To accomplish these purposes, the preparatory one of peopling the earth, and the ultimate one of man's eternal happiness, He, the Creator, established marriage, and commanded those he first placed here on earth to be fruitful and multiply. This institution he regulated by strict laws given through his servants to His people in their various dispensations; and His Son, our Savior, emphasized these commandments by most unequivocal teachings with regard to the sacredness of the marriage covenant, and of the sinfulness of divorce for other than the most grave departures from the spirit and intent of that covenant. In this is wisdom, for the experience of the world, in all its ages, proves that where lax ideas exist with regard to marriage and divorce, more especially where those ideas find expression in lax legislation, there we discover peoples and nations whose code of morals is inferior, and where sexual irregularities and sins increase, until that righteousness, which has been so truthfully said "exalteth a nation," ceases to have an existence in their midst. To a people who believe as we do, that true marriage was divinely instituted for the multiplication of mankind, and is not a union for time alone, but reaches into the eternities, the disruption of families by divorce is an evil of no ordinary character, not only bearing a harvest of sorrow and suffering in this life, but also having a far reaching influence into the world beyond the grave, and possibly involving others in ruin who had no voice in the separation or power to avert its occurrence. For this reason the Latter-day Saints of all people should be most loath to sunder sacred ties once formed, and most

determinedly opposed to the severance of unions made in holy places in God's appointed way, for light and trivial causes; and the efforts of Teachers and Bishops in their labors amongst families where differences, alienation or quarrels exist, should always be to effect reconciliation, promote union, inspire mutual forbearance and increase love. Only when every kindly counsel and ministration fail should that last resort, a divorce, be permitted. And in such cases those who have received of the sealing power of the Church should also be separated by the same authority that bound them together: until this is done new alliances are sinful.

Self-Murder Denounced

¶ There is another evil that is growing amongst the peoples of the world that is not unfelt amidst the Latter-day Saints. It is the crime of self-murder. Suicide should be made odious among the people of God, it should be emphasized as a deadly sin, and no undue feelings of tenderness toward the unfortunate dead, or of sympathy towards the living bereaved, should prevent us denouncing it as a crime against God and humanity, against the Creator and the creature. It is true that the exact enormity of the act is not defined with minute detail in the Holy Scriptures, or the limits of its punishment given; but to believers in the God whom we worship it has always been regarded as a sin of great magnitude; and in many countries especial pains have been taken to discourage it, by refusal to bury in consecrated ground, by indignities offered to the lifeless remains, or by such lack of funeral observances as would produce a peculiar and horrifying effect upon the survivors. Now, while not advocating measures of this description, we do not think that the same laudations and panegyrics should be pronounced over the self-murderer as are so freely uttered over the faithful Saint who has gone to his eternal rest. There is a difference in their death, and that difference should be impressed upon the living, unless the deceased, at the time of the rash act, was in such a mental condition as not to be wholly responsible for his actions; but again, if this condition be the result of sin, of departure from God's laws, then the unfortunate one, like the inebriate, is not altogether free from the responsibility of acts committed while in this state of mental derangement; if he is not censurable for the act itself, he is for the causes that induced it. In such cases the mantle of charity must not be stretched so widely, in our desire to protect our erring friends, as to reflect dishonor on the work of God, or contempt for the principles of the everlasting Gospel. There is an unfortunate tendency in the natures of many to palliate sins by which they are not personally injured, but we must not forget that such palliation frequently increases the original wrong, and brings discredit on the Church and dishonor to the name and work of our blessed Redeemer;

in other words, to save the feelings of our friends we are willing to crucify afresh the Lord of life and glory.

Missionary Operations

¶ The reports of our Elders engaged in missionary labors in foreign lands are far from discouraging, when we consider the tempest of misrepresentation and abuse that has flooded the lands of civilization with regard to ourselves, our objects and our methods of evangelization, as well as the prejudices that have to be overcome and the persecution which has to be met by those who have sufficient moral courage and stamina to obey so unpopular a doctrine as the fullness of the Gospel of our Lord Jesus Christ. Yet were the results even less encouraging than they are, we have still imposed upon us the duty of warning the peoples of the earth of the judgments of Almighty God, which in his own due time must surely come. The divine injunction given to the servants of God in former dispensations and reaffirmed in this, "Go ye into all the world and preach the Gospel to every creature," has never been abrogated nor annulled; and our duty to carry the Gospel's warning voice to all nations, kindreds, tongues, and peoples, to the Gentiles first and then to the House of Israel, still remains unchanged.

Prominent Brethren

¶ President Woodruff and the members of the Council of the Twelve Apostles still continue in the active performance of the duties appertaining to their Priesthood and calling, occasionally hampered, it may be, in certain directions by the unrelenting attacks of our persecutors. Almost without exception they have enjoyed good health, while the more aged ones, including Elder Lorenzo Snow, in prison, have been blessed with a vigor and with powers of endurance remarkable for men of their years. Brother Lorenzo Snow bears his unjust imprisonment with much fortitude and patience and is a source of great comfort and strength to his fellow-prisoners, deprived of liberty for their obedience to the requirements of God's law.

¶ President Joseph F. Smith continues to send us words of faith and encouragement, of patience and brave endurance, and, so far as his position and surroundings will admit, he is zealously furthering the interests of God's holy Church and Kingdom.

Miscellaneous Matters

¶ We hear favorable reports of the good done by our Sunday Schools, Primaries, Improvement Associations and Relief Societies, and we feel to abundantly bless the brethren and sisters who so diligently and faithfully labor therein for the instruction of our youth and the benefit of the poor. We desire

to encourage all engaged in these duties to continue with unabated zeal and disinterestedness in these labors of love and mercy, that the institutions under their charge may rise to yet greater heights of excellence and usefulness, and the scope of their influence for good in the midst of the Saints continually increase, and upon parents we urge the wisdom and desirableness of fostering by their faith, influence and example these admirable institutions for the benefit of their children.

¶ In consequence of the unusually dry summer the crops have not been so abundant as in some former seasons. Although the yield of wheat is comparatively small it commands but a low price in the market. Wisdom and economy suggest that our farmers should not be anxious to make immediate sales. Every kernel of wheat is precious. It should be stored carefully for future use, in such a manner as to preserve it from destructive insects and the action of the elements. The warnings which have been given to Israel on this point were not uttered in vain, as coming time will abundantly establish. Let no grain be wasted nor thrown heedlessly upon a depressed market to continue the depression and fritter away the fruits of arduous toil.

¶ Preparations should be made for the proper care of stock during the approaching winter. Too many animals are permitted to perish for the lack of food and shelter. After the Lord has blessed the flocks and herds of His people, it is sinful to allow them to wander on the bleak prairies or snow-covered benches to die of cold or starvation. Unless provided with shelter from storm and inclement weather loose stock should be gathered up and sent to warmer localities for winter range.

¶ The wool crop of the past season has been very large and sheep-owners have made fair profits on their products. But domestic economy recoils at the spectacle of 7,000,000 pounds of wool being shipped out of the Territory to be returned in the shape of inferior cloth, and be purchased at high prices by woolgrowers and others. Factories among our own people should utilize the whole of this product, employing hands that are now idle to manufacture honest goods, and thus retain in the Territory much money that goes to build up industries afar off. Our home factories are turning out most excellent articles at reasonable prices; these should be purchased in preference to foreign made goods, because they are more durable and because home industries ought to be patronized.

¶ On the same principles and for the same reasons the hides and pelts which are now shipped away to be brought back manufactured into articles that can be made in this Territory, ought to be retained and worked up for home use. Factories for this purpose, carefully conducted, would soon return fair profits, while the whole community would share in the resultant benefits.

Conclusion

¶ In conclusion, we say to the Latter-day Saints: Put your trust in God, as you ever have done. He will not fail you. Continue to live in strict conformity to His Gospel. Humble yourselves before Him in mighty faith and prayer. Confess your sins one to another; and go to your God and confess to Him, and obtain His forgiveness therefor. Live in close communion with the Holy Ghost, that it may be your constant companion, and that through its heavenly influence you may be prepared for every coming event. The Lord is holding a controversy with the nations, and He has said "after your testimony cometh the testimony of earthquakes. * * *

¶ And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people." Already His words upon this subject are being fulfilled. The elements are joining their voices with the voice of His Elders in testimony of the near approach of the end. And woe! to the people or the nation that fight against Zion, for, as we have often had occasion to say, God will fight against them. His wrath will be poured out upon them. Babylon will fall, and the refuge of lies will he swept away; and truth and righteousness will cover the earth as with a flood, in fulfillment of the words of the Prophets. Greater signs will appear in the heavens above and on the earth beneath, bearing awful testimony of the near approach of that great day when our Redeemer will be revealed from heaven in power and in great glory.

¶ With continued prayers for your safety, and for your posterity in the work of God, and with most earnest desires that every man, woman and child will he faithful to the trust which God has reposed in us, we remain

¶ Your brethren and fellow servants, John Taylor, George Q. Cannon.

¶ Of the First Presidency of the Church of Jesus Christ of Latter-day Saints. President's Office, October 6, 1886.

An Epistle of Wilford Woodruff

26 Oct 1886

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¶ An Epistle From the President of the Twelve Apostles, to the Saints Scattered abroad, Greeting:

¶ Dear Brethren: — I feel desirous to express myself upon the present condition of Zion and its inhabitants. The history which we are making as Latter-day Saints is strictly in fulfillment of the revelations of God, as given through the mouths of Prophets and inspired men to the inhabitants of the earth in every dispensation when God has had an acknowledged people on the earth. The God of heaven, who created this earth and placed His children upon it, gave unto them a law whereby they might be exalted and saved in a kingdom of glory. For there is a law given unto all kingdoms, and all things are governed by law throughout the whole universe. Whatever law anyone keeps he is preserved by that law, and he receives whatever reward that law guarantees unto him. It is the will of God that all His children should obey the highest law, that they may receive the highest glory that is ordained for

all immortal beings. But God has given all His children an agency, to choose what law they will keep.

¶ These two principles do exist, good and evil, God and the Devil. Whatever leads to good and to do good is of God. Whatever leads to evil and to do evil is of the Devil. God has labored from the creation of man to lead him to keep the celestial law, that he may inherit a celestial glory and partake of eternal life, the greatest of all the gifts of God to man; while the Devil, with all the fallen angels, has labored from the creation to lead man astray, to lead him down to the perdition of ungodly men, that he may have dominion over him.

¶ These two principles have governed and controlled the acts of all the children of men, and laid the foundation for all the history of the whole world for the last six thousand years, or from the creation of man. This power of the Devil, and of all the fallen angels, who are represented to have been one-third part of all the hosts of heaven, who were cast down from heaven to earth, has been at war against God and His Christ, and against every Prophet and Apostle and inspired man whom God has raised up, from the creation of the world to the present day. The first man, Adam, under the influence of the Devil, transgressed a law by which death came into the world. God the Eternal Father gave His only begotten Son, as a great sacrifice, to shed His blood to redeem man from death. For as in Adam all die, even so in Christ shall all be made alive.

¶ The God of heaven, whom we worship, is represented as the Father, the Son and the Holy Ghost. The Father and Son have tabernacles, and they created man after their own image. But the Holy Ghost is a spirit and a witness and a testimony of the Father and the Son. This Holy Ghost and witness are promised unto all men who will obey the law of the Gospel, which God has revealed to the human family. This Holy Ghost rested upon Adam when he blessed his posterity in Adam-ondi-Ahman, three years previous to his death.

¶ The Lord gave unto Adam and many of his sons the Holy Priesthood, whereby they could administer in the ordinances of the Gospel of life and salvation. The Lord has raised up men in every dispensation, when He has had a people on earth, unto whom He has given the Priesthood, and all people have been blessed when they have hearkened to the voice of the Lord. On the other hand, when the inhabitants of the earth have become wicked, and have transgressed the law of God, they have been chastised, and when they have become ripened in iniquity they have been cut off from the earth, as in the case of Noah and Lot, and "as it was in the days of Noah, so shall it be also in the days of the Son of Man." The righteous were saved while the wicked were destroyed.

¶ The whole history of the dealings of the Lord with man has shown the benefits and blessings of obeying the Lord and keeping His commandments. The history of the dealings of the Lord with ancient Israel shows that He blessed the righteous and cursed the wicked and brought His judgments upon them. Whenever Israel hearkened to the teachings of Moses and the prophets, they prospered, and their enemies were a prey unto them. But when they departed from the Lord and set up altars to Baal, and committed sin, the Lord forsook them, as in the case of Judah and Jerusalem, in the days of Zedekiah the King. He forsook the Lord, and led the people astray. They were full of blood and murder and whoredom and all manner of abominations, and the Lord warned them through His Prophets, Isaiah, Jeremiah and Ezekiel. These Prophets told the king and the people what judgments would come upon them, and the Lord said by Ezekiel unto the king and to the people, "What I have spoken shall be done." Now all that these Prophets said came to pass. Not one jot nor tittle fell unfulfilled. The Jews put to death the Savior and the Apostles, and rejected the Lord and the Gospel; and all that Moses, Jesus, the Apostles and the Prophets spoke concerning Israel, Judah and Jerusalem came to pass to the very letter.

¶ All the Prophets and Apostles who have written since man was placed upon the earth have seen our day, and have prophesied of the events which were to take place on the earth in the last dispensation and fullness of times. They have seen the Church of God, the Zion of God, and the Kingdom of God established on the earth, and the gathering of the people from all nations to build them up, and the judgments of God which were to rest, in the last days, upon all nations who should fight against Mount Zion and the people of God. Now I wish to ask the Latter-day Saints if they can for a moment think that the Lord will fail in these days in fulfilling His promises any more than He has in other dispensations? No. He will not.

¶ In fulfillment of His sayings through the mouths of those ancient Apostles and Prophets, the Lord has set His hand once more, for the last time, to prune His vineyard and to establish His Church and kingdom upon the earth, to be thrown down no more forever. He has raised up His Prophets and Apostles and revealed unto them the fulness of the everlasting Gospel, and given unto them the everlasting Priesthoods of Aaron and of Melchizedek. Joseph Smith was raised up by the power of God, and the administration of angels, and he brought forth the Book of Mormon, the record and stick of Joseph in the hands of Ephraim, as spoken of by the Prophet Ezekiel in the 37th chapter. This Prophet of God, Joseph Smith, had power to organize the Church of Jesus Christ of Latter-day Saints, according to the ancient order of the Church of Christ, with Apostles and Prophets, Evangelists, Bishops, Pastors and Teachers.

¶ And the Church has been led continually by living oracles and the revelations of God from heaven until the present day. It has now stood fifty-six years since its organization, and its history is before the heavens and the earth. The Prophets and Apostles and many Elders have gone forth and preached the Gospel of Jesus Christ to many nations, and tens of thousands of the inhabitants of the earth have embraced the Gospel, been baptized for the remission of their sins, have received the Holy Ghost by the laying on of hands, and have been gathered home to Zion from many nations, in fulfillment of the ancient Prophets, who spoke as they were moved upon by the Holy Ghost. Earth and hell have been combined to stop the little stone from rolling, and from becoming a mountain and filling the whole earth, as Daniel said it should in the last days. Joseph Smith, his brother Hyrum, with several of the Apostles and Elders and many Saints, have already sealed their testimony with their blood, and to-day prisons are crowded with the Elders of Israel for keeping the commandments of God, and many others have been driven into exile for the same cause.

¶ Many of the inhabitants of the land are stirred up and are desirous to destroy the Church and Kingdom of God from off the earth. But they know not the thoughts of the Lord, neither understand they His ways. The Gentile or Christian world to-day can no more commit sins, and be guilty of lying, stealing, blasphemy, whoredom or murder, or committing abominations, and escape the wrath of God, than could Sodom and Gomorrah, or the antediluvian world or ancient Israel. The word of the Lord has been proclaimed against the Gentiles and all the inhabitants of the earth in the last days who commit sin, and it will as assuredly be fulfilled as in ancient days. The Lord has a controversy with this generation, and He will judge the inhabitants according to the deeds done in the body, and none can stay His hand.

¶ I want to say to the Saints of God who dwell in the flesh to-day, that the fifty-six years which have passed away since the organization of the Church of Jesus Christ of Latter-day Saints, have taken into the spirit world all our Prophets, Apostles, Elders and Saints who have finished their testimony in the flesh. Their voice is hushed in death and their testimony is closed. They are mingling with the spirits of the righteous, and waiting for the great day of the coming of the Son of Man, when Jesus Christ will come in the clouds of heaven to reward every man according to the deeds done in the body. But though they have passed away, is the work of God finished on the earth? Verily no. Has the warning voice ceased to be heard by the inhabitants of the earth? It has not. All of us who remain in the flesh are under as much obligation to lift the warning voice and reap while the day lasts as were those who have passed away.

¶ The Lord said to Ezekiel, "I have made thee a watchman unto the House of Israel." "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." This is precisely our condition to-day. As Apostles, Seventies, High Priests and Elders, we and all men who bear any portion of the Holy Priesthood, are watchmen upon the walls of Zion and messengers to all the inhabitants of the earth, and all of us will be held responsible if we do not improve our time and lift the warning voice, as far as we have opportunity, and warn this generation of the judgments of God which await them.

¶ I know the judgments of God are very nigh unto the door of this nation, and this generation, and they will overtake the world before it is prepared for that time. Even the coming of the Son of Man is nigh, and he will come as a thief in the night. Who is prepared to abide the day of His coming? It is our duty to labor and reap. Then every man should be diligent in that sphere in which he is called to act, that his garments may be clean from the blood of all men.

¶ I do not believe there was ever a generation of men who inhabited the earth who were more wicked, or who were practicing greater abominations, or who were sinning against greater light and knowledge, or who had a greater flood of judgments proclaimed against them by the word of the Lord, than the generation in which we live. Therefore, as Saints of the living God, who bear the Holy Priesthood, we shall be under condemnation if we do not lift up the warning voice against the evils and abominations which exist, so far as we have opportunity. How many woes the Prophets and Apostles have proclaimed against those who fight against Zion. "Woe unto all those who discomfort my people, and drive and murder them, and testify against them, saith the Lord of Hosts. A generation of vipers shall not escape the damnation of hell. Behold, mine eyes see and know all their works, and I have in reserve a swift judgment, in the season thereof, for them all. For there is a time appointed for every man, according as his work shall be."

¶ I will say to the Apostles, our responsibility is very great. The Prophets who organized the Church and laid the foundation of this last dispensation, with a whole quorum of Apostles, have finished their testimony and gone into the spirit world. We have been called to take their places. What manner of men ought we to be? The whole earth is ripening in iniquity, and the Zion of God should be prepared for the coming of the bridegroom. We should humble ourselves before the Lord, and be in a position to be filled with the spirit of our calling, with the Holy Ghost, and with the revelations of Jesus

Christ, that we may know the mind and will of God concerning us, and be prepared to magnify our calling and bring to pass righteousness, and be valiant in the testimony of Jesus Christ to the end of our pilgrimage here in the flesh. The Prophets, Apostles, and all the heavenly hosts are watching over us. There never was a time when the work of God required a more faithful testimony and labor from the Apostles and Elders than to-day.

¶ I would say to the Seventies, who stand connected with the quorum of the Twelve Apostles, as messengers to the nations of the earth, it has fallen to your lot to go forth and assist to prune the vineyard once more, and for the last time, before the coming of the Son of Man. The Lord said, fifty-seven years ago, that the field was white for the harvest, and He had set His hand to prune the vineyard once more, and for the last time. The Elders were commanded at that day to thrust in their sickle and reap while it was called to-day, for soon night would come, when no man could reap. Brethren, it is much nearer night now than it was fifty-seven years ago. The Savior said at that day, that the angels were crying day and night for the privilege to go forth and reap down the earth. He informed them they must wait a little season until the harvest was fully ripe. The nations must be warned, Zion must be established, and the wheat, or the Saints, be gathered into the garner, then the angels might go forth and reap the tares, gather them in bundles and prepare them for the burning.

¶ Since that day many thousands of the Saints have been gathered to Zion from the nations of the earth. But you are called upon at this late day to still go forth and warn the Gentiles with the proclamation of the Gospel. Therefore, brethren, you who are called to go into the vineyard, whether Apostles, High Priests, Seventies, or Elders, do not be weary in well doing. Remember, you are messengers of salvation. Keep yourselves pure and spotless before God and all men. Seek to bring to pass righteousness, and save the souls of men. Labor faithfully that your garments may be clean from the blood of all men, and that the nations may be left without excuse in the day of God's judgments upon the wicked, which is nigh at hand, and those judgments will be poured out without measure.

¶ All the messengers in the vineyard should be righteous and holy men, and call upon the Lord in mighty prayer, in order to prevail. It is the privilege of every Elder in Israel, who is laboring in the vineyard, if he will live up to his privileges, to have dreams, visions and revelations, and the Holy Ghost as a constant companion, that he may be able thoroughly to gather out the blood of Israel and the meek of the earth and bring them into the fold of Christ.

¶ It is true that the Elders who are called to bear record of the Gospel of Christ to the nations of the earth are many times called to pass through

persecution for the Gospel's sake, and in some instances to lay down their lives, as did the ancient saints, and quite a number in our day, for Christ's sake. But there seems to be a special crown of glory laid up for every man who is martyred for Christ's sake and the Gospel's. No matter in what age of the world he lays down his life for Christ's sake, he will find it again, and eternal life in the world to come. Therefore, brethren, let us be diligent in our labors in this last hour in the vineyard. The Lord said to Oliver Cowdery, if he labored all the days of his life and saved but one soul, how great would be his joy in the kingdom of heaven with that one soul. We have everything to encourage us in our labors in the vineyard of the Lord.

¶ While this labor is going on among the nations of the earth, there is a great labor and responsibility resting upon the whole ministry who dwell in Zion. There is labor sufficient for every man who bears any portion of the Holy Priesthood, in the various capacities in which the brethren are called to act. The High Priests, whose calling is to preside, are called upon to officiate in Zion as High Councilors, Presidents of Stakes and Counselors, Bishops and Conselors, Superintendents of Sabbath Schools and Mutual Improvement Associations. In every capacity in which they are called to act, they have an immense field in which to improve their talents and magnify their calling. Here is where the High Priests are mainly called to preside, officiate and labor.

¶ There never was a time when the Holy Priesthood, in its various branches, offices and labors, had a greater work to perform, than in our day. The searching out of iniquity, the purifying, sanctifying and cleansing of the people, the uniting of the Saints and the general perfecting of Zion, rest upon the brethren and the Holy Priesthood who dwell in Zion.

¶ The whole Church, both priest and people, should give diligent heed to the late Epistle of the First Presidency, which has been published to the world. The counsel they have given upon the various items they have referred to should be strictly carried out. The breaking of the Sabbath day, and pleasure excursions upon that day, should not be indulged in by the Latter-day Saints. The Presidents of Stakes and their Counselors, the Bishops and their Counselors, whose immediate duty it is to watch over the Stakes and Wards, have a great responsibility and duty to perform. Iniquity must be sought out. Zion cannot prosper when sin and iniquity are permitted to dwell in her midst.

¶ One of the most important and responsible fields of labor in Zion is that committed to the care of those who preside over and teach in the Primaries, Sabbath Schools, and Improvement Associations, and those who are teaching private day schools among the Latter-day Saints. Who can comprehend the result of the labor performed by the Elders of Israel in these branches? No man,

unless filled with the revelations of heaven and the inspiration of Almighty God. We send out hundreds of Elders, who go to the nations of the earth to preach the Gospel of Christ. After spending two or three years as missionaries, if they have converted a dozen souls and brought them into the Church, they think they have done a good work, which they certainly have. But here, the Elders who are presiding over and teaching in these institutions in Zion, filled with the children of the Latter-day Saints, have an army of immortal souls before them to guide and teach, and to direct their minds, that they may be qualified to step forth and take hold of the Church and Kingdom of God and build it up and bear it off triumphantly, after their fathers and elders are laid in the tomb. O what a mission is given to the sons of Ephraim, the Elders of Israel, the Latter-day Saints! To warn the whole world of the judgments which are to come, preach the Gospel to all people, gather the Saints from all nations, build up Zion, and prepare for the coming of the Son of Man, standing in holy places, while judgments waste the wicked.

¶ There is one admonition of our Savior that all the Saints of God should observe, but which, I fear, we do not as we should, and that is, to pray always and faint not. I fear, as a people, we do not pray enough, in faith. We should call upon the Lord in mighty prayer, and make all our wants known unto Him. For if He does not protect and deliver us and save us, no other power will. Therefore our trust is entirely in Him. Therefore our prayers should ascend into the ears of our heavenly Father day and night.

¶ I want to say a few words to our brethren who are in prison, or under bonds, or driven into exile for our religion, or for keeping the commandments of God. You should not think that any strange thing has happened unto you. Persecution is a legacy that has been handed down from father Adam to our day. It was said of old that all men who lived godly in Christ Jesus should suffer persecution. If we meet with no persecution in our day, we shall hardly feel at home when we go into the spiritworld and meet with the ancient prophets and with Christ and the Apostles, who passed through much persecution and tribulation. Many of them were crucified or otherwise put to death. They sealed their testimony with their own blood, as was the case with Joseph and Hyrum and several of the Apostles, Elders and Saints in our day.

¶ As Elders of Israel, while we are passing through these afflictions, let us not cherish revenge or hatred in our hearts towards our persecutors. "Vengeance is mine; I will repay, saith the Lord." Jesus Christ, the Son of God, when nailed to the cross, and while in the agony of death, cried, "Father, forgive them; for they know not what they do." Why did He say this to His Father in heaven? Because the Son of God knew full well what would be the result of His death upon the heads of His murderers. He knew what awaited the whole Jewish nation, when that people said, "Let His blood be

on us, and on our children." He fully comprehended the great suffering that awaited the Jews and their posterity, for the next eighteen hundred years. He knew that all that Moses and the Prophets, as well as what He had spoken Himself, against the Jewish nation, would come to pass; for God had spoken it through them, and His words never fail.

¶ No infidel on earth can deny the fact that Jerusalem was overthrown, the foundation of the Temple dug up and not one stone left upon another. The Jews fell by famine, by pestilence, and by the sword, until twelve hundred thousand dead bodies were carried through the gates outside of the walls of Jerusalem during the distress of the siege under Titus, and a remnant was taken captive and scattered throughout the world among the Gentile nations, and the Jews have been a hiss and a by-word, and have been trampled under the feet of the Gentiles until the present day, and the end is not yet, the yoke is not yet broken from off their necks.

¶ All this has come to pass in fulfillment of the word of God to the Jewish nation. So I say to all my brethren who are in exile, or in prison, for the Gospel's sake, or for keeping the commandments of God, do not harbor any vengeance or hatred against this nation, or against those who have aided or abetted in your sufferings, but rather go before the Lord and pray that He will soften the hearts of the rulers of the nation, that they will give unto the Latter-day Saints the same rights and privileges in the worshiping of God according to the dictates of their own consciences as are guaranteed by the Constitution of our government, which was given by the inspiration of the God of heaven for a wise purpose in Himself.

¶ If I am asked why I make this request of my brethren, I answer, for the same reason that Jesus said, "Father, forgive them; for they know not what they do." For as the God of heaven fulfilled all His words which He spoke concerning Judea and Jerusalem, so will He fulfil all that He has spoken concerning the Gentiles and all the nations of the earth in the last days.

¶ I will here say, as truly as the God of heaven lives, and has established His throne on high, just so truly will He bring to pass the fulfillment of His words. He will pour out that flood of judgments upon our nation and upon all the nations of the earth, which has been proclaimed by every inspired man since the world began. The seals will be opened, the plagues poured out, and Great Babylon will fall. This generation has been warned for the last fifty years by inspired and righteous men, and after their testimony will come the testimony of thundering, of lightning, of floods, of earthquakes, and of pestilence, and famine, and war, and the flames of devouring fire, for by fire and by sword will the Lord plead with all flesh and the slain of the Lord will be many. For the Lord has said "My sword is bathed in heaven, and it shall fall upon Idumea, or the world; and who is able to stand?"

¶ No power on earth can stay the hand of God in this work. The God of heaven will teach this nation and all other nations on earth, that He is stronger than man. He pays no regard to nations or numbers in the fulfillment of His purposes, for He holds in His hands the destiny of all men and nations, and no power beneath the heavens can hinder His work. The God of Israel has set His hand to gather His people from all nations and build up His Church and establish Zion in all that beauty, power, and glory which Isaiah and other Prophets saw, and to build up His kingdom, which shall fill the whole earth, and in which Jesus of Nazareth will establish His throne and sit thereon, and reign over the earth for one thousand years, as the Prophet Daniel and other Prophets have declared. And it will come to pass in spite of earth and hell and all the unbelief of the whole Christian Gentile world. If our nation or the Gentiles do not believe this, let them wait and see, and they will not have to wait long before they will see the signs manifest of the beginning of these things. So far as the Saints are concerned, the Spirit of God will bear record to their spirits as they read these testimonies, of their truth.

¶ I will close by quoting the testimony of Ezekiel in the 24th chapter, 14th verse: — "I the Lord have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God."

Wilford Woodruff.

October 26, 1886.

John T. Caine Speech To The House of Representatives

12 Jan 1887

John T. Caine Speech delivered before the House of Representatives in Washington D. C., in Opposition to the So-Called Edmunds-Tucker Anti-Polygamy Bill, 12 Januay 1887. (Utah Pamphlet, Published in Washington D. C., 1887; **MHP Vol 1:454–458***)*

¶ Mr. Speaker, disguise the fact as the advocates of this bill may; seek with great ingenuity, as the authors of this bill have done, to slip round, or under, or over, constitutional prohibitions, they cannot escape certain demonstrable conclusions:

¶ First. That in prescribing a test oath as a qualification prerequisite to exercising the right of suffrage they are doing something that is not only hateful and odious in the sight of every American, but they in this case do it in despite of the plain letter of the Constitution. . . .

¶ There have been test oaths prescribed in this country before; but never, I believe, what might be termed in future test oaths, which men

who were neither accused nor suspected of crime were required to take as a prerequisite to being qualified to vote. If it is forbidden by the Constitution to prescribe an oath as to the past actions of a man who has not been convicted of any crime, thereby disfranchising him as a penalty for not taking the oath, how much more must it be unconstitutional to require him, under the pain and penalty of disqualification, to swear that he does not intend to commit an offense or aid, abet, advise, or counsel, directly or indirectly, others 'to commit the same?' . . .

¶ But Mr. Speaker, this test oath is by no means the only undemocratic and un-American feature of this bill. It provides for the emasculation of the present Territorial government. It deprives the people of the right to elect one branch of their Legislative Assembly, and provides for a legislative council of thirteen members who are to be appointed by the President and confirmed by the Senate. And this, too, in the face of the fact that the governor of the Territory has by the organic act an absolute veto power. What possible excuse for the addition of autocratic oligarchic powers?

¶ But this is not all. The people are deprived of the last vestige of local self-government by conferring upon the governor the power to appoint every county, municipal, and precinct officer, except judges and selectmen of the county and probate courts, who are to be appointed by the President of the United States, by and with the advice and consent of the Senate. . . .

¶ Our forefathers were wisely tenacious of this principle of community government. All the reasons which they gave in justification of their revolt against British tryanny were bottomed on this fundamental right. . . .

¶ As is shown by that report, section 2 'invades the personal rights, attacks and overthrows the personal security of the citizens.' It is not only indefensible legislation, but it is useless. To-day the arrest of persons wanted as witnesses without previous service by a subpoena is the course of procedure in Utah. There is no warrant of law for it. The only effect of this proposed legislation by Congress is to give a semblance of right to what has been, and is being, done by making it lawful in the future. . . .

¶ Daily, almost hourly, we are told that it is the evil of polygamy that leaves us friendless. 'Rid yourselves of that stigma,' is the advice of those who admit the wrongfulness, the danger, of such legislation as is now proposed, 'and fair play and justice will have a chance.' But is it polygamy that is aimed at? If so, why not give the laws already enacted and so vigorously, nay, so ruthlessly enforced, an opportunity to work their legitimate effects? If they will not extirpate polygamy, surely no legislation of a kindred character ever will. If you are impatient and must have have quicker results why not act upon the declaration of an assistant Attorney-General of the United States, who deliberately said that it would have been an act of mercy to have

put all grown up Mormons to the sword. . . .

¶ It will be claimed that this legislation is recommended by the Utah Commission. Do those who make this claim fully comprehend how great a personal interest the members of that commission have in the success of this measure? This bill perpetuates them in positions where they draw $5,000 a year each from the public Treasury, where they are allowed some remarkable personal expenses, and where they have practically nothing to do. Is it a matter for astonishment that they should recommend the passage of this bill?

¶ It is also claimed that this legislation is recommended by the governor of Utah. Is he not an interested party also? If this bill becomes a law it will give him the direct and indirect appointment of two thousand officers who heretofore have been chosen by the people. A patronage so great might satisfy the ambition of one more aspiring even than the governor of Utah. This modest gentleman, while admitting that he sees no probability of any outbreak in Utah, has had the supreme assurance to urge that a 'strong, well-disciplined, and efficient' force of United States soldiers be held near Salt Lake to assist the civil authorities. Is Confress prepared to follow the bent of these place-seekers in their insatiable cravings? Recommendations from sources in which personal considerations are so manifest would, ordinarily, carry eternal condemnation on the face of them.

¶ If this bill were only what it professes to be, if its purpose were the suppression of polygamy alone, how can all this help it? As fast as can be done convictions are now secured and the case with which they are obtained is of national notoriety. So long as the forms of law are observed it is impossible to expedite convictions without an increase in the number of courts, and this bill does not even hint at such a step. In breaking up the family relations already formed, of what advantage can it be to deprive me of my franchise? How can that cure the marriage relations of the president of the Mormon Church, or the unlawful cohabitation of any other man?

¶ One man's polygamy was suppressed very successfuly a few days since. An apostate Mormon, acting as deputy marshal, shot a Mormon for whom he had a warrant on a charge of unlawful cohabitation. The man was on horseback. He was unarmed. The marshal called on him to halt, and almost at the same instant fired. The burden of the testimony shows the man did not try to escape, though there was absolutely no justification for the shooting even had he endeavored to do so. In an hour the Mormon was dead. The murderer, while being taken to Beaver, where the district court was in session, was met by twelve or thirteen members of the grand jury, which he had selected on an open venire. This cavalcade carried refreshments, and the return trip was after the style of the triumphal march of a

homeward-journeying hero. This same grand jury investigated the murder and found an indictment charging the deputy marshal with manslaughter. He was prosecuted by the assistant United States attorney for Utah, who, during the trial, declared in open court that unlawful cohabitation was a felony, when the United States statute explicitly makes it a misdemeanor. The same prosecutor told the juirors that the assassin should be acquitted, and they obediently returned a verdict of not guilty. . . .

¶ I tell you, Mr. Speaker, I tell you solemnly, that in the United States, in the whole world, there is no people more loyal to the eternal truths of liberty, as expressed in the Constitution of this country, than my constitutents; and there will come a time, a time when the mists which now befog the understanding of the American people and its legislators, when the refuge of lies errected by characterless charlatans shall have been swept away, there will come such a time when my words will stand forth marked clear and bold and untarnished as their truth justifies.

¶ Gentlemen, I ask you to pause. For your own sakes you cannot afford to take a step which is determined upon by such insufficient and untrustworthy testimony. I am here more than a pleader. I speak for myself; and I pledge my word and my character that the statements upon which this legislation is based are without foundation in fact. You cannot afford to pursue a policy which is determined upon the destruction of a people whose only fault is, at worst, that they pursue the happiness of themselves and their fellows by methods which are different from your own. Time, the great corrector of all evils, will right this wrong, if such it be, and the fiat of the Eternal has already decreed that the last vestige of Mormonism shall be swept away by the peaceful progress of events, if it be not that which God in His wisdom has appointed shall survive as the fittest.

¶ Gentlemen, you who have freed from bondage the negro slave, you who love liberty and cherish the institutions of our country, who would bequeath them fair and unsullied to your chiildren, let me plead with you, let me beseech you, not to consign my people to such inhuman slavery. *(Loud applause.)*

Letter of President John Taylor
&
Counselor Cannon

17 Jan 1887

*¶ Letter from President John Taylor and Counselor Cannon, Salt Lake City, January 17, 1887. (**Millennial Star** 50: <1887> 107–109)*

¶ President Daniel H. Wells.

¶ Dear Brother: We have received a letter from Elder George Teasdale, in which he advises us of his arrival at Liverpool, and of the arrangements that have been made by you and him for the conduct of the Millennial Star and the expedition of other business. All these matters are entirely satisfactory to us, and we sincerely trust that the coming of Brother Teasdale may be a great relief to you and an aid to the restoration of your health, by enabling you to place a portion of the responsibilities of your position upon his shoulders, and thus giving you opportunity for needed rest and recuperation. You have our most sincere prayers that your heart may be comforted, your body reinvigorated, and that all things may continue well with you and yours.

¶ Two years have passed since the present crusade against the rights and liberties of the people of God was inaugurated, and we can now review the field and observe how little our enemies have effected. They have endeavored to create terror throughout our borders by the most unprecedented, unjustifiable and tyrannous measures. They have packed juries, they have tortured witnesses, they have employed spies, they have trampled upon law and evidence, they have converted courts of justice into dens of infamy, they have sent a number of innocent, God-fearing men to prison, they have filled the ears of the multitude with false accusation against us, they have derided the principles of the Gospel, and they have mocked at the power of Jehovah. And what have they accomplished? So far as the object assailed is concerned, nothing, absolutely nothing. A few individuals may have faltered, a few turned aside; but the great body of the Saints are stronger in the faith, purer in their lives, wiser in doctrine, and living nearer to God than when the onset was first made. True, they have gained an apparent victory by forcing through the House of Representatives, with a whoop and yell and almost without opposition, the Edmunds-Tucker bill, with all its atrocious features intact, and with an additional amendment, which makes it all the more oppressive. Still, it has not yet become law, and we have so often seen the hand of the Lord marvelously extended in our behalf that we shall not cease to hope for its ultimate defeat until all reason for hope has disappeared, and then we will trust the Lord that out of this apparent evil He will bring abundant good to those who will continue to serve Him.

¶ The almost unanimous manner in which the House appears, from the telegraph dispatches, to have passed this cruel and tyrannical measure, demonstrates how rapidly this nation is sinking in all that constitutes a great people, and warns us how quickly we are drawing near to momentous changes. Amongst our enemies here it will doubtless have the effect of making them more tyrannical and overbearing and less inclined to accord the Latter-day Saints any rights whatever. It is evident that this extreme feeling has grown so strong in them that, to-day, in many of their minds, killing is no murder when a "Mormon" is the victim, as is evidenced in the late assassination of Elder E. M. Walton, at Parowan, by Deputy Marshal Thompson, and the indecent haste with which the farce of indicting, trying and acquitting him for his infamous act was performed. The tragedy brings deep grief to all the Saints, and especially to the family of the murdered one; but in the providence of God it may prove more disastrous to those who are guilty of it and who abet the murderer than to us. The whole affair is so atrocious and so plain a case of cold-blooded murder that it cannot fail to have its effect; and the innocent blood which has thus been shed will bring vengeance here and eternal damnation hereafter upon those who have been guilty of shedding it and consenting thereto. On the other hand, we are encouraged by the

reports that we receive of the increasing diligence of the Saints, and our constant prayer to God is that He will increase upon His people the spirit of repentance, that they will arouse themselves from their lethargy and cast aside everything that is offensive to the heavens, so that His favor may be shown towards us in delivering us from the cunning snares and plots of the wicked. And if these persecutions effect this, great will be the gain, however unpleasant they may be to pass through or undergo. And in all we can see the hand of the Lord in our behalf. Many things which occur give evidence that while this persecution is being permitted by Him and controlled for the purpose of accomplishing His designs in connection with the purification of the Saints of God, He has not forgotten us, nor left us to the mercy of our enemies. We rejoice in the knowledge that He is watching over Zion, and that every promise which He has made concerning her will be fulfilled. We rejoice ourselves, personally, in the circumstances which surround us. Although we are cut off from many of the privileges that we would enjoy, we still have many blessings granted unto us, which we know we ought to appreciate, and which we endeavor to be continually thankful for. Our health is good, and we are able to attend to our duties to an extent that is very gratifying, considering all the difficulties of our position.

¶ We presume that you keep advised concerning the general news, therefore it is not necessary for us to dwell at length upon what you can obtain from the papers. The acquittal of Brother Lorin Farr, for whose trial great preparations were made at Ogden, made the judge angry and, from all accounts, aroused the extreme ire of Prosecuting Attorney Dickson, who was not present himself at the trial. The judge is considered a great improvement on his predecessor, Powers, and all the brethren speak kindly of his rulings and the course he has taken: but in Brother Farr's case he seemed desirous to secure his conviction, probably because of his prominence and the effect which it might have upon the practice of plural marriage among our people. Dickson has not been so successful, however, in other cases at Ogden. He was compelled to acquit Brother Francis A. Brown, who has been in prison once, and he hoped to entrap him again on the ground that the presumption was he was guilty of unlawful cohabitation because he had refused at his former conviction to make any promises. The prosecution now appear to be willing to admit that the presumption is not enough, and that they must show by proof some sort of cohabitation before a conviction can be had. * * *

¶ We were under the impression that we had written to you directly upon the question of your release and return from your mission; but an examination of our correspondence shows that our feelings upon this subject were communicated in our correspondence to Elder George Teasdale, a copy of which was forwarded to you. * * You are at perfect liberty, Brother Daniel,

to consider yourself honorably released from all the duties we have assigned you in the British Mission, whenever in your judgment you may think it better for you to return. * As we said in our letter to Elder Teasdale, you have labored faithfully and to our satisfaction, and have done all that could be expected of you since your departure from home and your appointment as President of the British Mission; and whether you stay or return, you can be assured of our blessings.

¶ With love to yourself, Elder Teasdale, and the brethren associated with you, in which Brother L. John Nuttall joins; and praying the Lord to bless you with every gift necessary for the performance of all your duties, and that He will preserve you from all your enemies,

¶ We remain, your brethren, John Taylor, George Q. Cannon.

Letter of President John Taylor
&
Counselor Cannon

4 Feb 1887

— 560 —PROOFREAD BEFORE 14 SEPT 2009

¶ Letter from President John Taylor and Counselor Cannon, to William Paxman, dated February 4, 1887. (The First Presidency letter press copy books, CR 1 2013 Vol. 15:70, Church Historian's Office, Salt Lake City, Utah)

After discussing letters received from President Paxman concerning problems among the Maories in New Zealand, President Taylor wrote the following:

¶ You have probably heard before this of the passage of the Edmunds Tucker Bill through the House of Representatives on the 12th of last month, when, with the marked assistance of speaker Carlyle, it was rushed through with a hoop and a yell under the gag rule of the previous question. It would appear from the action of the House on this occasion that nothing is too infamous, too tyrannical or absurd for that body to pass if it be aimed against the Church of God; and the feeling with many evidently is, they will go to any length in their efforts to destroy the Latter Day Saints and rob them of their rights, their liberties and their possessions. The pretext of polygamy

is now relegated to the background and the full measure of their infamous intentions is permitted to come to the front. Nothing short of our political destruction, wholesale robbery and spoliation will satisfy them. But, as the old adage truthfully says, man proposes but God disposes; so will they find that the end is not yet, the problem is not solved and the fruits of their labors will be as unsatisfying as the apples of the dead sea as the Prophets of old declared, they will assuredly be a hungry man who sleepeth and dreameth that he eateth, but he awakeneth and his soul is empty — so will it be, not only with them but with all who fight against Mount Zion; for, as we have often said, God will fight against them, and woe and misery will be their portion.

¶ Since the passage of the Edmunds Tucker Bill by the House, there has been considerable talk, both here and Washington, of the possibility of our forming a State Constitution in which "Polygamy and Bigamy" would be forever prohibited; some persons contending that we could do this without violating our consciences or acting in bad faith toward the government and people of the United States; and such a provision need not necessarily interfere with our belief in and practice of Celestial Marriage under the state government. We cannot frame a constitution ourselves of this character; for it will not do for us, after enduring what we have for the sake of our religion and its principles, to put ourselves in a position where our words and actions my be construed into a surrender of that for which we have ever contended. Better for us to continue to suffer from the attacks of our enemies and their persecutions than for us to occupy a position which we cannot honorably, openly and successfully defend against all attacks that may be made upon us. At this day we cannot afford to put ourselves in an equivocal attitude upon this question or in one that might have the appearance of being false.

¶ We are constantly menaced by our enemies and they are exceeding active in trying to find us. After Marshal Dyer left for Washington, special exertions were made and rewards were offered to get a hold of us. Dixon, McKay and others are not friendly to Dyer and it seems that they are anxious to secure us during his absence so as to injure him, by making it appear that he does not make proper exertions. Of course, we have to be exceedingly careful but we feel that all our care would be unavailing if the Lord did not protect us. The manner in which we have been preserved considering the amount of correspondence we have, both in writing and by personal communication is marvelous to us. We still trust to our Father to preserve and protect us and to enable us to continue our labors in a manner that shall be acceptable unto Him. The latest telegraphic dispatches from Washington state that the conference committee on the Tucker bill held their first meeting today. All were present except Senator Engles who was sick. The discussion lasted about 5 hours which was mostly consumed by Senator Edmunds in an exposition

of his views on the subject. The committee adjourned subject to call. The probabilities of the passage of the bill have apparently not been increased by today's action. With love to yourself and the Elders with you, praying the Lord to bless you in your labors, we remain your brethren,

John Taylor
George Q. Cannon

Letter of Charles W. Penrose
&
Franklin S. Richards
to
President John Taylor

16 Feb 1887

¶ *Letter from Charles W. Penrose and Franklin S. Richards, to President John Taylor, 16 Feb 1887. (Charles W. Penrose Papers, Church Historian's Office, Salt Lake City, Utah)*

Salt Lake City,
February 16, 1887
President John Taylor,

¶ Dear Brother: In the following it is taken for granted that, as intimated in letters to brethren at Washington, it is desirable that Utah should become a State in the Union at as early a date as possible. This seems to be the only real remedy for the troubles that seriously afflict the Territory and harass and menace the Church. Statehood, under the auspices of the majority of

the citizens, means deliverance from political bondage, and influence in the councils of the nation. Today Utah is in the United States and part of the body politic, existing on the public domain and subject to all the authority without exercising or taking part in any of the power belonging to the Government of the United States. She is in the country as a vassal. With Statehood she would be in the Union as a factor of the sum of its powers, and with votes to command influence and respect from the rest of the Nation.

¶ The Church is an independent body, distinct from any political organization, whether a Territory or a State. But it is affected materially and necessarily by the political situation. Because the members of the Church are also citizens of the Territory and would be of the State. But while the Church must study its own interests as affected by civil government, it must not ignore the fact that in the United States it must be kept separate and apart from the Territorial or State organization, whatever influence it may exercise over its members in their capacity of citizens. The acts of the people, as citizens of the State or of the Territory, must not be confounded with the acts of the Church as an ecclesiastical body.

¶ Any movement towards Statehood, then, must be made by the body politic, and not by the body ecclesiastical. But it is within the province of the latter to say how far its influence may be used or withheld in regard to the course of its members politically. If all the members of the Church are deprived of participation in the civil government locally, as they are already nationally, the Church will have nothing to do with the State, either directly or indirectly. It will be utterly powerless to shape any policy or protect itself though the medium of the Territory or the State, and will have no voice in political matters for any purpose. That is the position that now stares it in the face. If the bill now pending becomes a law, every person desiring to vote will have to take an oath declaring his marital status and that he will obey the laws of the United States, and particularly the laws that relate to bigamy, polygamy and unlawful cohabitation, and that he will not teach, aid, or abet or advise anyone in the infraction of those laws. This, it is expected and not without reason, will prevent all true "Mormons" from voting and thus leave the local government entirely in the hands of the enemies of the majority and of the Church. They can then make local laws to still further enslave the majority and cripple the Church, being on the spot and having all the local political power. The atrocities that could be easily perpetrated under color of law need not be pictured. There will be nothing, humanly speaking, to prevent their proceeding to the vilest extremities, except such checks as might be interposed by Congress and the Supreme Court of the United States and it is quite doubtful that anything would be done by those bodies in the way of relief.

¶ But the most serious part of this prospective calamity is the certainty that the anti-"Mormon" population would form the government of the new State seeking a place in the grand federation. Whether as a Republican or a Democratic State it would go in with the strongest kind of a Constitution, not only against bigamy, polygamy and polygamous association, but against plural or celestial marriage and its relations and status, to be afterward backed up with laws enacted by the enemies of the Church against all its institutions and ordinances, as administered by an organization that teaches and advises and countenances marriage relations that are unconstitutional under the State and obnoxious to its laws. The Legislature, The Executive, the Judiciary, all the petty local officers in county, district, precinct, city and ward, would be on the side of the State as against the members of the Church, with unlimited taxing powers and no check from Congress or the Supreme Court of the United States. It would be then, really and truly, a State antagonistic to the Saints, and a Church without any political influence in the State or the nation, because its members would be utterly stripped of all voting powers and of any participation whatever in politics. How the political powers so completely lost could ever be recovered, requires the prophetic gift to discern. Naturally, it looks impossible.

¶ Against all this stands the Possibility of Statehood under the auspices of the majority. This would give the people who of right should regulate all local concerns, the control of all the powers of State government, legislative, executive and judicial. They would make the laws, define them and execute them. They could do this so as to protect the Church and its institutions and not destroy them. The influence of the Church would prevail in the State, not by dominating it or directly interfering with its operations, but through its members in their civil capacity. It would be "the power behind the throne". The spirit controlling the body; but not the body itself. Under laws enacted, plural or celestial marriage need not be disturbed as a religious institution, so long as it did not seek the sanction of the State as a civil institution, or infringe upon the civil law. The civil laws then must be framed with a view to this distinction, and this would be constitutionality and morally right, because the State, under its own constitution, must not interfere with an establishment of religion, nor forbid the free exercise thereof. The advantages of such a difference need not here be painted out. They are as self evident as they are immense and desirable.

¶ Can this be achieved, and if so, by what means? The prospects we have now are more favorable to this than they are likely to be at any future time in our history. As a Democratic State Utah would be a great temptation to the dominant party. Three electoral votes make the balance of power. Two Senators and a Representative in Congress would be potent for the party

and for the new State in case the anti-"Mormon" outcry was still raised. A people with votes are somebody in politics; without them they are nobody.

¶ It may be set down as a fixture, that without some arrangement on the polygamy question, Statehood for Utah is not to be considered. It is outside of all controversy. It could not be undertaken by any party, because the country would not have it and it is not even debatable. Can the people of Utah settle this matter themselves? In a political capacity, yes; as a Church, perhaps no. But it is not properly a Church question, except incidentally as explained above. It is purely before the country a question of politics. The opportunity now afforded is in the initiative taken by the Government, instead of a voluntary offer on the part of the people. The Scott Amendment is the offer to the people on the part of the Government. This failing to pass or be attached to the bill now pending, if the President of the United States will veto the bill, contingent on the willingness of the people to accept, politically, the proposition, it still comes *to* them, not *from* them. Further, the conditions of Montana's going in as a State contain this same proposition. The State constitution must forbid bigamy and polygamy. The probability is that a general Constitutional Amendment will be adopted which will prevent any State from recognition unless it provides against these offences.

¶ If the people of Utah accept the condition, they but accept the inevitable. For if they do not take advantage of it for self protection, their local enemies will take it and manipulate it to their political destruction. If the majority do not take it and use it to protect the Church, the minority will take it to enslave and harass and cripple the Church and all its institutions.

¶ But can the conditions be accepted, honorably and religiously? It must be kept in mind that this is a political matter. It is not a proposition to the Church. It is a question to the citizens. The plurally married members of the Church, embracing its leaders and most of its influential men, need not give direct answer to the question. The voting citizens, Mormon, Apostate, Gentile and neutral are interested in this. They will have to vote upon it, if it comes to a vote. It is a secular issue. The Church is not asked to give up Celestial marriage, nor to relinquish bigamy or polygamy. The "Mormons" are not asked to concede anything as to their religion or to promise anything for the future. The Territory of Utah, in a civil capacity, is required to accept a plank in its political platform as a condition to its Statehood; a provision prohibiting polygamy and bigamy *by law*. The Territory is already under this prohibition, actually and legally. And it is being enforced by the enemies of the majority. Will they take it under their own manipulation and use it fairly and with a view to saving their religious rights, or will they allow it to remain and be perpetuated in the hands of their enemies, to still further encroach upon those rights? Here is no compromise. Here is no promise. Here is no

dishonorable agreement. The Church does not figure in it as between the citizens and the Government, it only stays back and refrains from advising that portion of the citizens who are its members against accepting the proposition.

¶ Supposing the assurance is given that the Church will not interfere with its members on voting on this question in their capacity of citizenship, if the bill now pending is defeated, or in the event of its passage and signature, that the way shall be opened for their free, untrammeled vote on the Statehood question, and the removal of the disabilities of the older citizens; what will be the consequence? Why that we shall have in our State Constitution a prohibition that already exists in law and fact, and is severely enforced, and our friends will have the enacting of the laws in pursuance thereof. They can enact laws against bigamy and polygamy so as to ignore celestial marriage without doing so in terms. Marriage *under the State* (not under the Church, which makes its own marriage regulations) will be a civil contract embracing certain conditions. The avoidance or non-fulfilment of any of those conditions will render the contract void in law. It may be perfectly acceptable to the Lord and His Church. But it will not be a marriage in law. A second or third union of this kind would not be bigamy or polygamy, because the civil law would not be broken that forbids bigamy and polygamy and defines them as offences against the civil law of marriage. The matter is simple, clearly defined, practicable and in no way dishonorable, unless our plural marriages which are now unrecognizable by the civil law may be termed dishonorable. The status would be the same in both instances, only what we do now is punishable, and what we should do then would be beyond the reach of the civil law, being purely ecclesiastical.

¶ But waiving this, let us look at the matter from the standpoint of the State as against the Church. If we view the terms bigamy and polygamy to mean our celestial marriage relations and forbid them by law, what then? Why we simply lay ourselves liable to prosecution under the laws enacted by our friends, administered by our friends, tried by our friends, adjudicated upon by our friends, instead of having all this done by our enemies. We then say, we consider the law God superior to the law of the State, and if we have to break the law of the State to keep the law of God, we will stand by the consequences. But we have our friends to adjudge us guilty and meet out the penalties which will have a minimum as well as a maximum limit, while now it is all maximum and no minimum in practice. That is all perfectly fair and above board, without mental reservation or quibble, or any fine-drawn distinctions as to the difference between plural marriage and bigamy, or celestial marriage and polygamy, and those who pleased to do so could class them all together.

¶ Under the last considerations, the people in a political capacity could conscientiously, fairly, honorably and prudently accept the situation on the ground that bigamy and polygamy being obnoxious to the nation, the will of the majority is accepted as a matter of civil polity, but not in any way as a concession of principle, or a compromise of religion, or a yielding up of a tenet or practice of faith. The State accepts the inevitable on the democratic rule of the majority, the Church stands where it has always stood, and those of its members who violate the civil law in order to keep the law of God, are ready to meet the consequences under the laws of the State, without flinching and without equivocation.

¶ So, whether we make our definitions of bigamy and polygamy to exclude plural marriage, or as comprehending that practice, our monogamous friends can conscientiously and consistently adopt the prohibition in their capacity as citizens forming a secular commonwealth. And the Church simply says to its members, "You are free to vote on this question according to your best judgement, the Church will not forbid you nor cast you out for your action on this civil matter." And with this view of the position, cannot the leading men of the Church say in answer to the question now pressing for a reply: "The people will be left free to vote on that question, with a fair prospect of success; it is a political issue and the Church will not interfere."

¶ The bill has been so modified that the President will have great difficulty to find grounds for a veto. Nothing occurs in the test oath as to *belief*. The three year's penalty for adultery is to catch polygamists alone, but he could not point out or object to that. The winding up of the Church and P[erpetual] E[migration] Fund affairs looks plausible on principles of law and equity, and the cutting down of the appointing power to the Probate Judges, robs the bill of the chief features on which he could safely predict a veto. He will have to be stiffened by some assurance, or will in all probability sign it. The test oath appears to be cunningly kept within constitutional limits and yet made exclusive of "Mormons" who will not promise to keep all the laws.

¶ If the members of the Church who would vote on the Constitution question were quietly informed as to its effects and given to understand it as a political and not a Church question, and that it would not interfere with their standing as Latter-day Saints, it would soon be comprehended in its true light. So far from being a subterfuge, it would relieve our people from the endless subterfuges and prevarications which our present condition imposes, and which threaten to make our rising generation a race of deceivers.

¶ *Summary*

¶ This is a political issue. It concerns *all* classes of citizens. Utah will go into the Union with a constitutional provision against polygamy. It will either be enforced by our enemies, or manipulated by our friends. In either case the Church will cut no public figure. The "Mormons" are not asked to compromise, to give up anything, or to promise anything. The question is, will the majority of the citizens of Utah adopt the prohibitory clause, or let their enemies adopt it and enlarge upon it? The leaders of the Church are simply asked, will you leave your people free in their capacity as citizens to form a State Government in harmony with the rest of the Union on the main question, or will you prevent them? The crisis is at hand. The new State will be non-polygamous by civil law. Shall we shelter our ecclesiastical law and institutions, or shall we leave them to be preyed upon by our enemies? When the answer is finally given, every true Latter-day Saint will accept the issue.

Very Respectfully,

Your Brethren in the Gospel,

Charles W. Penrose, Franklin S. Richards

Letter of President John Taylor
&
Counselor Cannon

19 Feb 1887

— 572 —PROOFREAD BEFORE 14 SEPT 2009

Letter from President John Taylor and Counselor Cannon, to Charles W. Penrose and Franklin S. Richards, 19 Feb 1887. (John Taylor Papers, Church Historian's Office, Salt Lake City, Utah; see also John Taylor Papers, Special Collections, University of Utah Library)

A Prediction made by President John Tayor with regard to the Consequences of giving the Appearance of Compromise to the United States Government — Written in response to a letter from Charles W. Penrose and Franklin S. Richards.

¶ Dear Brethren: Your letter of the 16th inst. written in response to our request for you to give to us in writing the views which you had orally communicated to us, has been received, and been carefully considered.

¶ You have made a very able, clear and comprehensive presentation of the case from your standpoint. If the premises from which you reason were correct, we should almost be inclined to say that your communication was conclusive upon the subject. In most forceful language you describe the evils

with which we are menaced, and which are likely to come upon us under the operation of the Tucker, bill should it become law, and be almost irrevocably fastened upon us, unless we adopt this plan which is now being urged by our friends, namely, that of framing and voting for a constitution which shall forever prohibit the practice of bigamy and polygamy in the new State.

¶ The evils which you describe as impending are of such a nature as to impel one to ask for any method of deliverance which would not be dishonorable. The arguments you use in favor of the adoption of such a Constitution are very plausible. But we are confronted at the very outset by this inquiry: What good grounds are there for supposing that, if we were to adopt such a Constitution, and present it to Congress, and ask to be admitted under it into the Union as a State, our request would be favorably considered? Nothing that we have heard from President Cleveland gives us warrant to believe that he would be satisfied upon this point by such an instrument.

¶ We know that Mr. Curtis has written hopefully in this direction; but his hopes appear to have for their chief basis his desires and anxiety to see us delivered from the dreadful consequences of the Tucker bill.

¶ A letter just received from Brother John W. Young, giving a description of the interview with President Cleveland, does not furnish ground for believing that such a concession as you suggest would be all that he would ask. You must bear constantly in mind the fact that President Cleveland has been anxious to settle the question; but the basis of settlement in his mind, as presented by Dr. [George] Miller [from Omaha] when he came here, was the future discontinuance of plural marriages.

¶ We have just received a report containing brief interviews with nearly every Member of the House of Representatives. They have been seen individually, and their views are written in their own language upon the Tucker bill and the Scott amendment. The members who have not expressed themselves is less than half a dozen. From these interviews it is plain that 19 out of 20 have no confidence in the Scott Amendment, and would not have voted for it, because they looked upon it as a subterfuge, or as being in the interest of the Mormons and to nullify the Tucker bill. The majority express themselves as having no confidence in our promising to do what the Scott Amendment purposes to do, and they would not consent to the admission of the Territory as a State on any such terms; that nothing short of the complete extirpation of polygamy by harsh measures, such as the Tucker bill, would satisfy them.

¶ It appears clear, therefore, to our minds, that the adoption of such a policy as you outline in your communication would not satisfy Congress and the country at large, and its adoption by us would only result in humiliation to us without any corresponding benefit.

¶ For years before President Young's death, the First Presidency of the Church assumed an attitude upon this question which has not been changed by the First Presidency up to the present time. That attitude has been both dignified and consistent with our professions and belief. We have not acquitted with this question, have shown no inclination to compromise with principle, or in any manner wavered in our maintenance of our rights connected with it. Every well informed public man knows this; and they are conscious that this principle is so deeply imbedded in our belief and practice that nothing but the most cruel and far-reaching measures will cause us to abandon it. Their expressions show that they would have no confidence that such language as is used in the Scott Amendment would bind us to a renunciation of this practice. If we were to make such a proposal, we should lower the ground upon which we had so long stood, and so consistently maintained, and take new ground. In doing so, we should have the mortification of proposing a concession that would be spurned and thrown back at us with contempt. We should, thereby, not only lose our own self-respect, but our own people would be weakened, and the world would say we offered to barter away principle for the sake of expediency.

¶ If the plan which you suggest would be accepted by the nation, and could be successfully carried out in the manner which appears to you feasible, the question would then present itself in a very different light to what it does now to our minds. It is as clear to us as light that this is not practicable, and that it is a plan which, under present circumstances, we cannot possibly accept. Whatever the evils and terrors of the Tucker bill may be, personally we prefer to endure them than to take this other course. We have put our trust in God in the past, and we must trust Him in this as in all other things in the future. In doing so we are not troubled with even the shadow of a doubt as to what the result will be.

¶ What changes have been made in the Tucker bill and in the test oath?

¶ With kind regards, and thanking you for the interest you have taken and the trouble you have been at to get your views clearly before us, and properly recognizing the motives which have prompted you in your communications,

¶ We remain Your Brethren, John Taylor, George Q. Cannon

Charles W. Penrose Editorial

26 Feb 1887

Attempted Destruction of the 'Mormon' Church

(***Deseret Evening News, 26 Feb 1887***; *MHP* Vol 1:459–464)

¶ The political crusade which is now in progress is a dishonest and deceptive movement. It is ostensiblly directed against a practice alleged to be detrimental to the welfare of society; it is really another effort to destroy the Church of Jesus Christ of Latter-day Saints. From the very date of the organization of that religious body there have been strenuous efforts to disrupt and demolish it. The enemies of the Church have adopted various tactics and resorted to many different expedients to effect their purpose. But so far their labors have been in vain. Instead of suppression, they have aided in spreading the principles of our faith, and persecution has been part of the propaganda of the Church.

¶ What mobs failed to do in Missouri and Illinois, and what ministers of all denominations have been unable to accomplish anywhere, legislators, judges and lawyers are now trying to achieve in Washington and in Utah. Polygamy and politics are pushed to the front to figure in the fray, but behind them all are the forces of religious bigotry and that hatred against the truths and authority revealed from heaven which they have always excited in the breasts of the majority upon the earth.

¶ Disguise the measures adopted by Congress as they may, the legislation now awaiting action from the President is directed against 'an establishment of religion' and designed to prevent the 'free exercise thereof.' Such portions of the bill as are aimed at the marital relations of the Latter-day Saints, commonly called 'Mormons,' are purposely and intentionally devised to interfere with customs and institutions that have grown out of religious faith and the doctrines entertained as divine by an unpopular Church. And it is because that Church happens to be unpopular that this inimical legislation has been connected and adopted. The spirit of persecution against an unorthodox ecclesiastical body animates and has animated the whole movement. The enactments that relate to family concerns are framed to apply specially to the ties that have been formed under the auspices and regulations of a religious society. If it were not for the howl that has gone up from sectarian throats, and the shrieks that have rent the air from disappointed place-hunters and adventurers who lay their repeatd defeats at the door of the 'Mormon' Church, there would not be any such insane excitement over the alleged doings of a small religious body as that which has disgraced the walls of Congress on more than one notable occasion.

¶ That the test oath which has been carefully worded so as to appear fair and consistent in its letter, is really directed in spirit against the people called 'Mormons', as members of a Church which holds to certain tenents obnoxious to the multitude, must be clear to every candid observer. Its object is to deter Latter-day Saints from voting, serving on juries or holding any office, local or national. Whether it will accomplish the end in view counts for nothing in the argument. The purpose and design are now in question.

¶ Then examine the sections framed to disincorporate the Church of Jesus Christ of Latter-day Saints and the Perpetual Emigration Fund Company and involve the Church in expensive and vexatious litigation. It will only take an ordinary mind to perceive the purpose lurking behind the words put together by cunning lawyers, so as to make them plausible and to appear within the limits of the Constitution. That purpose is the spoliation and destruction of the Church named in those sections. There can be no doubt of this to any one who can discern the spirit that animates the letter

of this legislation.

¶ Even the provisions in regard to dower are devised to aid in accomplishing this purpose. They are to prevent men who have contracted or may contract plural marriage under Church auspices, from providing in fairness for their plural wives and the innocent offsprings of those unions. The same with the section debarring the children of such marriages in future from inheriting their share in the father's estate at his demise. It is all in the same direction, promoted by the same malice and bigotry, urged by the same sectarian and scheming influence against the members of a Church obnoxious to the unthinking multitude and the reflecting sectaries.

¶ Much of this legislation may be construed as conformable in word to the provisions of the national Constitution. But, as ably argued by Senator Call in his masterly speech against it, 'The letter of the law killeth, but the spirit maketh alive.' 'Every law has a policy, has a spirit. It is not to be determined by the letter of the law, as it is sought to be justified here, and that is the very first thing a student of the law learns.' Said he further, 'The acute sophists who have written this bill do no credit to the intelligence of the age or the faculty of reason when they declare in this bill that it is not violative of the Constitution, that it is not a law "respecting an establishment of religion," that it is not an intolerant proscription of religion, that it is not an unjust denial and discrimination between different citizens in their political rights, because the language of the bill carefully avoids the open statement of any or all these things. If the effect of a law — if its object and effect — accomplishes these results, then it is equally liable to the inhibition of the organic law and of an honest and wise public policy, as if it reached these results by the use of plain and direct language.'

¶ Thus the whole purpose of the bill is, as we have stated, to cripple and destroy the 'Mormon' Church, and this is attempted under the disguise of law in line with the letter of the Constitution, while it departs entirely from its spirit and intent. As Mr. Call said, 'It is evidently to affect the Mormon Church, the Mormon religion.' 'It is a bill to suppress a form of religious belief, a bill to make a law respecting an establishment of religion, and to destroy that establishment of religion by pains and penalties and disfranchisements and confiscation of property. Every word, sentence and line it it proclaim this to be the truth.'

¶ The spirit that actuates the promoters of this persecution in the guise of legislation, is the same as that which drove the Saints from the soil of Missouri, burned their houses, destroyed their crops, butchered their cattle, whipped and hacked to pieces old men and little children, violated helpless women and turned the peace of honest 'Mormon' industry into the riot and horror and fiendish brutality that emanate from the lowest hell. It is the

spirit that has filled the mouths of professed gospel ministers with venom and mendacity in defamation of the 'Mormons,' and inspired the writings of the scribes who have urged on the wicked to their deeds of fury against the Latter-day Saints. It works in another line, that is all. It's methods are different but falsehood and malice, which are its distinguishing features, show up in the speeches and tricks and shrewd perversions of the promoters of legislative and judicial persecution, as in those who are responsible for the physical persecutions that have been heaped upon the Saints from the beginning.

¶ There is not a Member of Congress who has taken an active part in urging the passage of the bill who has not uttered something that is false concerning the people or Church whose destruction is sought by its means. Much of this misrepresentation has been no doubt the result of ignorance and the adoption of falsehoods told wilfully by hired defamers. The bill itself carries the stamp of this misapprehension of facts. Sections in it are devoted to the repeal of alleged Utah laws that have no existence. It may be said that no harm can come of that. But harm was intended by their insertion. The very fact of their adoption shows that their pretended existence helped to make this new legislation appear necessary. Every speech reported in the congressional Record uttered in favor of the bill contains untruths about the 'Mormons,' their creed, their laws or their doings.

¶ This is characteristic of the entire opposition to the Church from the commencement. There never was a lecture delivered, a sermon preached or a book published against the 'Mormons,' that did not contain distortions, perversions or wilful and baseless falsehoods as part of the premises on which its arguments and conclusions were predicated. Thus, in controversy their position is not correctly stated. In judicial proceedings against them the law is strained and its limits exceeded. In hostile legislation groudless reasons for it are advanced as its excuse and the Supreme Law of the Land is violated often in letter and always in spirit. Without this falsification and wrong they cannot be reached, and this is potent evidence in their favor before any impartial mind.

¶ The Church thus assailed has, so far, outlived all attacks that have been made upon it from every quarter. It will survive this new onslaught. Many of its members may be tried to the very quick. Some will falter and fail. A few will turn traitors and reap the reward and reach the fate of a Judas. The majority will cling closer together and to their God and nerve themselves to meet whatever His providence may have in store. And the Church will remain, indivisible and indissoluble. As a corporation it simply sought the recognition of the law that it might have a legal status to transact its temporalities without temporal hindrance. Disincorporated, its integrity

will not be affected in the remotest degree. Robbed of any of its rightful possessions, it will not be injured as to its existence, vitality, authority or force. Its truths, its ministry, its spirit and its mission will remain the same, and all earth and hell will not overthrow it or cause its disorganization. And the very measures invented for its destruction will cause the development of new energies, more devoted faith and more potent agencies for the dissemination of its principles and the ultimate triumph of its cause.

¶ The Latter-day Saints, then, can afford to smile alike at the puny pugnacity of their sectarian opponents, and the threatening and formibable hostility of their national and official enemies. Their trust is not in man, but in Him who is the Author and will be the Finisher of their faith. In this world they expect tribulation, but in Him they have peace. And whether in tranquility or in turbulence, in liberty or in bonds, in power or submission to tyranny, at home or in a dungeon, in life or in death they will serve God and fear nothing. And there is no power, secular or ecclesiastical, beneath the throne of Jehovah that can rob them of their light and knowledge, their interest in heaven or their eternal family ties and increase, or their unfading and unfaltering assurance that the cause for which they are ready to endure all things shall yet prevail over all the earth. God rules and His Church and Kingdom will never be destroyed!

Letter of President John Taylor
&
Counselor Cannon
to
President Grover Cleveland

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28 Feb 1887

Letter from President John Taylor and Counselor Cannon, to President Grover Cleveland, 28 Feb 1887. (Diary of John M. Whitaker, February 28th, 1887, p. 83–84, Special Collections, University of Utah Library)

Editorial Note: The following is a description, accompanied with excerpts, of a correspondence between Grover Cleveland, who was then President of the United States, and President John Taylor. It is taken from the diary of John M. Whitaker, who saw President Taylor's letter as it passed through the Historical Department of the Church on its way out in the mail, on February 28th, 1887. I have made a search for both letters in the Grover Cleveland Papers, but unfortunately, they are not there:

¶ The President of the United States had personally written a long letter to President John Taylor of the Church and his people, in which he pleads

for the President and Saints to lay aside polygamy and "Come and Be Like Us" and all the past will be forgiven, etc. President John Taylor in his masterly way (as only he was able to do because of the sufferings he and his people had suffered in the past) replied in an historic document, tracing the persecutions through which the Prophet Joseph Smith and the Saints had past, from the time he espoused the cause of the Great Latter Day work, and became such a staunch friend, supporter and defender of the Prophet and his Work of Wonder, etc. He thanked the President of the United States, Grover Cleveland, and recited how he himself with the Prophet and other Church leaders had made visits to the authorities at Washington, including . . . past presidents of the United States, to the Senate, to the House of Representatives, to the judicial authorities and to all others who had the power to make relief measured, etc., "and, Sir, the only reply we have received was from the then President," *"Gentlemen, your cause is just but we can do nothing for you."* Then in his masterly and magnificent reply, among many stinging facts and statements, finished by saying:

¶ Mr. President, — you ask us to come and be like you? What have you to offer? You promise us Liberty, as a price for giving up what we believe to be true and is sacred to us! No, Never! When we get our liberty and freedom, it will not be purchased at the sacrifice and price you offer. God has protected us in the past and we confidently expect that He will do so in the future. Whatever the evils and terrors of the Edmunds-Tucker Bill may be, *personally* we prefer to endure them, than to take this other course. We have put our trust in God in the past, and we trust Him in this as in all other things in the future. In doing so, we are not troubled with even the shadow of a doubt as to what the results will be. . . . . .

We Remain,
Your Brethren
John Taylor
George Q. Cannon

¶ This Letter to the President of the United States was a carefully documented, historical [masterpiece — it was] wonderfully written. With great painstaking . . . [effort President Taylor presented] our side of the controversy with the world and [especially as it pertained to] the United States, versus The Church of Jesus Christ of Latter Day Saints — but particularly against the leaders of this nation and its people, leaving them without the least excuse for the extensive, bitter and wicked persecutions of the past and present, going on against the Church and its people. How proud we all feel to have such courageous, honest and worthy leaders, lovable men, as we now have, and how the Saints and many good men in the world also, pray for

their health, happiness and protection. *(Diary of John M. Whitaker, February 28th, 1887, p. 83–84, Special Collections, University of Utah Library)*

Historical Note: I have searched in the Papers of President Grover Cleaveland for a copy of this letter, however my effort was to no avail. It is possible that the letter was intercepted in the Mail by George Q. Cannon, after it left the Historian's office — for even though Cannon signed this and other letters as President Taylor's Counselor — yet this notwithstanding, at least as early as the Bishop Sharp case in 1885, Cannon was actively working for a compromise, wherein the Church would Promise to End the Pactice of Plural Marriage in Public, while at the same time the Principle would be Secretly Perpetuated by the Priesthood on the underground. As is evident from the above document, as well as others that precede it, President Taylor stead fastly refused to enter into any such subterfuge, prefering instead to trust in God. As Taylor succinctly expressed himself, "the Kingdom or Nothing!!!"

It was this "nothing" that Cannon feared most!!!, and for this reason, Cannon felt President Taylor was being Unreasonable. Yet this notwithstanding, as Cannon well knew, he was not really in a position to argue the Point with the Prophet, who was totally idealistic and whose mind was set and hardened like Steal. Indeed, as Cannon saw it, the Church was between a Rock and a Hard Spot. God had commanded that the Principle must be lived and Perpetuated — that it inherently belonged to the Dispensation of the Fulness of Times and could not be "Abrogated, nor done away with". On the other hand the leaders of the Government of the United States had declared that the practice of Plural Marriage must end. Indeed, not only had they declared that it must end, but they had vowed that if it did not end, unthinkable things would be done to the Church. Having spent years in Washington, and knowing full well the intent of its officers, and the full extent to which they were willing to go, Cannon saw only one way out, namely the appearance of Compromise, wherein the Church and the Priesthood would enter into a double life in an effort to "beat the Devil at his own game". In other words to quote Isaiah, they would make a "Covenant with Death" and "an Agreement with Hell" (Isaiah 28:18) that whenever the Law of God and His Kingdom contradicted with the Law of the Devil and his Kingdom, that the Saints would obey the law of the Devil, rather than the Laws of God, for as the scripture saith: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (D&C 58:21) Of course, Cannon would not frame the idea in these words, yet all this notwithstanding, the Prophet Isaiah foresaw this day and those are the words in which he placed it.

In other words, out of necessity, the Saints would make a deal with the Devil. They would publicly declare to the world that the Practice of Plural Marriage had been terminated among the Saints, while at the same time in private they would secretly live it, and not only live it, but take deliberate steps to insure that its practice would be Continued and Perpetuated.

In short, Taylor opted for faith in God, either that or "Nothing", while Cannon opted to make and engineer his own destiny, along with that of the Church, through promises and concessions, and through political manipulation. It was for this reason, that three months before his death, as President Taylor began to weaken, Cannon began, more and more, to run things his own way, and to do things which always before had been forbidden — such for example as dividing the Church Politically into Democrats and Republicans.

The Divine Law had always required that God's people "be One", "and if ye are not One, ye are not Mine." (D&C 38:27) It was for this reason that the Saints had always voted under the direction of the Priesthood for one political ticket. The consequence of this was that wherever the Saints gathered in large numbers, they could control the political process — and for this reason that the Church became a political threat to the Kingdom of Satan, as it was being manipulated and run through the "Synagogue of Satan" (i.e. the International Banker Jews or the "Money") and the Masons. The Union of the Saints created damning problems for the kingdom of Satan, which worked under the policy of divide and then conquer. The "Masons" and the "Money" would creat both political parties, and then infiltrate them through secret agents. Through this means, regardless of who won the election, they would have control of the political process. However, this process did not work in any place where there was a large body of Mormons, and for this reason, through anti-Mormon Legislation, the Church was forced to divide politically and give up control of the political process. The cry against Polygamy was only an excuse for the Ruse.

An Epistle of President John Taylor
&
Counselor Cannon

8 April 1887

*An Epistle of President John Taylor and Counselor Cannon, read to the Church in General Conference, at Provo Utah, on Friday, the 8th of April 1887. (**Deseret News** <Wed 13 April 1887> 200–201, 204; see also Journal History of the Church 8 April 1887; See also Pamphlet in Church Historians Office)*

To the Church of Jesus Christ of Latter-day Saints in General Conference Assembled: **{{{Proofread against Journal History *DEN* clipping}}}**

Introductory

¶ Dear Brethren and Sisters: — Once more, in the providence of the Almighty, we are permitted to address you in an Epistle. It would give us very great pleasure to be able to communicate to you our views orally; but through circumstances with which you are all familiar this gratification is denied us. We rejoice, however, that the privilege of communicating a few of our thoughts in writing is still at our disposal. We have profound feelings of thanksgiving to our God for His goodness and mercy unto His people. Personally we have reason to be very grateful to Him for His preserving care in our behalf.

¶ Zion has been passing through a series of trials which God will undoubtedly overrule for our good. The experience of the past two years and a half has convinced us that there has been a divine providence in all that has taken place, and in the shaping of ordeals to which the Saints have been subjected. Painful as they have been to very many, the day will come when they will be acknowledged as having been the means of bringing great benefits to Zion. ...

¶ The Twelve Apostles and their Counselors have labored with great efficiency, as far as they have had opportunity, among the people, and have been active in attending to the duties devolving upon them. The health of all has been good. Recent letters from those outside the Territory convey the intelligence that they are enjoying their labors and are successful in the performance thereof. The latest advices from President Woodruff assure us of his good health. Though he is now past 80 years of age, his bodily and mental vigor appear unimpaired.

¶ We ourselves are in the enjoyment of good health, and able to perform our duties with satisfaction to ourselves and pleasure in the liberty that we enjoy. President Joseph F. Smith's health has been somewhat impaired, but he is now fully restored.

Zeal and Diligence of the People

¶ The most gladdening news we can communicate to the Conference of the Church in our Epistle is that from every part of the land which we inhabit, gratifying reports have been received of the zeal and diligence of the people in attending to the duties of their religion. Probably at no time in our history has there been a better disposition manifested by the people to attend their meetings on the Sabbath day, and on fast days, and the prayer meetings which have been held during week day evenings. Meetings have been held at suitable private residences on many of the blocks in the city and country wards throughout these mountains. These have generally been crowded, and have been occupied by the Elders in giving instruction, and by the Saints in bearing testimony and in prayer. All the Elders who have been free to travel who have reported the results of their labors to us, agree in saying that at no time in their experience have the meetings which they have held been so crowded as during the past winter. These evidences of the faith and diligence of the people are exceedingly gratifying to us. We have been cheered in listening to them; for we know that when the Latter-day Saints repent of their sins and devote themselves assiduously to keeping the commandments of God, their enemies cannot have much power over them.

¶ As a people, in times past we have been careless and indifferent in many directions. Neglect of duties has been too common everywhere. Hypocrisy has

been indulged in to some extent, and a laxity has prevailed in many quarters concerning the keeping of the laws of God which is not in accord with the spirit of the Gospel. Under these circumstances the Lord has permitted persecutions and trials to come upon His people that have had the effect of stirring them up to greater diligence. When the Lord, for any reason, turns His face away from His people, and is slow to hear their cries, thorough repentance on their part and a complete abandonment of their evil ways are sure to bring back His favor, and to cause His countenance to shine upon them. This has been the case in every age when God has had a people upon the earth. In our own day we have seen frequent illustrations of this. We have never feared for the people, nor for the prosperity of the work, when the Latter-day Saints have been fully alive to the duties and requirements of their religion. But when they have been careless and neglectful, or disobedient and hard in their hearts, then we have trembled; for when the Saints are in such a condition the displeasure of the Lord is sure to be awakened against them, and His scourges are likely to fall upon them. The Lord does not permit His enemies, nor the enemies of His people, to prevail over them for any length of time when they are living near unto Him and complying strictly with His will. All His promises, of the brightest and most glorious character, encouraging and hopeful, are given to those who keep His commandments and who seek earnestly to carry out in their lives the principles of salvation which He has revealed. When a people are in this condition their enemies cannot have much power over them.

Why Our Enemies Have Failed

¶ We attribute the failure on the part of our enemies to accomplish their wicked purposes during the last session of Congress to the fact that the Saints were more true to their professions, and were offering up, in sincere humility and faith, their petitions to the God of heaven for His interposition in their behalf. When we consider the character of the measures which were framed in the first place, and which it was the evident purpose of our enemies to force through and make law, it is clearly to be seen that our Father in heaven has restrained the efforts of the wicked and defeated them in their iniquitous designs. For a while it seemed inevitable that every liberty would be wrested from us, and that we should be brought into subjection to a most odious tyranny and be stripped of every right which belongs to free men. And though the measures which have been enacted are odious to the principles of true republicanism, still our enemies are disappointed in their schemes and feel that they have been defeated; while the Saints rejoice in the goodness of God, and feel assured that by His help and their continued faithfulness in keeping His commandments and relying upon Him, they will be able to

endure, with patience and without grievous loss, all that the enemies of His Kingdom shall have power to bring upon them.

Duties of the Priesthood

¶ It is of the utmost importance that the teachings which have heretofore been given to the officers of the Church, and which it is not necessary to repeat at length here, should be kept in mind and carried out in the spirit in which they were given. Great responsibility rests at the present time upon those Elders who have liberty of action, and they should be untiring in their efforts to magnify their Priesthood and to do everything possible towards building up and strengthening the Saints in the practice of those holy principles which God has revealed. Much depends in these days of trial upon those who bear the Lesser Priesthood. They have opportunities which are of unequalled advantage. They visit, or should visit, the people at their homes. They talk to them by their firesides. They can see their inner lives, and learn wherein they need strengthening and guiding, in order to be more efficient Latter-day Saints. When Priests and Teachers understand their duties and seek to enjoy the spirit of their offices, they can do an immense amount of good; for they are brought directly in contact with the people; they learn their wants, are made familiar with their weaknesses, and are in a position to check the growth of evil tendencies in parents and in children. There is, in many instances, doubtless, too much formality in the character of these visits — a disposition to drop into routine and to ask stereotyped questions, without conversing in a way to bring out the real feelings and spirit of the households which they visit. Visits of this character are comparatively barren of results. To make them as productive of good as they should be, live, active men should be used as Priests and Teachers. The best ability in the various wards can find ample field for usefulness in performing these duties. Young men who have not had experience should be associated with those who have had experience, and they should be impressed with the importance of seeking for the Spirit of God to rest upon them in power, to dictate to them the very things that should be said to the family which they visit. The teachings which might be appropriate to one family, and be the very instruction which they might need, would not perhaps be so suitable for another family. Therefore, the necessity of having the guidance of the Spirit of God is apparent.

The Welfare of the Young

¶ There is a tendency, almost amounting to an epidemic in some places, among the young people to indulge in cigarette smoking. The habit is filthy, unhealthy, and pernicious generally. God has spoken so plainly on this subject that there is no room to question the impropriety of this practice. The Teachers should make it their especial business, in all kindness and in a mild, instructive

spirit, to reason and remonstrate with young people upon this habit. Every effort should be made to check its growth amongst us. The habit also, which some young people fall into, of using vulgarity and profanity, is one which should receive the attention of Teachers. This practice is not only offensive to all well-bred persons, but it is a gross sin in the sight of God, and should not exist among the children of the Latter-day Saints.

¶ At the Priesthood meetings of Wards, Bishops and Counselors and other experienced Elders can do great good to the young men by imparting to them instruction upon these points and giving them explanations concerning questions which they may be asked upon the live issues and topics of the hour. There is a body of young men growing up in Zion, who, if taught as they should be, can be made most efficient in building up the Church and in strengthening its members against the various temptations to do wrong to which they are exposed. These young men are generally full of zeal and energy and good desires, and only need to be directed aright to accomplish immense results. . . .

Providing Employment

¶ Connected with our temporal labors there is probably no point of more importance than the providing of employment for our people. The spirit of the Gospel of the Lord Jesus Christ is opposed to idleness. We do not believe that a man who has that spirit can rest content if he is not busily employed. There are many who come from other parts who have been accustomed to following branches of trade at which they cannot find employment here. There are a great many young men and young women growing up also, who do not have the necessary experience or knowledge to employ themselves. These cases should receive the attention and consideration of the Bishops and Presidents and other officers of the Church. We should aim to create industries at which the people can find employment. If all who have the influence of position, or the power that the control of means gives, would keep this subject constantly before them and work unitedly in the proper direction, a great many industries might be started in this Territory that would result in profit to their founders and give fixed employment to many who are now in want of it. In every Ward or Stake where there are opportunities of this character, judicious men should be selected to take the direction of such affairs and to make wise investments, so that discouragement will not follow through the loss of means or the unskillful handling of the business.

Legislative and Judicial Tyranny

¶ From the day of the organization of the Church of Jesus Christ of Latter-day Saints, the adversary of souls has stirred up the wicked to accomplish its destruction. Various agencies have been employed to effect this purpose.

Falsehood, tradition, deep-rooted prejudice, the learning, wealth and power of Christendom, mob violence, fire, fetters, the rifle and the sword, wholesale expulsion and military force having been tried in vain, a new crusade has been inaugurated in the form of legislative and judicial tyranny, prompted by Satan and carried on by cunning adventurers and reckless fanatics. Perhaps the most shameful and unrepublican attempt of this character was the latest scheme devised by the local conspirators. What is known as the Edmunds law — the act of March 22nd, 1882 — was hoped to be broad enough in its intended scope to secure the political control of the Territory to the anti-"Mormon" voters. A large number of both sexes were by that act deprived of the franchise. That it did not wrench the control of the Territory out of the hands of the majority of its residents, is not to be credited to the absence of such a wish and design on the part of its authors and promoters, but to the overruling providence of the Almighty. The ground which those who favored this measure seemed to take was, that it was both praiseworthy and justifiable to violate the soundest political principles, and even the Constitution itself, to take the political control of the Territory of Utah from the "Mormon" majority and concentrate it in the hands of the anti-"Mormon" minority. Having gone thus far to accomplish this end, it was scarcely to be expected they would hesitate to make other and more outrageous attempts, when they found that the Edmunds law had not answered the full purpose for which it was intended. It appears to be one of the effects which follow a departure from sound republican and constitutional principles like the enactment of such a strange piece of legislation as the Edmunds law, that every future attempt in the same direction will be more regardless of the settled principles of political liberty than its predecessor. The Edmunds law, instead of appeasing the anti-"Mormon" appetite for power, only whetted it. The success of its promoters in securing its passage, and the results which have followed, emboldened them to make the most extraordinary demands upon Congress for further legislation. Emissaries from Salt Lake City were employed and sent to Washington, sustained by funds levied upon and collected from the non-"Mormon" population of the Territory, to secure the passage of a law which would bind the "Mormon" people hand and foot, and leave them, their liberties, their property and all that makes life valuable and desirable, at the feet of their deadly enemies. They did not appear to doubt that their demands for legislation of this character against us would meet with ready acceptance on the part of the National Legislature and the public generally.

¶ On the first day of the first session of the Forty-ninth Congress, Senator Edmunds introduced a bill (numbered 10 on the Senate calendar) which contained shameful unrepublican features, the evident purpose of which was to entirely destroy all the liberties of the majority of the people of Utah. There were a few Senators who stood up manfully and resisted the passage of this

measure as an attack upon religious liberty; but their protests and arguments were in vain. The bill passed the Senate and was sent to the House. It was ably discussed before the Judiciary Committee of the House by our friends, and everything was done that was possible to enlighten that committee concerning the affairs of Utah and the conspiracy which existed here to obtain the political control of the Territory. A new bill was reported by the chairman of that committee, as a substitute for the Senate bill, and the provisions of the new bill were found to be equally objectionable with the bill for which it was a substitute. The measure was modified and changed by wiser and more conservative legislators, in spite of the efforts of those who inspired it — a result which we view as due to the overruling power of Providence and the reluctance of some reasonable public men to sanction a measure so utterly subversive as this was of the rights of citizens. An agreement was reached by the Conference Committee, composed of members of the Senate and of the House, and in its amended form the bill was reported to both houses, and passed without alteration. It finally became law, without the signature of the President. In its original form the palpable intention was to destroy the Church.

¶ It is generally admitted that no such law was ever enacted in this country before; and to find its parallel one must search the records of medieval times, when men's ideas of liberty were confined to such grants as despotic governments and rulers reluctantly chose to give them. The provisions interfering with the property of the Church, and looking to the escheating or other disposition of its funds in a manner contrary to the intention of the donors, are in violation of ecclesiastical rights and in the nature of confiscation and spoliation.

¶ The disfranchisement of all the women voters, without cause and without even the allegation of crime against them, is an arbitrary exercise of despotic power without parallel in republican history. No reasonable excuse can be offered for such an invasion of political rights exercised without hindrance for seventeen years; and the vain pretence of the enemies of the Latter-day Saints that they wish to rescue the woman of Utah from bondage has, by this outrage upon freedom, been effectually silenced for ever. Taken with other portions of the law it betrays an attempt to pave the way for the domination of the majority by the minority, because the former is composed of members of an unpopular Church. It should be the purpose of good citizens and faithful Latter-day Saints to maintain the liberties which are dear to every citizen, by all legal and consistent means within their power. And while many of the men and women who, with Divine assistance, opened this region to human occupation and fitted it for civilized existence, are arbitrarily deprived of any personal participation in its government, it becomes the duty as well as the privilege of those who can do so under the operation of unjustly discriminating laws, to stand up manfully and use all diligence and vigilance

in the retention and prevalence of the local rule of the local majority. In thus sustaining the right and assisting in the prevention of wrong, they will have the blessings of a just God and the approval of an enlightened conscience.

¶ A redeeming feature of the new law is the exemption of wives who are viewed as legal from testifying against their husbands in cases arising under the Edmunds act. This and the decision of the Supreme Court of the United States condemning the segregation system, by which the extreme penalties imposed by law were unlawfully multiplied upon "Mormon" defendants, are cutting rebukes to the Utah Courts and District Attorney, for their excesses and malice in pursuing persons acting under the strongest religious convictions. The relief thus afforded to many subjects of judicial persecution would doubtless be considerably extended, if other extreme rulings of the Utah Courts were reviewed by the highest tribunal of the land.

¶ As to whether the Church is a corporation, grave doubts are entertained. This is a question yet to be determined. But if it should be decided that it is a corporation, is it possible that after a Territory has granted a charter of incorporation, and Congress has for long years permitted the Territorial act to stand unchallenged and unquestioned, the latter body can now revoke the charter and appropriate the proceeds of the property to such uses as the majority of Congress may designate? If this be possible, well may we, with all the people of the Territories, ask: Are we living under a government of law, or are we and all our rights as freemen subject only to the whim and caprice of Congress?

¶ The Supreme Court of the United States, in 19 Howard, page 449, said: "The power of Congress over the person and property of a citizen can never be a mere discretionary power under our Constitution and form of government. The powers of the government and the rights and privileges of the citizen are regulated and plainly defined by the Constitution itself, and when a Territory becomes a part of the United States, the Federal Government enters into possession in the character impressed upon it by those who created it. It enters upon it with its powers over the citizen strictly defined and limited by the Constitution from which it derives its own existence, and by virtue of which alone it continues to exist as a government and sovereignty. It has no power of any kind beyond it, and it cannot when it enters a Territory of the United States put off its character, and assume discretionary or despotic powers which the Constitution has denied to it. It cannot create for itself a new character separate from the citizens of the United States, and the duties it owes to them under the provisions of the Constitution."

¶ To appropriate the property of a private corporation by saying that all beyond a certain value shall escheat to the Government is an act worthy of the dark ages when the right of the state to such property was maintained by feudal theories. In latter days the more equitable doctrine prevails, even

when corporations are dissolved for violation of law, that the property of the defunct corporation goes to the corporators.

¶ As has been well said by the court in the case of Wilkinson vs. Leland, (2 Peters 65) in dealing with the question of taking the property of one and giving it to another, without judicial inquiry and by legislative enactment: "That government can scarcely be deemed free, where the rights of property are left solely dependent upon the will of the legislative body, without any restraint. The fundamental maxim of all free governments seems to require that the rights of personal liberty and of private property should be held sacred. * * * A different doctrine is utterly inconsistent with the great and fundamental principles of a republican government and with the right of the citizens to the free enjoyment of their property lawfully acquired."

¶ In a case which was appealed to the United States Supreme Court, (Terrett vs. Taylor, 9 Cranch), which involved church property, that the Legislature of the State of Virginia had undertaken to take from the corporations holding it and turn over to trustees, as this law attempts to do, Judge Story said: "But the property was, in fact and in law, generally purchased by the parishioners or acquired by benefactions of private donors. The title thereto was indefeasibly vested in the churches, or rather in their legal agents. It was not in the power of the crown to seize or assume it, nor of the Parliament itself to destroy the grants, unless by the exercise of a power the most arbitrary, oppressive, and unjust, and endured only because it could not be resisted. It was not forfeited, for the churches had committed no offense. The dissolution of the regal government no more destroyed the right to possess or enjoy the property than it did the right of any other corporation or individual to his or its own property. * * * * We think ourselves standing upon the principles of natural justice, upon the fundamental laws of every free government, upon the spirit and letter of the Constitution of the United States, and upon the decision of the most respectable judicial tribunals, in resisting such doctrine."

¶ It seems to plain men that this new law, in its attempt to seize and dispose of our property, lawfully acquired, is in direct conflict with the provision of the Constitution which declares that "no person shall be deprived of life, liberty or property without due process of law." A well known writer has said: "They have first of all to remove a very stubborn prejudice which has been confirmed by immemorial usage that what a person honestly acquires and legally possesses is his own and not another's."

The Test Oath

¶ Probably no portion of this law has received so much attention since its passage as the section containing what is known as the "test oath." The municipal election at Brigham City, immediately after the bill became law,

and the pressing necessity for a decision on the part of those who are eligible to vote in order that they might register, forced this point in the law into immediate prominence. Our enemies have circulated the most atrocious falsehoods, accusing our people of resorting to perjury when by so doing they could shield themselves and friends from punishment; but none knew better than they that in making these charges they were uttering deliberate untruths. The proof of their falsity has been witnessed in the Federal Courts every day during the past thirty months, when Latter-day Saints were being tried for taking care of and acknowledging their wives and children, and refused to give the promise which the courts endeavored to extort from them under an assurance that if they would only make it — which they were told they might easily do — they should be permitted to go unpunished.

¶ Having tender consciences upon the subject of saying or doing anything that would have even the appearance of relinquishing any principle of their religion, our people have carefully examined this oath and fully weighed the effect the taking of it would have upon themselves, their children and the world at large. Understanding fully, therefore, all its consequences, they who can do so have generally resolved to take the oath. But their willingness to do so does not divest it of its enormity or unconstitutional character. The rule of law is that a man is presumed innocent of offenses and of the intention to commit offenses until he is proven guilty. But by this law it is presumed that the citizens of this Territory are disposed to violate the law and they must therefore rebut the presumption by taking the oath! If the oath was expurgatory, and to be required of people who had been in rebellion, it might have a show of justifications; but to require such an oath as this from citizens who have violated no law is without a parallel even among despotic governments.

Constitutional Guarantees Trampled Upon

¶ It is extraordinary to what extremes men will go in their eagerness to strike a blow at the Church of Christ. We felt this when the Edmunds law of 1882 was enacted; but this feeling became one of amazement when the second Edmunds bill was rushed through the Senate at the first session of the 49th Congress, and afterwards, in a remodeled form, through the House of Representatives in the second session of the same Congress. That a powerful government like ours, representing a population of fifty-five millions of people, should magnify the words and acts of a community numerically as weak as our Church is, and exert itself in so tempestuous a manner to destroy its influence and growth, is sufficiently remarkable to excite surprise; but when to effect this the very principles upon which the whole superstructure of government rests are discarded, and the Constitution itself and its guarantees are trampled upon, then the feeling becomes one of wonder at the madness which seems to

take possession of men when what is called the "Mormon question" comes up for discussion and action. In the haste and zeal of this madness to destroy our religion, settled principles of jurisprudence are disregarded, evil precedents are established, and men talk and act as if it were absolutely essential to the happiness of the people of the republic to override every true principle of government to strike down the majority of the people of Utah. It is easy to predict what the result of this contemptuous disregard of the rights of citizens and the written pledges of the Constitution will result in. The precedents now being made will, in the not distant future, be inconceivably fruitful of evil to the people of this republic. No people or government can defy the sound principles of law which are essential to the correct administration of justice and to the maintenance of the rights of its citizens, without calling into existence forces which are calculated to lead to its destruction.

Unjustifiable Conduct of Officials

¶ There has been no cessation in the annoyances, persecutions and unjustifiable conduct from which our people have suffered at the hands of those clothed with a little brief authority as officials in our midst. Unlawful cohabitation, an offense which, under the law, is a misdemeanor, is magnified into a crime of great turpitude, and more zeal is manifested in seeking to ferret out and punish those who are accused of it than there is in dealing with all the other crimes on the calendar. All other offenses, however gross and horrid, appear to sink into insignificance in the eyes of our Federal officials in comparison with the act of a man's caring for, furnishing, or even visiting his wives, taken by him, as he believes, in accordance with a command of God, and his children born to him in such wedlock. In former Epistles we have described the conduct of some of these officials in fitting language. Upon slight pretexts, and where presumption merely exists, men are still arrested and treated with an indefensible severity which is nothing less than persecution, and which lifts those who endure it on to the plane of martyrs. The treatment of the Latter-day Saints in these Territories under the Edmunds law will yet be read with surprise and wonder, when the facts all become known. That American citizens should receive such usage in a government like ours professes to be, would appear incredible if it were not substantiated by convincing proofs. Aged men, whose lives have been upright and honorable, and against whom not a word of reproach can be uttered, have been ruthlessly and barbarously consigned to prison cells because they were too manly to disavow their families and to break the solemn covenants which they made in the presence of heaven with their wives.

¶ But this has not been the extent of the inhumanity of those who have taken upon themselves the role of persecutors. Blood has been shed, and that

in a most dastardly and cruel manner. Edward M. Dalton, a respectable young man, of good family and connections, while unsuspectingly riding in the streets of Parowan, was hailed by a deputy marshal — William Thompson, Jr.— concealed behind a fence, and simultaneously shot in the back. He fell from his horse and died shortly after. His slayer was indicted for manslaughter by a grand jury which he himself had summoned on open venire, and was tried in the Second District Court, at Beaver, the prosecuting attorney making what was virtually a plea in his behalf, and he was acquitted. No other result could have been expected under the circumstances, with such a jury, such a court, and such a prosecuting officer; for, it is only the truth to say, the deed was viewed with satisfaction and approval by many, and defended as an act that was entirely justifiable. It might be thought that, after such an occurrence, such a man would be quietly set aside and kept from public notice. But, alas! for our country and the evil days upon which we have fallen, this man is now retained in the employ of the government and acts as a deputy marshal!

¶ Edward M. Dalton died, it may be said, a martyr to the principles of religious freedom. His innocent blood was shed without provocation. His name will yet stand out in history as that of a victim to religious hate, and his memory will be cherished by his family and friends and our entire community with loving veneration.

¶ Elder Lorenzo Snow, one of the Twelve Apostles, was sentenced by the First District Court to eighteen months' imprisonment in the penitentiary and $900 fine and the costs of his trial. It was felt that this was an unjust sentence; that the grand jury, under the direction of the District Attorney, violated the law in segregating the offense with which he was charged and bringing in three indictments against him. After some trouble an appeal was secured to the United States Supreme Court, which reversed the decision of the lower court and declared segregation to be unlawful. After eleven months' confinement in the Penitentiary, which he endured with great patience and equanimity, he was released from confinement. The joy felt at this action of the Supreme Court was universal throughout the Territory; not only because of its effects on other cases, but because of the deep interest which was taken in the case of our venerated brother. Though upwards of 72 years of age and of a delicate frame, the Lord sustained him during his imprisonment in a remarkable manner, and he is now at large and able to travel and visit the Saints in their meetings and Conferences.

In Relation to Amusements

¶ Respecting amusements: We have given the religious world a lesson upon this point. We have shown that social enjoyment and amusements are not incompatible with correct conduct and true religion. Instead of forbidding

the theatre and placing it under ban, it has been the aim of the Latter-day Saints to control it and keep it free from impure influences, and to preserve it as a place where all could meet for the purpose of healthful enjoyment. Our leading men have, therefore, gone to these places with the view, by their presence, of restraining all practices and influences that would be injurious to the young and rising generation. Too great care cannot be exercised that liberty shall not degenerate into license, and not to convert that which should furnish enjoyment and simple pleasure into a means of producing unhealthful excitement or corrupting morals.

¶ Our social parties should be conducted in a manner to give gratification to all who attend them, however delicate and refined they may be in their feelings. Rude and boisterous conduct and everything of an improper character should be forbidden at such assemblages. It is not always convenient for the Bishop and his counselors to be present themselves on such occasions. It would be well, therefore, to select in every ward a committee of judicious, wise, good-tempered and firm men to take charge of the social parties, and to see that order is maintained, and that no improper persons are allowed to obtrude themselves into the party to disturb the peace and enjoyment of those who go there to meet with their friends and neighbors. We think round dances should not be encouraged. And while there may be no harm in granting the permission which was given by a circular of the Twelve Apostles some time ago, in which it was stated that one or two round dances might be held during the evening, care should be taken that this is not abused or carried to excess. This style of dance has been taken advantage of by many impure persons, and respectable people have been annoyed and grieved thereat, and have felt that it should be entirely prohibited. Committee-men and officers in charge of parties should see that dances of every kind are conducted in a modest and becoming manner, and that no behavior be permitted that would lead to evil or that would offend the most delicate susceptibilities.

¶ As the summer months are approaching, when open air recreations will become common, we deem it necessary to warn the Saints, and especially our young people, against the excesses and improprieties that often attend such public entertainments. In the inordinate desire to make money, attractions are devised to draw crowds of people together where the usual restraints that regulate good society are greatly relaxed, to the detriment of pure morality, and the breaking down of those safeguards which should protect sobriety and virtue. Pleasure and relaxation which in themselves may be not only harmless but really beneficial to mind and body, are often rendered evil in the extreme, because of their surroundings and associations. The thoughtless and inexperienced are frequently oblivious to the harm thus attending something in which there is no essential wrong, and are led to look with allowance,

if not actual approval, upon things that would shock them under other circumstances. The indiscriminate commingling of the Saints with persons not of their faith whose habits, history and purposes are bad or unknown to them, is fraught with evil and to be strongly deprecated. To expose our youth to the contaminating influence of vile men and women such as often congregate in places of public amusement, where they are thrown together in social intercourse, is more than folly; it is wickedness. It is proper that strangers should be treated with courtesy and respect, but intimacy with them is not desirable, and our young people should be cautioned and guarded against casual acquaintanceship and the society of persons whose intentions and influence may be of the very worst character.

¶ Excursion parties should be conducted by persons of standing and wisdom and under regulations that will preclude the evils that frequently attend such gatherings. When arranged for purposes of speculation, the promoters are often too heedless of consequences in their anxiety for profits, and will mix together the worst of characters and the good and unsophisticated, with results that can but be lamentable. Sunday excursions to lake or can[y]on, moonlight trips and late bathing trains should be emphatically discouraged. The society of persons who place themselves under the baleful influence of intoxicants should be avoided. Order should be maintained in the midst of merriment. Indecorous language and conduct should be frowned down. All excess is detrimental. Temperance should govern in everything. Amusement is not the purpose of life, it should be indulged in only by way of variety. When people accustom themselves to constant or oft-repeated rounds of pleasure, the true objects of human existence are forgotten and duty becomes irksome and detestable. Children should not be permitted to attend public gatherings without older persons accompanying to guard them from accident and from the contamination of the ungodly. The responsibility for the evils attending violations of these instructions will rest upon parents, guardians and the local Priesthood in the various wards and settlements. Persons who habitually desecrate the Lord's day cannot be held in fellowship, and members of the Church who neglect public worship and the partaking of the Sacrament and do not remember the Sabbath day to keep it holy, will become weak in the faith and spiritually sickly, and will lose the Spirit and favor of God, and ultimately forfeit their standing in the Church and their exaltation with the obedient and faithful.

Sanitation

¶ Among the pressing requirements of the summer months is special attention to sanitary measures. The Saints ought always to be cleanly in their habits, persons and surroundings. But during the heat of the summer

this becomes particularly needful. Much disease can be avoided by frequent ablutions, simple diet and the destruction or removal of all refuse. Cleanliness is part of godliness. Filth is obnoxious to the spirit of the Gospel. It is the breeding place for epidemics. Our bodies, our houses, our gardens and outhouses should all be kept free from uncleanly accumulations. Individual effort in this direction is a necessity, and this should be supplemented by organized regulations in the various wards, so that the atmosphere may not become charged with the germs of disease and death, arising from decaying vegetable and other matter festering in the sun, and from unwholesome vapors arising from dirt and neglected refuse. Let pure air and bright sunshine have free circulation in every apartment; remove everything in the house or around it that sends forth sickening odors; avoid the use of much animal food and of stimulants; preserve a cheerful spirit and a serene mind, and under the blessings of our Heavenly Father health and peace will abound and joy will dwell in the habitations of the Saints.

Selection of Missionaries

¶ We are constantly calling for missionaries to go to the various fields of labor in this country, in Europe, and in other parts of the world. The greatest care should be taken to select suitable persons for this duty. It often costs a considerable sum to send men to the field of labor for which they are selected; hence it is important that proper persons should be chosen, that their time and the means necessary for their transportation be not wasted. We have a large number of young men who ought to be very suitable for missionaries. Our Sunday schools and theological classes, and our Young Men's Mutual Improvement Associations, should give our young men who avail themselves of these facilities an excellent preparation for missionary labor. Every young man who has faith should be taught to consider a mission to the world as an honorable event in his life, for which he will diligently prepare himself, and which he will look forward to with pleasure. There is an immense field lying before us, which must be occupied by our Elders in order to fulfil the obligations God has laid upon us. Presidents of Stakes, Bishops of Wards, and Presidents of Quorums should exercise a wise discretion in selecting for missions worthy persons, who will do the cause they represent no discredit, and who will be useful in the labor assigned them.

Sunday Schools

¶ We suggest to the Bishops and others whose duty it is to appoint Sunday School Superintendents the great necessity of care in the selection of these officers, as on them depend, more than on any other persons, the conduct, progress and well-being of the schools. An efficient Superintendent implies a

good school. Three characteristics, wherever obtainable, are most desirable in the Sunday School Superintendent — a love of his work, an aptness for control, and a devotion to the cause of God. In the last named we include, as a matter of course, a life consistent with his professions, that there may be no jar in the minds of his scholars between the force of his teachings and the influence of his conduct. It is also desirable that the Superintendent be furnished with the most experienced and devoted help that the ward affords; as that officer is placed at a great disadvantage if he have an inefficient corps of teachers, and the progress of our children is materially retarded, and much valuable time and effort ill-spent, if his labors are not sustained by his associates.

¶ Our brethren and sisters should always remember that the work of teaching in our Sunday schools imposes upon them a moral obligation to make their daily walk and conversation accord with their teachings. Of all lessons, the living lesson is the best. Children are surprisingly shrewd in detecting inconsistencies between the instructions and habits of their instructors. Besides, the teacher who seeks to live up to his own advice, not only benefits his scholars, but his teachings exert a salutary influence upon himself, and he profits by his own lessons.

Agriculture and Tree Planting

¶ The winter which has passed has been remarkable for its mildness in the central and southern parts of the Territory. In the extreme north, storms have been more frequent and the season [has] been more severe. But, taken as a whole, the winter has been an extremely favorable one. The open weather of the past two months has enabled farmers to get in their crops with a facility and to an extent rarely equaled. Good health has generally prevailed throughout our settlements, and food for man and beast has been generally abundant.

¶ In former Epistles we have dwelt upon the necessity of improving our system of agriculture. The Saints have been counseled to select the best kinds of grains, fruits and vegetables. Our soil is admirably adapted for the production of the best varieties of these articles, and there is no reason why we should not have them of as good quality as can be raised anywhere in our zone. The same remarks apply to horned stock, horses and sheep, and all kinds of poultry. It is only repeating a truism to say that it is as easy to raise a good colt, a good calf, or a good sheep, as to raise a poor one.

¶ Tree planting should be systematically followed throughout these treeless regions which we occupy. The best varieties of trees should be sought for. In the early days we had to use quick-growing varieties that were easily procured. But with our present railroad facilities we can select trees which are best adapted for future use in building, for manufacturing purposes, and for ornament. In some of the prairie States a day has been set apart in the

spring of each year for the planting of trees, which is called Arbor Day. The results which have followed the devotion of one day to this purpose are said to be very marked in regions where it is observed. But we should not confine our tree-planting to one day. Every man who owns a piece of ground should increase its value by planting fruit and shade trees, and make his selection of the latter from those kinds that will prove valuable as timber. The general planting of hardwood trees would be attended with greater profit and much more satisfactory results than the wide-spread cultivation of varieties of the cottonwood and poplar. These latter grow readily and afford shade, but are of very little further use except for firewood.

Miscellaneous Material Matters

¶ It is beyond doubt that the exportations and general marketing of the surplus products of our Territory form quite an addition to the financial resources of the people. More care however, should be exercised in putting up and taking care of articles intended for shipment to points within the Territory, or outside its borders.

¶ The manufacture and care of butter should receive attention. This article is among the most sensitive to its surroundings, so that cleanliness in every stage is of vital importance. In this direction great improvement has been made in the Eastern States; and it would be well for neighborhoods to combine and purchase suitable plant and machinery and acquire skill in the improved method of manufacturing butter.

¶ Many of our cheese factories now turn out an article that is very desirable and which commands ready sale and the full price in the market. There is room for the increased manufacture of this product.

¶ The income of the Territory from the sale of eggs is not an inconsiderable item. If any economical method could be devised for preserving them when abundant it would be a great advantage, and the price would be more nearly equal at different seasons of the year.

¶ The dried fruit business has been quite remunerative in the past, but our people need to be more careful in drying. Cleanliness is essential, and the adoption of the Alden or other process would help us to maintain the old credit which our Territory had for the excellence of its dried fruit.

¶ The shipment of hides from our Territory ought to cease, and tanneries should be fostered in every locality where they can be maintained.

¶ The same may be said about wool. Wise economy would prompt the establishment of a sufficient number of woolen mills to purchase and manufacture all our home grown wool, so that instead of exporting the raw material we should manufacture it ourselves and pay our own people the wages therefore that we otherwise have to pay to workmen in other places.

¶ The Territory exports considerable grain, lucern seed and potatoes. These products have sometimes been poorly cleaned and not been properly assorted, and this negligence injures our credit and spoils our market. Making the professions which we do as Latter-day Saints, and having the promises of the Lord concerning the aid which He will give unto us, our business affairs should be conducted in a way that will show that our professions are not vain.

A Period of Transition

¶ The Church is now passing through a period of transition, or evolution, as some might be pleased to term it. Such periods appear to be necessary in the progress and perfecting of all created things, as much so in the history of peoples and communities as of individuals. These periods of transition have most generally their pains, perplexities and sufferings. The present is no exception to the rule. But out of apparent evil, Providence will bring abundant good, and the lesson which the signs of the times should teach us is one of patience, endurance, and calm reliance on the Lord. The result will be that we shall be stronger, wiser, purer, happier, for the experience gained, and the work of the Lord, delivered by His Omnipotence from all the snares set for its retardation, or plans laid for its destruction, will yet triumph gloriously over all its foes, and the infinite atonement of the Redeemer will accomplish its perfect work. The final victory of the Saints is certain; after the trial comes the reward.

Conclusion

¶ We cannot close our Epistle without expressing, as we have often done before, our faith and hopes concerning the great work in which we are engaged. "The Lord hath founded Zion, and the poor of His people shall trust in it." Our hearts are filled with gratitude and thanksgiving to our Great Creator that we have the privilege of living in this age of the world, and taking part in this great work. We feel that all who have entered into covenant with God and who suffer persecution for His cause, have reason for rejoicing, even as Jesus told His disciples when He was upon the earth: "Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." If we are persecuted for our religion, it is no more than we have been taught to expect. All who have been baptized into this Church, and who were properly taught at the time, were led to expect that they would have to suffer as our Lord and Master and His disciples did. Our Savior has given us ample testimony upon this point. We need not, therefore, be surprised nor disappointed when persecution comes. We have, however, many great and glorious promises made to us.

God has established Zion, nevermore to be thrown down, nor to be given into the hands of another people. The most encouraging words that could be uttered by Our Almighty Father to His children have been given to us. We have proved them to be true up to the present, and we know every word will be fulfilled that has been spoken concerning the future. They who fight against Zion shall be destroyed; and the pit which has been digged for our destruction shall be filled by those who digged it, unto their utter destruction.

¶ The enemies of righteousness may gather themselves together, and plot evil, and effect secret combinations, and say concerning Zion: "Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel." The Lord has stretched forth His hand and He has spoken His word. He will not withdraw it, either, until His purposes concerning the earth and its inhabitants shall be completely fulfilled. We need not fear nor tremble. The afflictions which our Father permits to come upon us will be made light unto us, and they will be made to appear as very trifling in comparison with the calamities that He has said shall come upon the ungodly inhabitants of the earth. Great judgments are pronounced upon Babylon, and they will be fulfilled to the very letter. But if we do as the Prophet says: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger;" we shall be saved from impending evils.

¶ The Lord has given unto us an inheritance upon this land, which He declares is a choice land. He has told us that whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. These words have been fulfilled in the fate which has befallen nations in the past; they will be fulfilled in the future. If we keep the commandments of God, if we serve Him with diligence and full purpose of heart, the Lord will not suffer us to be brought into bondage to our enemies, but will give us freedom, and maintain it upon the land to which He has led us. We may rest confidently upon His promises to Zion, and be assured that the time will come when it shall be "a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, 'Let us not go up to battle against Zion, for the inhabitants of Zion are terrible;

wherefore we cannot stand.' And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing songs of everlasting joy." These promises are made to us directly, and the Spirit of God bears testimony to us to-day that they are true.

¶ With full confidence that the dense clouds which have darkened our horizon during the past two or three years will be soon dissipated by the bright rays of the sun of righteousness, and invoking the blessings that come through patient endurance of affliction and faithful adherence to the right, upon the Saints of God in all the world, we subscribe ourselves,

¶ Your fellowservants in the great work of the latter days,

John Taylor,
George Q. Cannon,
Joseph F. Smith,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

[Friday 8th] April, 1887

Historical Note: Joseph F. Smith had not yet returned from his mission in Hawaii.

A Letter of President John Taylor to Franklin S. Richards

2 May 1887

— 606 —PROOFREAD BEFORE 14 SEPT 2009

A letter written by President John Taylor to Church attorney Franklin S. Richards: (John Taylor Papers, Special Collection, University of Utah Library; see also John Taylor Papers, Church Historian's Office, Salt Lake City, Utah)

May 2nd, 1887
[Franklin] S. Richards, Esq.

Dear Brother:

¶ Your letter of the 30th enclosing letter from Brother C. W. Nibley has been received, and his letter has been perused.

¶ It is quite interesting and it is pleasing to know that the brethren are so active in looking after our interest. We return it herewith.

¶ The statement of the interview between Brothers Sharp, Smith, yourself and the two Commissioners, has also been read and considered. Any good feelings they can manifest towards us we appreciate; but when they

talk about our Doctrine and practice of plural marriage, they touch a subject upon which they are blindly ignorant, and their suggestions and recommendations, if accepted by us, would only have the effect to destroy us, and bring upon us more terrible evils than they depicted to you as likely to come upon us if we persist in our course, or than their imaginations can conceive. It is very well to talk glibly about compromising and arranging for dispensing with polygamy, as they call it, but they know nothing of the tremendous consequences that would befall us as a people, or as individuals, if we should follow their suggestions, or allow sympathy, or acquiescence with their views, to have place in our hearts.

Your Brother,
John Taylor

A Letter of President John Taylor to John Sharp

2 May 1887

— 608 —PROOFREAD BEFORE 14 SEPT 2009

A letter written by President John Taylor to John Sharp, 2 May 1887. (John Taylor Papers, Special Collections, University of Utah Library; see also John Taylor Papers, Church Historian's Office, Salt Lake City, Utah)

May 2nd, 1887
Hon. John Sharp
[S. L.] City

Dear Brother:

¶ We are in receipt of your Communication of the 29th describing a visit which you and Brother E. A. Smith and Richards have had with Messrs. Carlton and McClernand of the Utah Commission.

¶ We are much obliged to you for this communication, and are pleased to learn from you of the kind and sympathetic feeling which they exhibited in our behalf; while we know their advice upon questions involving our re-

ligion and the proper method of living it is unwise, and utterly out of our power to adopt, while Latter-day Saints; still we can appreciate the motives which prompt them to give it. They can foresee the danger we are in from the plots and machinations of the Loyal League. Political experience teaches them what the results to us will be if our enemies should be successful. But they cannot measure its tremendous consequences which would follow to us if we offended our God by Repudiating the Commands He has given us.

With kind regards,

Your Brother,

John Taylor

Announcement of The Death of President John Taylor

5 Aug 1887

— 610 —**Proofread against JH 5 Aug 1887, a clipping of *DEN***

An Announcement to the Saints from Wilford Woodruff on behalf of the Quorum of the Twelve Apostles, regarding the Death of President John Taylor, dated 3 Aug 1887. (Journal History Friday, 5 Aug 1887; also ***Deseret Evening News; Millennial Star*** *Vol 49: <August 29, 1887> 545–546)*

A Communication from President Woodruff

To the Saints of God Throughout the World:

¶ Beloved Brethren and Sisters: — Once more in the dispensation of Providence we are called to mourn the departure from this life of a friend and brother.

¶ The Prophet, Seer, Revelator, and President of the Church, Elder John Taylor, was called to rest on the evening of July 25th,1887. In sorrow for our loss, we, your brethren, join with you in mourning his departure. Having fought the good fight, he earned a crown of endless glory, and now mingles with Joseph and Hyrum and Brigham.

¶ He has gone beyond the veil, but God is with us still to comfort, inspire, and direct as heretofore. Peace be unto you. God is at the helm, and all is

well. As upon two former occasions in our history, the duty and responsibility of presiding over and directing the affairs of the Church of Jesus Christ of Latter-day Saints in all the world devolves upon the Twelve Apostles. With the blessing of the Lord and the faith and prayers of His people we hope to do our duty until we too shall be laid to rest.

¶ As Saints of the Most High, while living, let us give our hearts to God, sanctify ourselves by keeping His commandments, have oil in our lamps, our houses in order, and hopefully and prayerfully look forward to the day of deliverance, the set time for the accomplishment of which is fast approaching.

¶ While mourning for the dead and holding his memory sacred, let us trust in the God of heaven, remember the living, unite our hearts, and earnestly strive for the redemption of Zion.

¶ Let us not seek occasion for offense one against another, but forgive each other's trespasses, that the Holy Ghost may be our constant companion, and the doctrines of the Priesthood distil on our minds like the dews of heaven.

¶ "Many are called, few are chosen." The Almighty has revealed in our day the reasons, but what a mighty host have wrecked their eternal hopes on those fatal reefs — love of the riches of this world, the honors and praises of men, and the exercise of unrighteous dominion.

¶ Let all Israel remember that the eternal and everlasting Priesthood is bestowed upon us for the purpose alone of administering in the ordinances of life and salvation, both for the living and the dead, and no man on earth can use that Priesthood for any other purpose than for the work of the ministry, the perfecting of the Saints, edifying the body of Christ, establishing the Kingdom of Heaven, and redeeming Zion. If we attempt to use it for unrighteous purposes, like lightning from heaven our power, sooner or later, falls, and we fail to accomplish the designs of God.

¶ Let us, therefore, beloved brethren and sisters, beware of the pride of the world, and, casting vanity far from us, be true to God, true to each other and true to the covenants that we have made. Purging ourselves from iniquity and the workers thereof, let us set our faces like flint against sin and wickedness of every kind. So shall we, while patiently following the Redeemer, eventually gain the victory over flesh, hell and the grave. We will continue in communication with you as circumstances may require and opportunities be afforded.

¶ Praying the Lord God of heaven and earth, who holds all men and things in the grasp of His power, to comfort, cheer and bless you, we remain:

Your brethren in the Gospel covenant,
Wilford Woodruff,
In behalf of the Twelve Apostles,
August, 1887

An Epistle

To the Members of the Church of Jesus Christ of Latter-day Saints

An Epistle from Wilford Woodruff, on behalf of the Quorum of the Twelve Apostles, read at the Semi-Annual Conference of the Church, on the 8th of October 1887. (Journal History of the Church, 8 Oct 1887; also ***Deseret Evening News*** *under date)*

Introductory

Dear Brethren and Sisters:

¶ It appears proper, at this Fifty-eighth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, that an Epistle should be addressed to the members of the Church, in conformity with the custom which has been observed at the past five General Conferences.

Death of President Taylor

¶ As some of the Apostles are prevented, by circumstances well known to the Saints, from appearing in public, the Church will naturally look for some expression from them concerning their feelings and hopes respecting the works of our God. Especially at the present time is deep interest felt in the

utterances of the Apostles, because of the loss which the Church has sustained in the death of President John Taylor. Twice before has the Church mourned the death of its President, and each time the event has produced a profound impression upon its members. In this instance this sad event is invested with more significance than it would have been had it occurred in the ordinary way. President Taylor died in exile. For about two years and a half he had been compelled to live in seclusion, and to refrain from all public association with the people whom he loved more than he did life.

¶ Through his decease the Church is called the third time to mourn the departure of the man who had stood as its President and as the Prophet, Seer and Revelator to this generation. The experience which the Saints have gained in passing through these trials has been of exceeding value to them. They have learned that God can take care of his own work, and that they need not worry nor yield to anxiety or doubt concerning its management.

¶ After the martyrdom of the Prophet Joseph there were pretenders who asserted that they had the right to take his place at the head of the Church. Some were deceived by their pretensions, not being familiar with the order of the Priesthood.

The Responsibility of the Apostles

¶ For some time before his death the Prophet Joseph was inspired of the Lord to anticipate his own departure from earthly scenes. This was shown in various ways; but especially in the great anxiety which he displayed to bestow upon the Twelve Apostles [and other members of the Council of Fifty] all the keys and authority of the Holy Priesthood which he had received. He declared in private and in public that they were equipped and fully qualified, and that he had rolled the kingdom of God on to the shoulders of the Twelve Apostles [in connection with the Council of Fifty].

President Woodruff's Personal Testimony

¶ I, Wilford Woodruff, being the last man living in the flesh who was present upon that occasion[, with the exception of Benjamin F. Johnson,] feel it a duty I owe to the Church of Jesus Christ of Latter-day Saints, to the House of Israel, and to the whole world to bear this my last testimony to all nations, that in the winter of 1843–4, Joseph Smith, the Prophet of God, called the Twelve Apostles together [in company with the Council of Fifty,] in the City of Nauvoo, and spent many days with us in giving us our endowments [in meetings of the Council of Fifty], and teaching us those glorious principles which God had revealed to him. And upon one occasion he stood upon his feet in our midst for nearly three hours declaring unto us the great and last dispensation which God had set His hand to perform

upon the earth in these last days. The room was filled as if with consuming fire; the Prophet was clothed upon with much of the power of God, and his face shone and was transparently clear, and he closed that speech, never-to-be-forgotten in time or in eternity, with the following language:

¶ "Brethren, I have had great sorrow of heart for fear that I might be taken from the earth with the keys of the Kingdom of God upon me, without sealing them upon the heads of other men. God has sealed upon my head all the keys of the Kingdom of God necessary for organizing and building up of the Church, Zion, and Kingdom of God [(i.e. the Council of Fifty, together with the Celestial Family Kingdom of Israel, over which it was to preside through the Theocratic Rule of the Fulness of the Priesthood *TPJS* 322)] upon the earth, and to prepare the Saints for the coming of the Son of Man. Now, brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchizedek Priesthoods and Apostleship [i.e. the Fulness of the Patriarchal Priesthood], with all the keys and powers thereof [i.e. the Sealing Keys of Elijah, etc. (D&C 110:11–16)], which God has sealed upon me; and I now roll off all the labor, burden and care of this Church and Kingdom of God [i.e. the Council of Fifty] upon your shoulders [speaking to the Endowed Members of the Council of Fifty], and I now command you in the name of the Lord Jesus Christ to round up your shoulders, and bear off this Church and Kingdom of God before heaven and earth, and before God, angels and men; and if you don't do it you will be damned."

¶ And the same spirit that filled the room at that time burns in my bosom while I record this testimony, and the Prophet of God appointed no one else but the Twelve Apostles to stand at the head of **the Church** and direct its affairs. [The testimony of this is found in the Transfiguration of President Young on the 8th of August 1844. (*UPR* 1: <8 Aug1844> 103–104)]

The Presidency in the Apostles

¶ When the Prophet Joseph had passed away by foul assassination, those who possessed the Spirit of God and were living in close communion with it, knew the voice of the true shepherd and were not deceived by the claims of men who pretended to have authority. The body of the Church followed the leadership of those whom God had chosen, and whom His servant Joseph had been instructed to prepare for this great responsibility. The Twelve Apostles, with President Brigham Young as their head, became the presiding council of the Church.

¶ The lessons which the Church then learned in regard to the Priesthood, and the rights of the Priesthood, have never been forgotten. When President

Young was taken from us, there was no jar nor division of sentiment among the Apostles; and among the people there was scarcely a question as to where the right of Presidency rested. President John Taylor took the position which belonged to him, and the work of God moved forward without interruption, and with a union and harmony on the part of all connected with it, most delightful to witness. He has stood at our head for nearly ten years, and during that period he has possessed the gifts and qualifications which belonged to his high office and calling. His entire career is one that can be contemplated with the utmost satisfaction and pleasure by all who love the truth and admire integrity in those who are called to be servants of God. From the time that he was baptized a member of the Church until his spirit took its flight from earth, he never wavered in his advocacy and defense of the principles of righteousness. Under all the varied circumstances through which he and the people of God were called to pass, in the midst of the deepest trials and afflictions, his voice was always raised in tones of encouragement and hope; and when the storms were the fiercest, he rose to the occasion and always displayed undaunted courage and unflinching devotion to the Zion of God. In the providence of God it fell to his lot to be with the Prophet Joseph and Patriarch Hyrum when they were martyred for the truth, and he mingled his own blood with theirs. Though severely wounded on that occasion, he miraculously escaped death. He was a man whom the Lord loved. The evidence of this is to be found in the fact that He chose him to preside over His Church at the departure of His servant Brigham. We feel thankful to God our Eternal Father that we have been permitted to live with and enjoy the society of President John Taylor and be his fellow-laborers. Our association with him and the Presidents and Apostles who have gone before him into the spirit world, we esteem as a great honor. We take delight in anticipating the rejoicing that we shall have when we shall be permitted to mingle in their society.

¶ Once more, the responsibility of presiding over the Church has fallen upon the Council of the Twelve Apostles. The Counselors of President Taylor, Brothers George Q. Cannon and Joseph F. Smith, being members of the Council of the Twelve Apostles at the time they were chosen to be members of the First Presidency, have, since his death, taken their places again as members of that Council.

¶ Fifty-seven years and a half have elapsed since the Church was organized. In looking around among those with whom we associate to-day, how few there are left of those who, under the Lord, helped to lay the foundation of this work and were the companions of the Prophet in the early labors connected therewith! To-day there is but one Apostle left of those who belonged to the Council of the Apostles during the lifetime of

the Prophet Joseph, or, indeed, at the time these valleys were first settled. The other faithful Apostles who were ordained under the direction of the Prophet Joseph have all passed behind the veil. Since the death of President Young four have joined him in the other world, and in the same period six have been ordained as members of the Council of the Twelve Apostles. This gives some idea of the changes which are occurring, and how rapidly a new generation is taking an active part in the building up of Zion.

* * * * * *

Conclusion

¶ We cannot refrain from expressing to you our own feelings of thankfulness that we live in such an age, and that God has bestowed upon us His Holy Priesthood and has permitted us to take part in His great work. We are thankful that we are associated with this people called Latter-day Saints; that we live in a day when Prophets and Apostles have been raised up in the Church of Christ; and that God has stretched forth His hand to fulfil His great and marvelous purposes which have been predicted by the mouths of the holy prophets since the world began. We testify in the name of our Lord and Master, Jesus that this is the great work of which the prophets have spoken, that God is the founder of it, and that it will stand forever, and accomplish all that has been predicted concerning it. Zion is established and will be redeemed. And it is our continual desire unto God that His people may be faithful in keeping His commandments and doing His will, so that they may be accounted worthy to stand, and their children after them, and inherit the great blessings which He has to bestow upon the faithful. The day is not far distant when our Lord and Savior will be revealed from the heavens, and we should live in constant expectation of this great event,* and seek, with all the energy and power that we can exercise and obtain, to prepare ourselves, our households, and, as far as we have influence, the inhabitants of the earth, for His glorious appearing. Your brother, Wilford Woodruff, In behalf of the Council of the Twelve Apostles.

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*Note: *Looking forth to the day of the Lord's coming, together with the belief that the Lord cometh "Quickly" is a fundamental doctrine that was instituted by Jesus and his disciples at the time of his ministry — just as also was the doctrine that no man knoweth the day nor the hour of his coming.* (Matt 24:32–51; 25:1–13; 2 Peter 3:10–13; Rev 1:1–3; 3:10–11; 16:15; 22:6–7, 10, 12, 20; D&C 45:36–39, 56–59; 35:15–16, 27; 39:23–24; 33:17–18; 34:11–12; 41:2; 49:28; 54:10; 68:35; 88:126; 99:5; 112:34; JST Gen 7:70)